

Such was ſharpe **Lucian**, *who reform'd y^e^ Times,*
Whose Gods, & Temples were their Sacred Crimes.
Who gaue ye blinde World Eyes, & new Heauens taught
By which he Idols from their Altars Laught —.
Who from dull Hypocrites pluckt theire Diſguiſe,
And ſhew'd the difference betwixt graue, & wiſe.
Who to his Eloquence joynd all the Arts,
Admir'd by Rome, *& Athens for his parts.*
For whom noe face, or picture can bee fit —,
But Learning drawne in ever laſting Wit.

Wm Faithorne ſculpsit.



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PART OF
LUCIAN
MADE
ENGLISH
FROM THE
ORIGINALL.

In the Yeare 1638.

By IASPER MAYNE *then Master of Arts, and one of the Students of* Christ Church.

To which are adjoyned those other Dialogues of *Lucian* as they were formerly translated by Mr *Francis Hicks*.



OXFORD,
Printed by *H. Hall.* for *R. Davis.* 1664.

TO HIS EXCELLENCY,

WILLIAM

MARQUESSE OF *NEWCASTLE*,

Knight of the moſt Illuſtrious Order of the Garter, and one of the Lords of His Majeſties moſt Honourable Privy Councell.

May it pleaſe Your Excellency,



Heſe Pieces of LUCIAN, *which* (*as your* Excellency *can beare mee witneſſe*) *were Tranſlated for your* private Entertainment *above five and twenty yeares ſince, like* Fugitive ſervants *broken forth out of your Cloſet, do now returne to you in a more* Publike way. *And truly, My Lord, whether it were* Malice *or* Miſtake *I know not, but they were here in this place taken for* Wanderers; *And when they went to the* Preſſe, *met the* Whipping-poſt *in their way, by*

the over ſevere perſecution of ſome needleſly moroſe.

I need not tell your Excellency, *that* Tranſlations *compared with their* Originals *are commonly pictures of very differing ſhapes; Or that the* Converſion *of the meaneſt Author from one Tongue into another is ſo hard a Taske, that the undertaker may as well contrive a Marriage between two diſagreeing Elements; or beget a friendſhip between Fire and Snow, as reconcile the ſeverall* proprieties *in which the ſeverall Tongues ſpeake.*

For as the Painter who would draw a man of a bald head, rumpled fore-head, copper noſe, pigge eyes, *and* ugly face, *drawes him not to* Life, *nor doth the buſineſſe of his Art, if he draw him leſs* deformed, *or* ugly *then he is; Or as he who would draw a* faire, amiable Lady, *limbes with an erring pencill, and drawes a* Libell, *not a* Face, *if he give her not her juſt features, and perfections: So in the Tranſlation of Bookes, He who makes a* dull *Author,* Elegant *and* quick; *or a* ſharp, elegant *Author* flat, ruſtick, rude *and* dull, *by contrary wayes commits the ſame ſinne, and cannot be ſaid to* tranſlate, *but to* tranſforme. *Now of all Authours, I know none more hard to be render'd like Himſelfe then* Lucian: *whoſe Greeke is not of one* uniforme *Webbe, like* Plato, Thucidides, Polibius, *or* Eunapius; *but of ſuch a* new, *and* particular *Stile, and Compoſition, that his beſt Interpreters into Latine,* Eraſmus, *Sr* Thomas Moore,

Moore, Melancthon, *and ſome others, after all their learned diligence have but made him ſpeake like a* raw Traveller *from one Country to another, and to expreſſe his mind imperfectly in the* broken language *of the place. The* ſharpneſſe *of his* wit, *the* ſalt *of his Expreſſions, the* humour *of his ſtile, and the Ayre of His conceptions, which in all his Writings have a ſecret, charming mixture, will require a* pen *dipt often in the* ſtandiſh, *and the very Soul and Genius of the Author tranſmigrated into the Quill and Fancy of the* Tranſlatour.

How great a Rhetoritian, *and* Orator *he was, appeares by his* Orations. *Some of which for the weight of his Arguments, the Diſtribution, and cloſe purſuit of the parts, the Roundneſſe of his* periods: *the rare Art in the choyce of his words, and Tranſitions naturally ſliding into one another, and muſically tyed together, in a full floud, and torrent of perſwaſion: and yet like an even, un-interrupted ſtream, every where like himſelfe, without* Inæqualities, *or* ſwellings, *may, without diſparagement to ſuch great Princes in that* Art, *ſtand in competition with the beſt* Orations *in* Demoſthenes, *or* Iſocrates; *And do farre exceed any thing ſpoken by* Gorgius, Leontinus, *or* Æſchines, *who in their Times were called the* Eloquence *of* Greece.

'Tis true, His Subject, *like* Quintilian's *in his Declamations, is ſometimes* Poëticall, *and* Fayned. *But ſo free from* Impoſſibilities, *both for the* matter, *and*

the Dresse, *the same skill which made him plead for the* Dis-inherited *Sonne, in any* reall Court *of* Justice *would have sent him victorious from the Bar, and have made the* Judges *side with his* defended Truth.

Perhaps some, who (*without* Rivals) *do think themselves* great Oratours, *may differ from me in Opinion. But surely more out of* Pride, *and* Kindnesse *to their own* Meteor-compositions, *then* justice *to* Lucian: *who, had he seen a self-conceited Preacher goe up* buskind *into the Pulpit, and there in a* Tragicall *stile, and voyce as* Cothurnall, *entertain his Hearers with a* Romantick *showre of words, which promised* Demonstration, *the great* Mountain *of* Discourse, *but brought forth an* abortive, poor, topicall Mouse; *If he should hear a Text of Scripture transformed into a* Chaos, *pursued without just order, & stuffed with Bombast, & confusion; sometimes flying aloft into a thin cloud of Non-sence, as if the Preacher aymed at some high* preferment *in the* Moon; *or else had stolne his Sermon from* Lucian's true History, *which speaks of* Ants & Gnats *as big as* Elephants, *and* Whales; *and describes* Battles *fought by two* Armies *in the* Sun; *sometimes puft up into such* bubbles *of Expression, as sound big to the* eare, *but are but* bubbles *to the* eye, *he would doubtless send such* Garagantua, tumid *Orators to the* Doctor *who cured his* Lexiphanes *of his* Fustian *disease, who upon the taking of a* purge *was deliver'd of a* Tympany, *and made to vomit all his* tuffe, affected *words, his* Anodynes, Efforts, *and* Exertions *up againe.*

But

But I do not wonder that ſuch Opiniators *ſhould be* ſick *of this* Diſeaſe: *who having ſucceded a* canting Generation *of men, whoſe* Rhetorick *was as* rude, *&* mechanick *as their perſons, do* defile *the Engliſh Tongue with their* Republick words, *which are moſt* immuſicall *to the Eare, and ſcarce* ſignificant *to a* Monarchicall *underſtanding. Words which are the meer* Excrements *of Language; which proceeded from the late* Body politick *of this* Vncivilized Nation, *and were not allowed their legitimate* concoxion, *but broke forth into the World with* Brutiſhneſs, *and* Rebellion. *Coyned, & minted by thoſe* Seditious, Rump *Grammarians, who did put their own* impreſſions *to the Kings* Silver, *and ſo committed* Treaſon *againſt their* Prince, *and their own* rude ſtamp *and* ſenſe *to their* Goth *and* Vandall *words; and ſo committed* Treaſon *againſt His* good people. Quem penes Arbitrium eſt & Jus & Norma loquendi.

Indeed it would make a man, who hath a true Taſte in Rhetorick, *and knowes from what* fountains *the waters are to be drawn, what* ancient Examples *in that Art are to be followed, and what* juſt meaſure *of Oyle is to be powr'd into his* Lamp, *who will ſpeak with ſucceß, fall into a fit of Indignation, when he hears a* rumbling fellow, *to whom a* Trope *or* Figure *is unknowne, much more the* Laws *which give* power *and* ſtrength *to a Diſcourſe, ſtart up a* Rhetorician *with no other* furniture *but* Face, Impudence, *and* Noyſe. *And affront the ears of his hearers with a* lump *&* heap *of*

ſuch indigeſted ſtuffe, *as hath no other excuſe but that he* ſpew'd *it* unpræmeditated. *Such* fellowes *are only* eloquent *by* faction; *and nothing can preſerve them from being like the* tumultuary Orator, *who beſpoke a* ſet *of* friends *ſtill to vote his ſpeeches* good.

How exactly ſkiled in all ſorts of Philoſophy *he was, and how fit to ſit down in the* chaire, *and be the* Iudge *of* Controverſies, *your* Excellency *may perceive by his* curious, *and* Logicall *examination of all* Sects, *In his* Hermotemus. *From whence I know not whether* Lactantius *did not borrow his* Chriſtian Arguments *to prove, that as they all groſly erred in their* Notion *of* true Happineſs, *(concerning which there were as many* Opinions, *as there were ſeverall* Schooles *and* Sects) *ſo they were all no leſs miſtaken in their* Notion *of* Truth. *Both, like the* Oracle, *concluding* Socrates *to be the* VViſeſt man *for ſaying, That* he only knew this one Truth, that he truly knew nothing.

As for his VVit (*a thing never yet perfectly defined*) *He hath had this previledge beyond moſt other* VVriters, *That as it never wanted a ſolid* Ground *and* Foundation *in* Matter, *ſo after ſo many Ages 'tis ſtill* Freſh *and* currant. Ariſtophanes, *in a Comicall way, was doubtleſs one of the* greateſt wits *of his Time. And the like might be ſaid of* Menander, *if Time, which devours its children, had left us more thē his* Fragments, *to judg him by: yet their* wit *being only fitted to the* Humours

mours *and* Perſons *of their own* preſent Times, *for the moſt part entred with the* Prologue, *and expired with the* Epilogue *of their* Comœdies. *And is now* wit *to none but thoſe, who have taken the paines to be acquainted with the* Manners *of that* Age; *And can raiſe Laughter to themſelves from the help of a* Scholiaſt, *to tell them, why* Socrates *was made* ridiculous *for being a* grave man, *or* Cleon *for being a* Knight, *and* Senator *of* Athens.

The truth is, ſome kinds of wit *are like ſome kinds of* Garments, *which hold faſhion for a while, but grow old in the wearing, and are left off in compliance to a* newer mode. *Or as 'tis with* ſmall wines, *which taſte* quick *upon the place where they grow, but* pawle, *and* dye, *by the way, if they be tranſported by* Sea *into another Country.*

Men of vulgar Judgments, and ſanguine, aëry cõprehenſions, *think all* wit *cõſiſts in the ſudden breaking of a* Ieſt, *or the* quickneſs *of an* Epigram, *or the* Tooth *of a Satyre, or the* Newneſs *of a Saying, which was not heard before: but theſe are but the* lighter Ingredients *of* wit, *which like* Squibs, flaſh, *and* blaze, *and* periſh *in the* kindling. *To make* wit *laſting, and long lived, a well weighed mixture of* Reaſon *is required; A working Invention to* contrive, *and* deſign, *a quick fancy to give the* Edge, *and a* ſharpe Iudgement *to apply, and to ſhape, and ſquare all this to preſent* Subject, *and* Occaſion. *In all which this Author was ſo great a Maſter, that his* Compoſitions

will

will be as laſting as the World. And his Images *have already out-liv'd the Statues of* Phidias, *and* Lyſippus, *though to give them* Immortality, *they were carved, and wrought in* Marble, *and* Corinthian Braſſe.

Notwithſtanding all theſe Excellencies, *ſet off with as great a* variety *of* wit *and* matter, *as can poſſibly match* profit *with* delight; *ſome* Vineger *men, at whoſe* Births *ſure* Saturne *raign'd, and convey'd his* leaden Influence *into their* Moroſity *and* Manners, *are not content in their* dull, pedantick *way to perſecute all* wit, *as* vitious, *and* profane, *but ſeem wholy to incline to S^r* John Sucklin's *opinion, who made a* rich Alderman *of London to have the* greateſt wit, *for being perfectly well gifted in the Art of* getting Money.

And theſe are they, My Lord, who have moſt wretchedly endeavour'd to change the fabulous Tradition, *which goeth of* Lucian's Death *into* true ſtory; That returning from a Feaſt he was torne in pieces by Dogs. *For firſt, among their other* Ignorant aſperſions, *they have not ſtuck to call him* Atheiſt: *But is it not ſtrange they ſhould accuſe Him of* Atheiſm, *who ſo ingeniouſly drove* Idolatry *out of the World? Before whoſe* wit *the* Heathen Images *fell to the Ground, as* Dagon *did before the* Arke *of* God *in the Scripture? Who did the buſineſs of S.* Paul, *and the reſt of the* Apoſtles, *by taking their* Divinity *from God's of* wood *and* ſtone? *Who ſtopt the mouthes of* Oracles, *quencht the fires upon their* Altars, *turn'd their* Temples *into* Deſerts,

Deſerts, *undiſguiſed their* Deluſions, *and taught the coſen'd World that they payd deare for* Lyes *and* Cheats? *Was he an* Atheiſt *who would not allow their* Jupiter *to be the* Thunderer *in Heaven, whoſe* Sepulcher *and* Cradle *were to be ſeen in* Creet? *Who thought no* Religion *was due to a* Venus *made of* Ivory; *or to an* Æſculapius *which was the* Creature *of a* Smith? *Who laught at* Gods *made of the ſame* Materials *with their* Altars; *And thought an* Apollo *hewn out of a* Tree *not fit to be* Worſhip't, *but to* Kindle *an* Oblation. *If for this they call him* Atheiſt, *they cannot acquit* themſelves *from being* Infidels, *and* Heathens. *They might as well affirme that* Clemens *of* Alexandria, Arnobius, Juſtin Martyr, S^t Auſtin, *and as many* Fathers *of the* Church, *as armed their Pens againſt the* Superſtitions *of thoſe Times, were bred in* Lucian's Schoole: *and like Him, were* Atheiſts *too. Since they onely in a* ſober *way proved ſuch* Gods *to be no* Gods: *He expoſed them to the* ſcorne *and* contempt *of thoſe who did adore them. So that for my part, I know not to whoſe writings wee more owe our* Chriſtianity, *where the* true God *hath ſucceeded ſuch a* multitude *of falſe, whether to their* grave confutations, *or to his* facetious wit.

Next, they object That hee is too Satyricall, *and puts too much* Gall *into his* Inke. *'Tis much to be ſuſpected That* They *who thus object, are guilty of the* Follies, Hypocriſies, *and* Crimes, *which he with*

ſo

ſo much pleaſant wit *labours to reforme. For if they were* innocent, *why ſhould they read his Workes with ſuch* trembling apprehenſions, *as if he were riſen from the dead to pluck off their* Diſguiſes, *and ſay,* Ye are the men I meane? *Why ſhould any man who is not like the* Fantaſticke Gentleman, *who thought the bare having of a* great Library, *which hee underſtood not, nor ever meant to ſtudie, would make him a great Scholar, quarrell with a* dead Author, *and ſpeake hardly of his* Aſhes, *for telling a ſtory of one* ſick *of this* Diſeaſe, *who bought* Epictetus Candleſticks *in hope it would make him a* Philoſopher? *Or of one who at an exceßive price bought* Orpheus Harpe, *thinking it would enable him to draw* Beaſts *and* Trees *like Him, and without learning of the* Art, *would make him a* rare Muſitian? *Why ſhould they be troubled with his* Deſcription *of a* Feaſt, *where a company of* VVrangling Philoſophers *met; who began the meale with a* grave Diſcourſe *of* Vertue; *then* drank *themſelves* drunke *in praiſe of* Sobriety *and* Faſting; *Then, as their wine inſpired them, proceeded to* hard Notions; *Then by vertue of a* bigger Glaſſe *to a* compariſon *of* Sects; *From a* compariſon *of* Sects *to moſt* rude, un manlike Raylings; *which concluded in a* Civil VVarre, *where* Platters *were made* weapons, *and were changed to* pewter Syllogiſmes, *throwne at one anothers Heads? Was he too much a* Satyriſt, *who called ſuch a* meale *as* this, *by the name of the* Battle

fought

fought betweene the Lapithæ's *and* Centaures? *Or was his* Character *too* Keene *of ſuch* Hypocriticall pretenders, *for ſaying, that they were meere* æquivocall *Good men, whoſe Phyloſophy and Vertue lay in their* ſowre lookes, *their* artificiall Gravity, *their* long beards, *and* formall Gownes? *Did he bait his Hooke with too much Gall, who baited it with Gold, by which he makes whole Sholes of ſuch* grave diſſembling men, *place* Happineſſe *in* VVealth, *and ſwimme* Captives *to his* Angle? *If ſuch* Truths *as* theſe *deſerve the name of* Satyre, *I muſt confeſſe hee was the* beſt Satyriſt *in the World.*

But can they who thus reproach him with the ſharpneſſe *of his* wit, *ſay he was an* Enemy *to any thing but* Vice? *Was there ever a* fairer Picture *drawne of a* truly Learned, Vertuous man *then his* Demonax? *Or could* Demoſthenes *himſelfe ſpeake more in praiſe of his* Owne *Eloquence, then* Lucian *hath done for him? Or was there ever ſuch a* Picture *of* Beauty *mixt with* Vertue, *as he drew of the* Lady, *which gave the Title to his* Images? *Yet ſome* ſowre formaliſts, *who only want the* long beards *of his* two faced Philoſophers, *to be as* Pedantick, *and perhaps as* learned *as* They, *have not onely without wit diſparaged* Lucian's wit, *which hath beene the* Delight *and* Admiration *of all Ages, but have* grinned *at Mee for being his* Tranſlatour. *'Tis not a worke proper for a* Divine, ſay they. *'Tis well*

well St Chryſoſtome *lives not in our Dayes. For if I be thus* cenſured *for turning a* few pieces *of him into* Engliſh, *what puniſhment did he deſerve, who, being a* Father *of the* Church, *with a very* pious Theft, *converted* ſeverall parts *of him into* Homilies *and* Sermons? *But to aſſure their* VViſdomes *that they have* barkt *in the* darke, *without the help of* Moon-ſhine *to direct them in their* Snarling, *your* Excellency *knowes, I was no* Divine, *but a* young Student *of this Colledge, when theſe* Sheets *paſt through my* Pen. *But* Lucian *wrote againſt the* Chriſtians. *'Tis more* tolerably *ſpoken, and with* leſſe *Ignorance then* his, *who ſaid,* Lucian *was an* Aerian, *and wrote againſt* Biſhops. *He might as well have ſayd, that he wrote in* Defence *of* Antichriſt; *Or that by the ſame* Figure *of wild* Anticipation, *He was an* Arminian, *becauſe, In his* Jupiter confuted, *he wrote againſt* Stoiciſme, *in the point of* Fate, *and* Abſolute Decree. *The truth is, theſe men have taken* popular error *for their* Guide. *For if they will give credit to the Judgement of* Philander, Micyllus, Opſopæus, Cognatus, *and ſome others, who by the difference of* VVit *and* Style, *could diſcover a* Spurious *Author from a* true: *the* Dialogues *in which the* Chriſtians *are reproacht, were none of his. Or if they were, How am I to be* accuſed, *vvho have not made them* Engliſh, *but have left them lockt up in their owne* untranſlated Greeke? *But he Wrote an* Obſcœne *Lucius, and* Meretricious Dilaogues,

not

not fit for the Eyes *or* Eares *of a* Chaſte, *or* Chriſtian *Reader*. Theſe *too I have left with their* owne Curtaine *drawne before them, and have not held a* Candle *to the* Myſterious *doings of a* Stewes.

The truth is, My Lord, in this Tranſlation *I am guilty but of* one great Offence, *which theſe* ſharpe-ſighted *Men have moſt groſly* overſeene. *And that is, not an Offence againſt* them, *but againſt your* Excellency, *for not Tranſlating more. Which I had done, if the late* barbarous *Times had not broke into my* Study. *And by raiſing a* Rebellion *againſt* Learning, *and their* Prince, *had not called* You *away to lead an* Army *in the Field. Where I reaſonably ſuppoſed, that in the* Head *of a* Campe, *you could not finde leiſure for ſuch* Divertiſements *as* theſe. *But when a* Powerfull Enemy *was in view, and ready to* joyne Battle, *would have thought it a very* incongruous Recreation *to read ſuch Bookes as* theſe *with your* Sword *and* Helmet *on; or to* Iſſue *forth your* Orders *with a* Lucian *in your hand. For the clearing, therefore, of the many* Obligations, *which beyond all* requitall *you have often layd upon mee, I beſeech you to accept of my* VVill *for the* Deed; *Nor to diſpiſe this* Sacrifice, *becauſe the* Sheepe *is taken from* another *man's* Fold, *or becauſe the* Sheafe *grew in* another *man's* Field. *But to put the* greater value *upon this* meane Addreſſe, *which*

to

to ſhow mee gratefull, *hath put mee into the Number of thoſe very* poore people, *who are fayne to borrow the* Money *with which they pay their* Debts.

Chriſt Church.
Aug: 10. 1663.

Your Excellencie's reall Honourer,

and much obliged Servant

JASPER MAYNE.

An Answer to one that said, You are PROMETHEUS *in your Speeches.*

PROMETHEUS am I then? If good Sir, you say so, because my works have *Earth* in them, I allow the Comparison, and confesse my selfe like him, nor refuse to be call'd a potter; though my Clay be much baser, and almost as barbarous and course, as that which lies in the street. But if over praysing my speeches for curious, and artificial, you entitle them to the wisest of the *Titans*, take heed lest some body say, you speak Ironie; and that you attire an Attick flout in a Commendation. But where, I pray, am I so curious? Or in which of my writings perceive you this overpolisht *Promethean* Wisedome? 'Tis enough for me that they are not wholy composed of *Earth*, or fit to be rewarded with *Caucasus*. But with how much more Justice may you be compared to *Prometheus*, who are so fam'd for your pleadings, and for making Warres against the Truth? Yours are living, breathing works, and carry a heat with them, which hath flame in it; wherein you truely imitate *Prometheus*; only here's the difference; most of you work not in Clay, but raise golden pieces. I, who addresse my selfe to the Multitude, and glory in their Attention, shew forth only some certain dead Images; And, as I said before, like puppet-makers, and potters, busie my selfe in clay; having neither life nor motion in my doings,

but making my Recreation and Play my buſineſſe. I cannot then, but conſider, whether you call'd me not *Prometheus*, as the Comœdian call'd *Cleon*, when he ſaid *Cleon* was an after game *Prometheus*. Or as the Athenians call'd all thoſe who made pots and pans, and wrought in clay, *Prometheus*; alluding, I ſuppoſe, to their materials, and the baking of their veſſels in the fire. If this be the meaning of your *Prometheus*, you have aimed your dart aright, and have tipt it with an Attick ſharpneſſe, and point. Since my works are as frail, and brittle as their pots, and are ready to ſhiver and break upon the leaſt daſh of a ſtone. But ſome man, for my encouragement, will ſay, in comparing my doings to *Prometheus*, you have prayſed their Novelty, as following no Copie, or Example. As he when there were yet none, firſt invented, and framed Men; ſhaping and trimming his new Creatures ſo, as to be quick of Motion, and graceful in Aſpect. Wherein though he were the Artificer, yet *Minerva* aſſiſted; who inſpired the Clay, and breathed a Soul, and life into the Workmanſhip. Thus may ſome man ſay, and give a fair conſtruction to your Words. And perhaps this was your meaning. But this ſatisfies me not, if I be thought a Broacher of Novelties; ſince nothing can be named more ancient then that Originall by which my works are drawn. Yet if they wanted Gracefulneſſe, or Beauty, I ſhould both bluſh for them, and, would have you know, ſhould tread them under foot. Who am not ſo taken with Noveltie, as not to deſpiſe it, if it come miſſhapen. Since, ſhould I think otherwiſe, I were worthy to be torn by ſixteen Vultures; Not underſtanding how much the Deformity of things is increaſed by their ſtrangeneſſe. *Ptolomy*, therefore the ſonne of *Lagus*, having brought two ſtrange things into *Egypt*, a *Bactrian* Camel all over black; And a man equally divided into two Colours, one halfe exactly black, the other exceeding white; and having aſſembled the Ægyptians in the Theater,

ter, and entertain'd them with many other ſhovves; at laſt preſented the Camel, and party colour'd man, thinking to raiſe their wonder by the ſight. But they much frighted at the Camel, were ready to runne away in Tumult: Though he were deckt all over with gold, had trappings of purple, and a bridle inlaid with Jewels; The wealth or Treaſure perhaps of ſome *Darius*, or *Cambyſes*, or *Cyrus*. But at ſight of the man many laught: Others turn'd away their faces, as from ſome Prodigie. Whereupon *Ptolomy* perceiving, that they took not as he intended, and that the Ægyptians were not at all amazed with their ſtrangeneſſe, but rather preferr'd things comely and well featur'd, cauſed them to be removed, not having the man afterwards in ſuch value as before: And ſuffering the Camel to die neglected, he gave the two-colour'd man to one *Theſpis* a Minſtrell for playing well at a drinking. So I may well fear leſt my works ſhow like a Camel before the Ægyptians: However ſome men may admire their bridle, and purple. For that they are compounded of two excellent things, *Dialogue*, and *Comedy*, is not enough to give them Elegancy, and forme, unleſſe there be agreement, and meaſure, and harmony in the Mixture. For from two Excellencies may ariſe a disfigured compoſition, as is ordinarily reported of *Centaures*; which you will not call an amiable creature, but rather a Creature of Contempt: If we may believe painters, who alwaies limbe them amidſt their drunkenneſſe, and ſlaughters. What then? may there not ſpring a well favour'd Compound, from two beauties mixt? As when Wine is mingled with hony, may I not ſay both are ſweetly tempered? I will not earneſtly affirme my writings to be ſuch; But fear leſt their Compoſition have corrupted their beauty. For *Dialogue* and *Comedy*, have not alwaies been friends, and matcht together, Since that kept at home, and delighted in ſolitary walks, and maintain'd diſcourſe but with ſome few; whereas this wholy

giving over it ſelfe to *Bacchus*, lived in the Theater, and there raiſed ſport, and laughter, darted jeſts, and danced to the pipe in numbers: Sometimes ſpeaking in Anapæſts; it ſcoft at thoſe who ſtudied *Dialogue*, calling them men of anxious Contemplations, and Romancers of high matters, and the like; obſerving only one way of preſentment, which was to jeer them, and with a *Dyoniſian* Liberty to bring them in, ſometimes walking in the Ayre, and converſing with Clouds; ſometimes meaſuring the jumps, and skippings of Fleas; as men who diſputed light, Aery matters too ſubtly. On the other ſide *Dialogue* held reverend diſputes of the nature of things, and of virtues of Philoſophers; ſo that, according to the Proverb of the Muſitians, there was twice the diſtance of all Gamut, from the higheſt note to the loweſt and baſeſt, between them; And yet have I dared to unite things of this diſtance, and to raiſe agreement from things diſagreeing, and not well enduring fellowſhip: And from hence have reaſon to feare, leſt I ſeem to have attempted ſomething like to your *Prometheus*, in mingling a woman with a man, and do therefore undergoe your Arraignment. Nay, leſt I have enterprized ſomething worſe, and couzened my Hearers by inviting them to bones cover'd with fat, and dreſt a *Comick* Laughrer in the Gravitie of a Philoſopher. As for Theevery, of all things you can never charge that upon my writings. From whom ſhould I ſteal? unleſſe there be ſome one, not yet come to my knowledge, who hath written of Chimæra's, and Gyants. Beſides, what would would you have me do? 'Tis good to purſue an Enterprize once begun; ſince to change purpoſes belongs to *Epimetheus*, not *Prometheus*.

An

An Epiſtle to Nigrinus.

Lucian *to* Nigrinus *wiſheth proſperity.*

OVVles to Athens, ſayes the Proverb; as if 'twere ridiculous to carry Owles thither, where is ſuch plentie. So for me to write, and ſend my book to *Nigrinus* accompanied with power and force of vvords, vvere to fall under the ridiculous Proverb, and to ſend Ovvles indeed. My purpoſe being only to acquaint thee, hovv I am, and hovv thy Speeches have left ſuch deep Impreſſions in me, I diſſent from *Thucydides* ſaying, that Ignorance makes men bold, and conſideration fearfull: Since 'tis manifeſt that not Ignorance alone, but the deſire and love of Converſation and Speech is the cauſe of this my boldneſſe. Farevvell.

Nigrinus, *or the Manners of Philoſophers.*

The Speakers. Lucian *and a* Philoſopher.

Lucian. Hovv venerable, and exalted you are return'd? neither vouchſafing to look on us any more, or to afford us your Company, or to mingle diſcourſes vvith us, but are of a ſuddain transformed into One vvho contemnes all men. I vvould gladly knovv of you, hovv you arriv'd to this Inſolence, and upon vvhat reaſons?

Philoſ. What Reaſons can there be, my friend, but felicitie?

Luci: Hovv ſay you?

Philoſ: Marry, that beyond my Expectations I am return'd proſperous and happy, and to borrovv an Expreſſion from the Stage, thrice happy.

Luci: O *Hercules!* in ſo ſhort a Time?

Philoſ:

Philoſoph: Tis even ſo.

Lucian. But what elſe is there which makes you ſo proud, as not to allow us to rejoyce at your good fortune, or to hear the truth of your whole Story?

Philoſoph: Is't not a thing to be admired, think you, for a ſlave to returne free, a begger rich, a fool wiſe, and a mad-man recover'd?

Lucian. Yes ſurely: Yet I underſtand not clearly what you drive at.

Philoſoph: I went into the City, then, to find a Surgeon for my Eyes; whoſe pain very much increaſed, and grew upon me.

Lucian. All this I know; and wiſht you might light upon a skilfull one.

Philoſ: Having purpoſed alſo, of a long time to beſtow a viſit upon *Nigrinus*, the Platonick Philoſopher, riſing early, I went to Salute him, and knocking at his door, a boy carryed in the Meſſage, and I was ſent for in. At my firſt Entrance, I found him with a book in his hand, beſet round with the Images of the ancient Wiſe-men. In the midſt of the room ſtood a table beſtrewed with Geometricall Diagrammes, & figures; and a Sphere reſembling the Univerſe. Saluting me very friendly, he askt me how I did; I having made him an account, for return, askt him how he did, and whether his reſolution held for another voyage into *Greece*. He no ſooner began to ſpeak, and to open his mind, but his words fell upon me in ſuch a ſhowre of *Ambroſia*, that me-thought (if ever there were any) I was among *Homers* ancient Syrens, and Nightingales. So Divinely he uttered himſelfe, when falling into the praiſe of Philoſophy, and the Child thereof, Liberty, he laught at thoſe things which the vulgar eſteeme good; Riches, Glory, Kingdomes, and Honour, Gold alſo, and Purple; and thoſe other things prized commonly by the moſt, and till then by me. Which I received with an attentive and

and open mind, ſaw not for the preſent, the thing to which I might compare my ſelfe: but was caſt into a Diſtraction; ſometimes greiving to hear thoſe things moſt precious to me, Riches, Gold and Glory diſproved; almoſt weeping at their Confutation; now again accounting them baſe and contemptible. Much joyed, though, that I now began to look through the clouds, and Gloomineſſe of my former life: wherefore wholy forgetting the cure of my eyes, as a vanity, my mind by little and little began to be very ſharp ſighted, which till then I carried about with me blind; till paſſing on, I became the thing whereof you accuſe me; a Man advanced, and carried aloft by his diſcourſe, and unable ever ſince to ſubmit to ſmall contemplations. For that happen'd to me concerning Philoſophy, which is reported to have happen'd to the Indians concerning Wine; who being naturally hot, upon their firſt taſte of a liquor ſo enflaming, preſently grew mad, and were twice as much enraged as other men. Juſt ſo doe I appear to you, drunk and reeling with all diſcourſes; though this is not to be drunk, but diſcreet and ſober.

Lucian. I would faine, (if it may be without your trouble) hear his diſcourſes reported, ſecuring them from my diſdain; being ſuch a hearer as is both a friend to your ſelfe, and one who hath heretofore ſpent time in ſuch lofty ſtudies.

Philoſoph: I obey your deſires Sir, ſince according to that halfe verſe in *Homer*, you petition One already willing; who, if you had not prevented me, had voluntarily craved your attention. For I deſire to make you a witneſſe to others, that I am not mad without reaſon; it being my delight to exerciſe, and make repetitions to my ſelfe, though no body be preſent; and twice or thrice a day ſolitarily to revolve what I heard. And as lovers ſupplie the abſence of thoſe they love with the remembrance of their Words or Actions, and fixing their

thoughts

thoughts upon them, couzen their Longings with their memory, as if those they loved were present; framing to themselves imaginarie Dialogues, and takeing pleasure in those things which they then seem to hear, as when they were at first spoken; and applying their minds to the remembrance of things past, busie themselves as if they lay before them: so I take no small satisfaction in recollecting those absent discourses of Philosophy which I once heard; and like Sea-men, or Travellers in the dark, do steer my Course by this Candle, alwaies imagining that man to be present to my Actions, and as it were still hearing his discourse, sometimes raising my Contemplation, methinks I have his face in my eyes, and his words in my eares; so truly did he verifie that of the *Comedian*, and left a sting in his Hearers.

Lucian. Spare further Prefaces, admired Sir, and begin your storie; for you doe not a little torment and tire my expectation.

Philosoph: You say true, my friend, and what is fit; But first I pray have you seen an ill Tragick or Comick Actor; those I mean who are hist, who spoiling good Poems with bad Actions, are at last pluckt off the stage, though the play, perchance, deserve Bayes and Clappes?

Lucian. I know many such; But why aske you?

Philosoph: Because I fear lest I seem to you to imitate them; whilest giveing no right order to my rehearsall, I corrupt his meaning by my weaknesse, and wrong the Play by repetition. As for my selfe your disallowance will not much trouble me; But I should be sorry a good argument should suffer in my delivery, or grow disfigured under my performance. Remember then, that through my whole Narration the Actors faults be not laied upon the Poet, but remove him far from the stage, as not concerned by that which is done in the Theater. I, in the meane time, will give you a taste what a player

yer I am for my memory; otherwiſe not at all differing from a meſſenger in a Tragedy. Wherefore if I report any thing imperfectly, think that which was left out, beſt; and that the Poet would have told it with more advantage: and then if you hiſſe me, I ſhall not much care.

Lucian. An excellent exordium, by *Mercury*, and continued like a Rhetorician. You would adde now, that you ſtayed not long with him, and that you come unprovided to ſpeak, and that 'twere better hear him make his own report; and that you brought not away all, but as much as was poſſible for you at that time to binde up in your memory. Were you not about to ſay thus? I ſhall therefore hold you excuſed, and deſire you to think you have Spun a ſufficient preface to your Story: Since I, for my part, am ready to give you my applauſe; whereas if you tire me longer, I ſhall remember my vexation by the way, and hiſſe aloud.

Philoſoph: Surely 'twas in my purpoſe to ſay as much as you have paſt over; and to have added, beſides, that to deliver things in this order, and to draw them into the like continued web, is to me impoſſible; ſince ſtriving to make him ſpeak with my voice, I ſhould once more be like thoſe players, who ſuſtaining the perſon of *Agamemnon*, or *Creon*, or *Hercules*, and being richly dreſt, and looking majeſtickly, and ſtraining to ſpeak bigge, come off in a ſlender, treble, womaniſh voice, much ſmaller then that of *Hecuba*, or her daughter *Polyxena*: leaſt therefore their Accuſations become mine, by acting a part too great for me, and thereby diſgraceing my properties, I will ſpeak in my owne naked perſon; leaſt where I ſlippe, that Divine perſonage, whom I repreſent, ſhould fall with me.

Lucian. This fellow will never leave vexing me with ſimilitudes taken from Tragedies, and the ſtage.

Philoſoph. I have done, and now come to the matter.

The entrance to this diſcourſe, then, was a Commendation of *Greece*, and of the ſtudents at *Athens*, who were equally bred to Philoſophy, and want; neither vainly delighted with the ſight of the Citizens; nor ſo taken with ſtrangers as by their new faſhions to corrupt their education; But if any came among them ſo diſpoſed, they by little and little transformed him, and untaught him his former manners; and wrought him into a purer kind of behaviour and carriage. I remember he told a ſtory of one of thoſe ſpanglers, and glittering men, who came to *Athens* very brave, and gallant, numerouſly attended, and variouſly apparelled; who ſuppoſed himſelfe to be much æmulated by all the Athenians, and thought a Demigod: but appeared to thoſe a man much to be pitied; who preſently began to inſtruct him, not harſhly, or openly diſſwading him to live in a free Citty, as he pleaſed. But after he began to be troubleſome to their Schooles, and Bathes, thronging all Paſſengers with his Crowd of followers, one in a conceaſed low voice, ſcarce able to reach him, would ſay, I was affraid leaſt this gallant would have been ſmoother'd at waſhing: Another, the Bathes have enjoyed a long peace, what need of ſuch an Army then? He in the mean time over-heard things as they were, and took in Inſtruction. Again when he took off his Imbroideries, and purple, pleaſantly jeering his Flowers, and colours, ſome would ſay, The ſpring is come: others, From whence flew this peacock? others, Perhaps theſe feathers were his mothers, and the like. And ſo paſſing their ſcoffes on other things, ſometimes they would flout the multitude of his Rings: ſometimes the ſuperfluous curling of his haire: ſometimes the Luxury of his Diet, till inſenſibly he grevv diſcreet, and being thus publickly reformed, departed much better then he came. Hovv little they are aſhamed to profeſſe poverty, appears by a paſſage vvhich he recounted to me, vvhich happen'd publickly at the celebration of the Athenian Games; where

vvhere one of the Town was apprehended and brought before the Judge of the ſports, for coming to the ſhovv in a died ſuit; vvhich vvhen the reſt ſavv, they pittied the man, and beſought his pardon; and vvhen the crier proclaimed, he had broke the Law, which allowed no ſpectators ſo apparell'd, as if they had before conſulted, they all cryed out with one voice, that liberty ſhould be granted to one ſo arrayed, ſeeing he had no more cloathes. Such paſſages as theſe he much extol'd; as alſo the freedome of the place, the frugality of their Diet, the Calmes, and tranquillity of the people which they poſſeſſe un-envied. Aſſuring me withall, that their life was agreeable to their Philoſophie; and was able to preſerve manners in their purity; and that to a vertuous man, and one who had learn'd to deſpiſe Riches, and had reſolved to order his life by theſe things which were naturally honeſt, no place afforded ſuch ſuiteable Converſation. But to a man that loved wealth, and took delight in Gold, and meaſured happineſſe by his power, and purple; who never taſted liberty, or made tryall of freedome, or beheld Truth, but was bred up in flatteries, and ſervitude, vvho ſacrificed his ſoule in obedience to pleaſure, and loved luxurious feaſtes, or exceſſe of wine, or uſe of women, filling himſelfe with Impoſtures, Couſenage, and lies: As alſo to him who took pleaſure in light Muſicke, or in looſe laſcivious ſongs, the converſation of this place was moſt proper. For here every ſtreet, and market place is ſtored with the things which they moſt affect; and men are free to take in pleaſure at all their gates and ſenſes, their eyes, their eares, their ſmell, their palate, their Imbracements, and Touch; which running in one eternall, muddy, troubled ſtream, drownes and overflowes all paſſages; Adultery, and covetouſneſſe, and perjury, and ſuch a tribe of pleaſures, meeting there together in one

chanell: whence the ſoule being over-whelmed by a deluge, modeſtie, vertue, and juſtice become utterly unjoynted, and loſt; leaving the place void and empty, and in their ſtead a thirſt, and ſpring of vices of ſeverall kinds and formes. This character he gave me of this City, the nurſe and miſtreſſe of ſuch vertues. I therefore, ſaid he, no ſooner ſet ſail from *Greece*, and arrived neer my owne ſhoare, when recollecting my thoughts I askt my ſelfe the reaſon of my returne; Applying that verſe of *Homer* to my ſelfe, O moſt unhappy Wight, why leaving *Phœbus* light, (*Greece* you muſt ſuppoſe, and the happineſſe, and the liberty of thoſe parts) art thou come back? that thou mayeſt behold the diſorder of this place, Sycophants, proud ſalutes, prolonged ſuppers, flatterers, murthers, expectation of dead mens wills, and diſſembled friendſhippe? or what wilt thou doe, who canſt neither reforme, nor yet practice the bad Cuſtomes of the place? Reaſoning thus with my ſelfe, as *Jupiter* did *Hector*, ſo I withdrew my ſelfe from the pikes, and ſlaughters, and skirmiſhes of the World; reſolving ever after to keep at home, and propoſing to my ſelfe this womaniſh, or (as ſome may call it) daſtardly courſe of life. I hold diſcourſes with *Philoſophie*, *Plato*, and *truth*: And placeing my ſelfe as if I were in ſome populous Theater, I look downe from aloft upon the Carriage of affaires abroad; partly as they are able to ſtirre recreation, and provoke laughter, partly as they are able to prove the Conſtancie of a reſolute man. For if it be ſeemly to ſpeak in praiſe of vice, you cannot imagine where the exerciſe of vertue is greater, or where mindes undergoe ſtronger trials, then amid'ſt the manners of this City. For 'tis no ſmall victory to reſiſt ſo many temptations, ſo many charming ſpectacles, and attracting allurements: But like *Ulyſſes* to ſail by them, not with hands bound,

(which

(which were cowardly) nor with eares ſtopt with wax, but with attention, and looſe, requires a mind ſublimated, and raiſed above them. You will admire Philoſophie, if you ſet it in compariſon with ſuch madneſſe; and contemne the Goods of fortune, beholding, as it were in a Scene, or varying Comedie, a ſervant ſometimes to come forth a maſter, a rich man to become poor; And on the contrary, a beggar to become a Lord, or Prince; one man to be a friend, another an enemy, a third an exile. But the thing moſt deplorable is, that though fortune plainly teſtify that the buſineſſes of mortals are her paſtime; and though men daily ſee that nothing is ſtable, and fixt, yet they ſtill itch after riches, and great place, and ſtill walke on in the purſuit of ſucceſleſſe hopes Now whereas I told you 'twas fit to laugh and raiſe mirth from ordinary Occurrences, ſo I will give you ſome examples. Is't not good Comedie to ſee rich men diſplay their purple, brandiſh their rings, and bewray ſo much folly? But the great vanity of all is, that they ſalute thoſe they meet by others mouthes, and account it a great favour to vouchſafe them a look. Others more venerable, and expecting Adoration, are not to be ſaluted a far off, nor after the Perſian manner, but are to be approach't with a low obeyſance; And in faſhioning your addreſſe before you come neer, you are to ſignifie the humility of your mind, by the poſture of your body; and then are permitted to kiſſe their breaſt or hand: which in thoſe who were never ſo favoured, ſtirres a matter of emulation, and regard, whileſt you, all the while, deliver your ſelfe over to be couſen'd. Where I cannot but praiſe their inhumanity, for not ſaluting us with their mouth. Much more ridiculous are thoſe their retainers, and clients, who riſing at mid-night, fetch a Compaſſe, and walke about the Citty; and after all are excluded by the ſervants; and ſuffer themſelves to be called dogges, flatterers, and the like. The reward of their tedious Circuit,

is

is a troubleſome ſupper, and the cauſe of many miſchiefes; where eating much, and drinking more then is fit, and ſpeaking many things not to be named, at laſt finding fault and diſcontent they depart, either blaming their entertainment, or diſreſpect, or the baſeneſſe of the invitation: Beſpewing the Lanes alſo, and Allies, as they paſſe; or quarrelling in vile baudy-houſes; whereby moſt of them the next day are fain to keep their beds, and to ſend for Chirurgeons; others, moſt abſurdly, ſcarce refrain making viſits in their ſickneſſe. I, in the mean time, hold theſe who thus flatter, much more miſerable and loſt, then thoſe who are flattered: as being the principall authors of the others pride. For when they admire their plenty, and extoll their wealth, and every morning beſet their doors, and in their ordinary accoſtments ſalute them as their Maſters, what muſt the others think of themſelves? Whereas, if by common agreement they would forbeare, though it were but a while, this voluntary ſervitude, do you not think the rich would come a begging to poor mens doors, and make ſuit to them not to let their Felicity lie without ſpectators, and witneſſes? or the bravery of their tables, and magnificence of their Buildings, to ſtand uſeleſſe and unregarded? For none are ſo enamoured of their treaſures, as to think themſelves therefore happy becauſe they have them; ſince poſſeſſion would give little value to ſtately palaces, Cheſts of Gold; and boards of Ivorie, were there not ſome body to admire them. 'Twere fit therefore, for the Abatement of their eſtimation and power, to encounter rich men with contempt; ſince humouring of them increaſes their folly. But for men unletter'd, and openly profeſſing ignorance, to doe thus, may perhaps be thought tolerable. That which moſt deſerves a Satyre, is, that thoſe who make profeſſion of Philoſophy, doe things yet more ridiculous. How think you, am I troubled in my ſoule, when I ſee a man of reverend years mingle

mingle himſelfe with a troop of flatterers, and give his attendance to ſome great officer, and at ſupper to mix diſcourſe with other retainers, yet the more taken notice of for his habits ſake? Though I ſtomack moſt that they change not their garb, as well as act all the other parts in the Play. For as for thoſe things which paſſe at ſuch invitations, to which of the flatterers are they to be compared? Doe they not eate with much leſſe moderation? Are they not much more apparently drunk? They alwaies riſe laſt, and ſtrive to carrie away more then others: And if there be any one of them of a finer education, many times he will offer to ſing. Theſe things he obſerved as ridiculous, particularly alſo taxing thoſe who taught Philoſophy for reward, and ſold vertue, as it were, in the market; calling their Schools ſhops, and ſhambles; and thinking it moſt reaſonable, that he who taught others to deſpiſe wealth, ſhould firſt render himſelfe above gaine: ſince it was his owne ordinary courſe, not only to inſtruct thoſe who would learne gratis, but if need were to ſupply their wants out of his generous contempt of riches; being ſo farre from coveting things which did not concerne him, as not to bend his cares to the preſervation of thoſe things which were his owne; for many years not once vouchſafeing to viſit a farme which he had neer the City. For firſt, he made queſtion whether he might call it his owne: proceeding I ſuppoſe by this diſtinction, that by nature we are not Lords of any thing; but that by law, and ſucceſſion, we obtain an uncertain poſſeſſion, and uſe of things; and are for a little time called owners; and when our ſet terme is expired, that then they paſſe on to another, who bares that name. Many other exemplary things he had in him worthy of imitation; the plainneſſe of his diet, the moderation of his exerciſe, the gravity of his perſon, the decency of his apparell, but above all the equall temper, and ſweetneſſe of his behaviour. His manner was to admoniſh ſuch as reſorted

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to him, not to deferre their amendment, (as many do; who ſet themſelves certain feaſts, and ſolemne times, from whence to beginne to leave off lying, and to do things which are honeſt) maintaining that the imbracements of vertue ought to be without delay. He alſo condemned thoſe Philoſophers very much, who placed the exerciſe of vertue in accuſtoming their young Schollers to the labours, and hardneſſes which they were to reſiſt; commanding them ſometimes to be bound, and whipt; others, ſomewhat more elegant, uſed to cut prints in their fleſh with a raſour: whereas, ſaid he, 'twere much better to beget an hardineſſe and courage in their ſoules firſt; that way of education being ſtill to be preferred, which partly regards the minde, partly the body, partly the learners age, and former courſe of breeding; it being a great fault in Tutors to taske their Schollers beyond their abilities; ſince many too hard ſet have died under their impoſitions. One I knew, ſaid he, who having taſted their cruell diſcipline, at the firſt hearing of more rationall diſcourſes (as if he had then come to himſelfe) irrecoverably forſook them, and lived ever after very contentedly. Here he paſt on, and ſpeaking of other profeſſions, at laſt fell upon the diſturbances, and Juſtlings of the Citty; not omitting the Theater, the horſe-race, Horſemens ſtatues, names of great horſes, and the Crackes made of them in by-Corners. For, ſaid he, there is not a more uſuall madneſſe then that of Horſe-race; wherewith alſo many who weare the countenance of vertue are infected. After this entring, as it were, upon another Act of the play, he toucht upon thoſe paſſages which fall out at funeralls, and making of wills: Adding, moreover, that the Romans in all their life time uttered but one true word, meaning in their wills; ſo that the Teſtator never enjoyes the benefit of his owne truth. I could not refraine laughter, when he proceeded, and ſaid, the Romans deſired to have their ignorance buried with them,

and

and yet proclaimed their ſtupidity by their wills; whileſt ſome command thoſe cloathes of beſt value worn by them in their life time to be burnt with them; Others leave ſo many ſervants to attend their graves; Others give order for the crowning of their pillars with chaplets; prolonging their folly beyond their funeralls, and leaving it to conjecture what they did alive, when they provide for ſuch monuments after their death. For theſe are they, ſaid he, who buy only that meat which coſts moſt, who at their entertainments drink wine with muſick, and Odours; who in the midſt of winter crown themſelves with roſes, which they prize from their unſeaſonableneſſe, and ſcarcity; diſdayning thoſe as worthleſſe which are of a timely and naturall growth. Theſe are they who drink perfumes: where, by the way, he carp't at thoſe who knevv not hovv to order, and uſe their pleaſures; but ſinned by the prepoſterous ſhuffling, and confuſion of them; ſuffering them utterly to trample upon and vvaſte the ſoule; being, according to that ſaying of the Tragedy, themſelves hurried beyond the mark. This he ſaid, vvas a meere ſolœciſme in pleaſure; Imitating *Momus*, I believe, in his reprehenſion. For as he found fault vvith God for making a Bull, and not placeing his hornes before his eyes; ſo he blamed thoſe vvho vvore Garlands, and knevv not their right place; For, ſaid he, if they delight in the Ayre, or ſent of violets, and roſes, they ſhould vveare them juſt under their noſes, as neer the place of breathing as may be, that the ſmell may ſtrike their ſenſe the ſtronglier. He laught alſo at thoſe vvho ſpent their ſtudies in the contrivance of curious entertainments; affecting unknovvn ſauces, and variety of diſhes, and putting themſelves to ſo much charge and trouble for the love of a ſhort tranſitory pleaſure. For he made it a clear caſe, that all their paines vvere laid out upon the bredth of four fingers, vvhich, ſaid he, is the meaſure of the longeſt throat; For they cannot enjoy the pleaſures of their

dainties before they eat them; nor differ they in taste, though never so costly, from courser fare after they have eaten them. It remaines, then, that after their great sums, they bought meerly that short pleasure which they took in the passage and going down. And they are justly punisht, said he, for their ignorance, who understand not those true pleasures which Philosophy bestowes on the industrious. He discourst to me, also, many things concerning Bathes: How vainly they are frequented; what affronts are there offer'd; how some are carried thither upon their servants shoulders, as it were to their funeral. One thing ordinarily practised in the City, but most usuall in Bathes, he much inveighed against: That is, to have some servants go before to warne them to look to their footing, as they are to passe over some hole, or by some place which jets out, most blindly instructing them how they are to tread. A thing in his judgment much to be complained of: that since they did not dine or suppe with others mouthes or hands, nor hear with others eares, yet being in perfect sense they should imploy others eyes to see for them, and be guided by directions scarce fit to be given to men blind or lame, and this at mid-day, in the open street, when as they themselves have the managing of the state. This and much more he briefly past over, and so ended his discourse. I all the while listening to him like one entranced, and still fearing he should give over. For he was no sooner silent, but that befell me which happen'd to the people of *Corcyra*. Long fixt I mine eyes upon him like one inchanted; Then suffering in my selfe a great confusion, and Tumult, first I fel into a cold sweat, next labouring to speak, I sunk down, and was unable: my voice failed, and my tongue denied its office; and to conclude, for want of other expression, I fell a crying. For his discourse did not lightly raze my skin, or leave in me a casuall impression; but the stroke was deep, and home, and his speech so rightly aymed, that, as I may so say, it entred, and cleft my very soule.

For

For if, under correction, I may now paſſe my judgment of Philoſophicall diſcourſes, this is my opinion of them: The mind of every ingenious man is like a ſoft delicate Butt; many Archers there are in the world, who carry quivers filled with diſcourſes of all ſorts; yet all doe not hit the marke: But ſome drawing their Bow to hard, give too much force to their Shaft, which flies home, indeed, but ſtickes not; but through too much ſtrength paſſes through the Butt, leaving a great gappe and wound in the Soule. Others again on the contrary thoughr the weakneſſe of their Armes, and ſlackneſſe of their Bow, ſhoot not home; but their Arrowes languiſhing in their flight, fall down many times in the mid-way: Or if they chance to reach the marke, they doe but ſuperficially touch it, and leave no impreſſion; as not being diſcharged with might enough. But a good Archer indeed, and like him I ſpoke of, will exactly conſider whether the Butt be not too ſoft, or too hard for his Arrow: (for there are ſome Markes not to be pierced) and as he makes his diſcovery, dipping his Shaft (not in poyſon, like the *Scythians*, nor in harmfull juyces, like the *Cretans*, but) in poignant, and ſoveraigne Medicines, he diſcharges; allowing ſuch juſt aim to his ſhot, as to pierce and not paſſe through, but to remain and ſtick, till the vertue of the dart, diffuſing it ſelfe, over-ſpread and ſeaſon the whole mind. And this is that which at once ſtirres the delight, and teares of the hearers. As it then befell me, when I felt his Balſam gently creep over my Soule. I applyed therefore unto him that verſe:

Still ſhoot, if unto men thy darts prove rayes.

For as thoſe who hear a *Phrygian* Cornet winded, doe not all runmad; but thoſe onely who are poſſeſt with their Goddeſſe, upon the ſound of the charme, fall into their former diſtractions: ſo all who hear Philoſophers doe not depart aſtoniſht and wounded, but thoſe only between whoſe Soules and Philoſophie, there is ſome ſympathy and alliance.

Lucian. What reverend, admirable, Divine things, my good friend, have you delivered! who are (now I confeſſe) return'd full of Ambroſia, and Myrtle: wherefore all the time of your diſcourſe my Soule felt commotions too, and I now grieve you have done ſo ſoon; and can uſe your words and ſay, I am wounded. Nor let it ſtirre your wonder: for thoſe, you know, who are bitten by mad Dogges, run not only mad themſelves, but if they in their fury bite others, they whom they bite run mad too. For the rage conveying it ſelfe with the wound, one infection begets another, and ſpreads at laſt into a ſtream, and large ſucceſſion of madneſſe.

Philoſoph: You confeſſe your ſelfe toucht then?

Lucian. I doe, and requeſt you to finde out ſome common remedy for us both.

Philoſoph: We muſt doe then as *Telephus* did.

Lucian. How's that?

Philoſoph: Aske our cure of him, who gave us our wound.

The *Kings Fiſher*, or a Diſcourſe of TRANSFORMATIONS.

The Speakers, Chærephon *and* Socrates.

CHÆREPHON. What ſound is this, *Socrates*, which ſtrikes our eares from yonder promontory, and Cliffe? hark how ſweet 'tis: what muſicall creature may this be?

Socrates. A ſea-Fovvle, *Chærephon*, call'd the Kings-fiſher, wholy made up of Complaints, and woes; of whom there goes an ancient Fable. For 'tis reported, that being once a Woman, *Æolus* the Græcians daughter, and that looſing her Husband *Ceyx* the Trachinian, deſcended of *Heſperus* the Evening-ſtarre, a beatifull ſonne of a bright

bright Father, when ſhe was yet a Girle, out of extreame love, ſhe much lamented his death; And thereupon, by the power of ſome God, was put into feathers; and hath ever ſince in the ſhape of a Bird flown about the Sea in ſearch of him.

Chærephon. A Kings-Fiſher call you her? I never heard her before; and therefore to me ſhe ſeemed ſome outlandiſh fowle. Truely ſhe ſings in a very mournfull tune; pray, *Socrates*, what manner of Bird is it?

Socrates. Not great, *Chærephon*, unleſſe it be for the great honour ſhe hath received from the Gods for her love to her husband. For all the while ſhe ſits, though in the middeſt of winter, the world enjoyes Halcyon daies, of a different calmeneſſe from other times; whereof this day is one. See you not how clear the Heavens are? and how the Sea without wave or billow, reſembles for ſmoothneſſe a mirrour, or Glaſſe.

Chærephon. True. This is, indeed, a Halcyon day; and yeſterday was ſuch another. But for Gods ſake tell me, *Socrates*, may I give credit to what you ſaid, in the beginning, that women have been raiſed out of Birds; or that Birds have been transform'd into women? It ſounds to me altogether impoſſible.

Socrates. O my friend, *Chærephon*, we are but purblind Judges of what is poſſible, and impoſſible. For we pronounce according to the ignorant, faithleſſe, dull abilities of men; And therefore, many things in themſelves eaſie, ſeem to us difficult; and many things in themſelves attainable, ſeem to us not to be attained: And this befalls us ſometimes through unexperience, ſometimes through the infancy of our mindes. For compared to the firſt cauſe every man, though never ſo old, is but a child; And compared to Æternity our whole life is but a childhood, and ſpanne. How then can they who know not the power of the Gods diſcourſe of them, or preciſely tell what is poſſible, and what is not? you ſaw the ſtorme, *Chærephon*, about

about three daies ſince, what lightnings, and Thunders, and tempeſtuous winds were there? ſome man would tremble at the thought of them, fearing leaſt the whole world would have fallen to ruine: yet you ſee it ended in a wonderfull Calme, which laſts yet. Which, then, think you is the harder, and more unlikely, to raiſe a ſtillneſſe out of a bluſtring tempeſt, and to caſt faire weather over the world, or to change the ſhape of a Woman into the forme of a Bird? we ſee children every day raiſe ſeverall figures, and ſhapes, from wax or clay. Then certainly to God, who is too great and excellent to be brought into Compariſon with our performances, all theſe things are moſt familiar, and eaſy. How much bigger is the Heaven then you, can you tell?

Chærephon. No, *Socrates*, nor any man els: ſuch compariſons are not to be known, or taken meaſure of.

Socrates. Well then! do we not ſee the vaſt diſproportions of ſome men compared with others, and how they differ in their impotencies, or ſtrength? what wondrous difference is there between a man of mature age, and a child five or ten dayes old, both for their infirmity, and might; as alſo for all the Actions of life, whither they be the defence of thoſe our walls ſo often aſſaulted, or any other performances either of body or mind? which things cannot poſſibly enter into the apprehenſion of a child? Then, for greatneſſe of ſtrength a grown man carries no proportion, or meaſure to a child; vvho vvith one hand can eaſily overcome millions of them. For naturally men are born of an age at firſt altogether unexpert, and unfit for action. If, then, one man ſo much excell another; hovv much the Gods excell us, they may conſider vvho have abilities for ſuch contemplations. It vvill, therefore, I doubt not, ſeem credible to moſt, that as much as the whole world exceeds *Socrates*, and *Chærephon* in magnitude and ſpace, ſo much doe they exceed us in power and providence, and wiſdom. Many things, therefore,

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to you and me, and ſuch as we are, ſeem impoſſible, which to others are eaſie. For to winde a Cornet well to thoſe who cannot play, and to read or write to thoſe who are ignorant of Grammar, ſhowes more impoſſible then to make women of Birds, or Birds of women. Nature, we ſee, finding in a Comb of Wax a ſhapeleſſe worme, without Legges or Feathers, gives it Winges, and feet, and enamelling it with great diverſity of fair coloures, produceth a Bee, the wiſe Architect of Divine honey: out of dumb ſenſeleſſe egges ſhe formes ſeverall ſortes of flying, walking, ſwimming Creatures, aſſiſted (as 'tis thought) by the Sacred influence of the skie. We therefore, poor mortalls and infants, who can neither comprehend great matters, nor underſtand ſmall, but doubt of moſt things, even of thoſe which concern our ſelves, can ſay little concerning the power of the immortall Gods, or of their transformations of Kings-Fiſhers, or nightingales. Onely as the Glory of the Fable hath bin Conveyed to me from my Anceſtors, ſo will I, to the praiſe of thy ſonges, O thou bird of mourning, convey it to poſterity; and will often repeat thy vertuous love of thy Husband to my Wives Xantippe, and Mirto; not forgetting the honour beſtowed upon thee by the Gods: and doe you *Chærephon*, doe the like.

Chærephon. 'Tis fit I ſhould *Socrates*, ſince all your words carry double perſwaſions, and are able to inſtruct both ſexes.

Socrates. Now then, 'tis time we bid the Kings-fiſher farewell, and returne into the City.

Chærephon. 'Tis ſo, and therefore let us goe.

Prome-

Prometheus *or* Caucasus.

The speakers. Mercury, Vulcan, Prometheus.

Mercury. LOok *Vulcan*, yonder's *Caucasus*, to which wee are to nail this wretched *Titan*: let's finde out some eminent place, uncovered with Snow, where we may the firmelier chain him, and where he may hang most open to passengers.

Vulcan. You say well *Mercury*: For if we chain him to some low place, neer the earth, his creatures, men, will come in to his succour; and if we fasten him to the Hill-toppe he will not be seen below: wherefore, if you think fit, let's crucifie him here in the middle of the hill, which hangs over this valley, and let him stretch one Arme that way, and the other this.

Mercury. 'Tis well contrived, for here the Rock is craggie, and inaccessible, and inclining to a precipice; and the ascent so narrow, that you can hardly stand tip-toe; and every way fittest for his Crosse: make no delayes therefore *Prometheus*, but mount and suffer your selfe to be fasten'd.

Prometheus. *Vulcan*, *Mercury*, pitty me, who without desert am thus unfortunate.

Mercury. Pitty thee *Prometheus*? why is't not enough for thee to be bound to *Caucasus*, unlesse *Jupiter* doom both us to the same punishment, for disobeying his Decree? Stretch forth thy right hand: unmanacle him *Vulcan*, and nail him, and be sure to give strength to your Hammer. Now reach out thy other hand, that he may fasten that too: well done. An Eagle will fly hither presently, and will prey upon thy Liver, and then thou wilt be fully rewarded for thy rare and most ingenious peece of work manship.

Prometheus. O *Japetus*, *Saturne*, and mother Earth, what

what tortures doe I feel, who never offended or committed fault.

Mercury. Did'ſt thou never offend, *Prometheus?* Who at a diviſion of ſacrifices, did'ſt deale ſo unequally and deceitfully, and ſtealing the beſt for thy ſelfe, left'ſt nothing for *Jupiter* but Bones cover'd with fat; As I remember *Heſiod* tells the ſtory ſo: Next thou madeſt men, a moſt ſlie and fallacious creature; but eſpecially women: But above all thou ſtoleſt Fire, the moſt pretious treaſure of the Gods, and beſtowed'ſt it upon men. And after all theſe offences, can'ſt thou ſay thou art cauſeleſly faſten'd?

Prometheus. Methinks, *Mercury*, you as well as the Poet doe accuſe the innocent; when you charge me with things, for which if I had Juſtice done me, I ſhould be allowed a penſion. If therefore, your leaſure ſerve you, I will gladly wipe off your accuſations, by ſhowing how unjuſtly *Jupiter* hath given ſentence upon me. Doe you, in the mean time, being both eloquent of ſpeech, and skilfull in the lawes, make his defence as if he held equall Scales, in dooming me to be here crucified neer the *Caſpian* ſtreights, upon this *Caucaſus*; where I am a miſerable ſpectacle to all the *Scythians*.

Mercury. Thou ſpendeſt wordes in vaine, *Prometheus*, and to no purpoſe; yet ſay on. For ſince I am otherwiſe enjoyn'd to tarry till the Eagle alight, and feed upon thy Liver, 'twill not be amiſſe to fill up the time with liſtening to thy Sophiſtry, wherein thou art moſt expert.

Prometheus. Firſt, then, *Mercury*, doe you aggravate your charge as much as you can; and as well as you can defend your fathers juſtice. In the mean time, *Vulcan*, be you Judge between us.

Vulcan. So help me, *Jupiter*, I will rather be thy accuſer. Doe you remember how you ſtole my Fire, and left my Forge cold?

Prometheus. Divide the accuſation between you then, and doe you ſay all you can againſt my Theft, let *Mercury* plead againſt my Creation of men, and diviſion of the ſacrifice: you ſeem to be both your Arts-maſters, and very able to ſpeak.

Vulcan. *Mercury* ſhall ſpeak for mee; who am not for your pleadings, and Law Caſes, but imploy my ſelfe about the Anvill, and Forge. For he is an Orator, and hath ſtudied Rhetorick.

Prometheus. I believe *Mercury* hath little to ſay againſt Theevery, and will not charge me with a thing, whereof himſelfe is the Author. If you have, *Mercury*, 'tis time you produce your Accuſation.

Mercury. It would aske a long ſpeech, *Prometheus*, and much preparation to repeate all your offences: It ſhall ſuffice me to recount onely their heads. Firſt, being permitted to caſt Lots for a Sacrifice, you kept the beſt for your ſelfe, and cheated the King; next, you made men, which was not fit; laſtly you ſtole Fire from us, and bore it to them: wherein, in my opinion, you did very indiſcreetly, to provoke *Jupiter*, who is ſuch a friend to men. Now if you deny this, for your greater convincement, 'twill be fit I enlarge my ſelfe, and try to make the truth of things yet plainer. If you confeſſe that you made a falſe Diviſion of the Sacrifice, and that you formed men, and ſtole Fire, my Accuſation will be full, and I ſhould but trifle to ſay more.

Prometheus. Whither you have not ſpoken trifles all this vvhile, vve ſhall ſee anon; I, ſince you think you have made ſuch a full accuſation, vvill ſtrive, as vvell as I can, to diſſolve it. Firſt, then, lend me your attention concerning the Sacrifice. I call Heaven to witneſſe whether in making my defence, I bluſh not for *Jupiter*, to think he ſhould be ſo poor ſpirited, and whining, as for one ſmall Bone, which came

to

to his ſhare, to ſend hither ſo ancient a God, as I am, to be crucified; not remembring of what aſſiſtance I have been to him, nor weighing how childiſh the ground of his diſpleaſure is, to be angry, and fret, becauſe he had not the greater piece. Nor do I think, *Mercury*, that cheats of Entertainment are to be remembred, but that all faults committed at feaſts are to be reckon'd ſport; and that he was to leave his anger behind him at the Table. But to bury his hate till the next day, and to lay up a paſt injury, and keep it in freſh memory, is neither Kingly, nor like a God. For take away from Banquets wit, breaking of Jeſts, putting of Tricks, Jeeres, Comicall abuſes, and laughter, and nothing will remaine but drunkenneſſe, ſurfets and ſilence; Things dull and unpleaſant, and miſbecoming a Feaſt. I, therefore, could not imagine *Jupiter* could have remembred things the next day; much leſſe have proved ſo Cholerick, or taken matters ſo haynouſly, if in the diviſion of a little fleſh, one ſhould make ſport with him, and make triall whither he knew how to chooſe the better part. But put the worſt, *Mercury*, that I gave him not the leſſer piece, but deceived him of all; muſt he therefore (according to the proverb) bring heaven and earth together, and project fetters, Croſſes, whole mountaines, and Eagles to devoure my liver? Look if ſuch proceedings as theſe do not betray great weakneſſe, and poorneſſe of Spirit, and inclination to revenge. If he do thus for a little beefe, what would he have done for the loſſe of a whole Oxe? Mortall men deal much diſcreetlier in the like caſes, then ſo; who ſhould be proner to, wrath then the Gods. For never any yet crucified his Cook, for dipping his finger in the ſauce, and licking it; or for cutting a ſlice of beefe from the ſpit, and eating it: but rather pardon'd him; or if he were very angry, gave him only a cuffe on the eare, or a blow on the cheek. But never any was crucified for things of this light nature. And thus much be ſpoken concerning the fleſh; a matter

unworthy of my defence, but much unworthier of his complaint. I proceed to ſpeak next of my workmanſhip, and Creation of men: which falling under a twofold charge, I know not, *Mercury*, of which you acuſe me moſt; whither becauſe it was not fit for men to be made at all, but to have laine unformed, and the Earth to have remained unoccupied; or becauſe they ſhould have been made otherwiſe, and of another ſhape, and Figure. I ſhall eaſily reply to both; and will firſt endeavour to prove that the production of men is no hurt or damm age to the Gods; next that 'tis of much more convenience and advantage to them, then that the earth ſhould lie deſolate, and unpeopled, whereby it will plainly appear, whither I have offended in my gracefull formation of men, the only creature of a divine and heavenly race. For the earth was a rude, ſhapeleſſe thing, grown over with thickets, and dark woods: the Gods had neither Altars, nor Temples, nor Images, nor ſtatues; who are now every where adored with much reverence. I therefore (for 'twas ever my care to provide for the common, and to advance the honour of the Gods, and to project things of ornament and beauty) did caſt with my ſelfe, whither I could do better then take a peece of clay, and forme Creatures like us Gods, in viſage and figure. For this, methought, was wanting to our Divinitie, that there was not a contrary, or foyle, which ſet in Compariſon with us; might ſet off our felicity: which nevertheleſſe was to be ſome mortall thing, though otherwiſe moſt ingenious, underſtanding, and ſenſible of the beſt things. At length, according to that ſaying of the Poet, mixing earth with water, and working it into a ſoft mortar, I framed men; requeſting *Pallas* to aſſiſt me in my work. This is my great offence againſt the Gods: and how great my puniſhment is you ſee, only becauſe, forſooth, I raiſed creatures out of Clay, and gave motion to a thing which before moved not. And as if the Gods were the leſſe

Gods.

Gods, becauſe there are mortalls on earth, therefore *Iupiter* is thus diſpleaſed, thinking the number of the Gods diminiſh't by the production of men: unleſſe he be affraid leaſt they ſhould attempt a rebellion, and make warre upon the Gods, as the Giants did. 'Tis plain then, *Mercury*, that there is no fault either in me, or my workmanſhip. If you can ſhow any though never ſo ſmall, I will be ſilent, and will think I ſuffer deſervedly. But that the Gods are hereby much benefitted, you may eaſily learn, if you behold the Earth no longer untill'd or unmanured, but adorned with Cities, Agricultures, and generous plantations; the Sea navigated; Ilands inhabited; Altars every where erected, ſacrifices offered, Temples and ſolemnities frequented, ſtreets fill'd with *Iupiter*, and markets with men. Had I made this Creature for my ſelfe only, I had bin the wealthieſt of all the Gods. But I wrought for the publick, and for the reſt; eſpecially for *Iupiter*, *Apollo*, and you *Mercury*; whoſe Temples are every where to be ſeen, but not one for *Prometheus*. Can you, then, at all perceive, that I have conſidered my ſelfe, and have diminiſht or taken from the Common? Tell me, *Mercury*, can you think poſſeſſions deſireable without a ſpectatour; or any peece of workmanſhip pleaſant, or delightfull to the owner, if not ſeen and praiſed? which I therefore ſay, becauſe if men had not been made, the beautie of the Univerſe had lackt a witneſſe, and we ſhould have poſſeſt riches neither admired by others, nor valued by our ſelves: Nor ſhould we have wherevvithall to comfort our ſelves, or underſtand hovv happy vve are, did vve not ſee others voide of our condition. Thus great things ſeem great by their compariſon vvith leſſe. But you, vvho ought to have honoured me for this publick ſervice, have revvarded my endeavours and ſtudies vvith a Croſſe. But, ſay you, there are great malefactors among them, Adulterers, Rebells, men that marry their ſiſters, and plot againſt their parents. As if there vvere not the

the like among us, and that heaven might not be accuſed as well as the Earth, for producing us. But, you will ſay, there is a burden caſt upon us to take care of their affaires. For the ſame reaſon a ſhepheard may count it a Burden that he hath a flock, becauſe he is troubled to look after it. Though, indeed, this very trouble be ſeaſon'd with pleaſure, and this care be delightfull in the exerciſe. Beſides, how ſhould we ſpend our time, if there were none to buſie our providence? Sit idle, and do nothing but drink Nectar, and ſtuffe our ſelves with Ambroſia? But that which vexes me moſt is, that you inveigh moſt againſt me for making women, and yet love them, and are ſtill deſcending to them, ſometimes like Bulls, ſometimes like Satyres, ſometimes like ſwannes, and are content to make them Goddeſſes. But, ſay you, 'twas fit men ſhould be made, but after another manner, and not like us. What other patterne ſhould I propoſe to my ſelfe, then that which I knew to be moſt excellent? unleſſe I ſhould have made a witleſſe, beaſtly, ruſtick creature. Beſides, had they not been as they are, how ſhould they ſacrifice to us, or give us due honours? You, when you are invited to Hecatombes, can ſaile ſometimes the whole length of the Ocean, to the faultleſſe Æthiopians. But you crucifie the Author of your honours, and ſacrifices. And let this ſuffice to be ſpoken concerning men. I now paſſe on to the haynous ſtealth of fire. Anſwere me without delay in the behalfe of the Gods, have we loſt any fire ſince it came among men? you cannot ſay we have; ſince 'tis the nature of this Element not to decreaſe by communication, nor is one flame extinguiſh't by the kindling of another. 'Tis plain envy, then, to forbid the neceſſary uſe of thoſe things which take nothing from us; whereas it becomes the Gods to be gratious, givers of good things, and free from all envie. But ſuppoſe I had ſtoln all your fire, and conveyed it to the Earth, I had not vvrong'd you much; for you need it not, being neither cold, nor accuſtomed to

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boyle your Ambrosia, nor used to the supply of an Artificiall light; but to men fire is necessary, as for other uses, so especially for their sacrifices; not able else to perfume your temples, or to send you up clouds of incense, or burne their oblations on your Altars. Besides, I observe you are much delighted with their smoke, and much pleased with the smell, when a cloud of perfume ascends to heaven; you condemne then what you desire. Lastly I wonder you forbid not the Sun to shine, whose fire is much diviner, and hotter then mine; or that you blame him not for spending your treasure. I have said. If I have spoken amisse, I would have you, *Mercurie*, and *Vulcan*, correct or disprove me, and I will make a second reply.

Mercury. 'Tis hard, *Prometheus*, to contend with so generous a Sophister. But you may be glad *Iupiter* heard you not; who doubtlesse had sent sixteen Vultures to devoure your entrailes, so grievously have you accused him in your own defence. I marvaile, being a prophet, you did not foresee your punishment.

Prometheus. I did, *Mercury*; and do also presage that ere long a friend of yours shall come from *Thebes*, and shall shoot the eagle, which you say is to light upon me.

Mercury. I wish to see it, *Prometheus*; and that you were releast, and making merry with us again, but not dividing a sacrifice.

Prometheus. Be confident I shall once more feast with *You*, and *Iupiter* for his no small happinesse shall release me.

Mercury. What mean you? speak clearly.

Prometheus. You know *Thetis*, *Mercury*. But I forbeare to say more; 'tis better to keep thee secret, till it bring me a reward for my punishment.

Mercury. Do as you think best *Prometheus*: let us depart, *Vulcan*; the Eagle is coming: expect you a while, *Prometheus*, for the *Theban* Archer, you spake of, to come and ease you of the Fowles tortures.

A Dialogue *between* Prometheus *and* Jupiter.

Promet. RElease me now, *Iupiter*, for I have been miserably tortured.

Iupiter. Releaſe thee, ſaiſt thou, who deſerveſt more ſhackles, and that all *Caucaſus* ſhould be laid upon thy head, and that thy liver ſhould not only be gnawn by ſixteen Vultures, but that thine eyes ſhould be digged out, for making ſuch Creatures as men, and women, and for ſtealing fire? I forbeare to mention the cheat you put upon me, at the diviſion of fleſh, allotting me bones covered with fat, and keeping the beſt for your ſelfe.

Prometheus. But I have felt ſufficient puniſhment, having thus loug been chained to *Caucaſus*, and fed an eagle, the cruelleſt, and worſt of fowles, with my liver.

Iupiter. This is the leaſt part of what you ought to ſuffer.

Prometheus. But you ſhall not releaſe me gratis, *Iupiter*. I will reveale a ſecret which much concernes you.

Iupiter. You play the ſophiſter with me, *Prometheus*.

Prometheus. What ſhall I get by it? if I deceive you, you know where *Caucaſus* ſtands, and want no fetters.

Iupiter. Firſt tell me what ranſome you will give me?

Prometheus. If I tell you where you are now going, will you believe my other Divinations?

Iupiter. How can I chooſe?

Prometheus. You are going then to lie vvith Thetis.

Iupiter. Well; and vvhat more? hitherto you have gueſt right.

Prometheus. Have nothing to do *Iupiter*, with that ſea Goddeſſe; For if ſhe conceive by thee, the child will juſt deale with thee, as thou dealſt with *Saturne*.

Iupiter. Not expell me my Kingdome, I hope?

Prometheus.

Prometheus. I wiſh he may not, *Iupiter* But your copulation with her threatens as much.

Iupiter. Farewell *Thetis*, then. *Vulcan*, *Prometheus*, ſhall ſtrike off thy ſhackles.

A Dialogue between Jupiter *and* Cupid.

Cupid. IF I have offended pardon me, *Iupiter*, who am yet a child and lack wit.

Iupiter. Art thou a child, *Cupid*, who art much older then *Iapetus*? or being ſo aged and cunning as thou art, wouldſt thou be thought a child becauſe thou haſt not a beard, or gray hayres?

Cupid. As old as thou ſaiſt I am, wherein have I wronged thee, that thou goeſt about to bind me?

Iupiter. Conſider, thou Varlet, if it be a ſmall matter to make me thy paſtime, ſince there is nothing into which thou haſt not transformed me, a Satyre, a Bull, a Showre of gold, a Swanne, an Eagle: and yet never madeſt any woman love me againe; no not my own wife. But I was ſtill faine to Court them in borrowed ſhapes, and to diſguiſe my ſelfe. And thoſe who were enamoured of a Bull, or Swanne, if they ſaw me in my likeneſſe, died for feare.

Cupid. And juſtly. For thy preſence, *Iupiter*, is too glorious for mortalls.

Iupiter. How come *Branchus*, and *Hyacinthus*, then to love *Apollo*?

Cupid. But *Daphne* fled from him, for all his bright haire and ſmooth chinne. If, therefore, thou wouldſt be loved, ſhake not thy target, and carry no lightning; But make thy ſelfe amiable, by letting thy locks on both ſides hang curled and encircled with a mitre; weare purple robes, golden ſhooes, and dance gracefully to the pipe, or flute, and thou ſhalt ſee more will follow thee, then frantick women *Bacchus*.

Jupiter. No more, Boy. I would not thus effeminate my ſelfe to be beloved.

Cupid. Then you muſt leave off wenching, *Iupiter.* 'Tis no hard matter.

Iupiter. I will not; and yet I will enjoy with leſſe trouble; and ſo for this time do let thee goe.

A Dialogue between Apollo *and* Vulcan.

Vulcan. APollo, have you ſeen *Maia's* new born child, what a pretty infant 'tis, and ſmiles upon every body, and promiſes much to expectation?

Apollo. Call you him an Infant, *Vulcan*, or imagine he will prove good, who for his Jugling is elder then *Iapetus*?

Vulcan. Whom could he cheat, being but newly born?

Apollo. Aske *Neptune*, whoſe Trident he ſtole; or *Mars* who loſt his ſword out of his ſcabbard; I could tell you too, how he robb'd me of my bow and arrowes.

Vulcan. One new born to do this, ſcarce able to goe, and in his ſwadling clouts?

Apollo. Obſerve him, if ever he come to your ſhop *Vulcan.*

Vulcan. He hath been here alreadie.

Apollo. And have you all your Tooles? none loſt?

Vulcan. Not one, *Apollo.*

Apollo. But ſearch diligently.

Vulcan. By *Jove*, I miſſe my tongues.

Apollo. But you ſhall find them among his clouts.

Vulcan. Are his fingers ſo quick, as if he ſtudied theevery in the womb?

Apollo.

Apollo. Do you not marke how talkative and voluble he is? He will needs be our messenger. Yesterday he call'd *Cupid* to him, and in wrestling, I know not how, trip'd up his heeles. And while *Venus* praised him, and would have hugg'd him for his victory, he stole her girdle, whereat *Iupiter* laughing he filch't his scepter. And had it not been too heavy and fiery, had stolne his lightning also.

Vulcan. This is a nimble youth, indeed.

Apollo. He is a Musician too.

Vulcan. How d' you know?

Apollo. He found a dead Tortoise some where, and made a Lute of it; so ordering and disposing the pins, laying barres and covering them with a belly, then applying strings, that he plaies most harmoniously; even to my envy, who have alwaies exercised my harp. His mother sayes he stayes not in heaven by night, but that he may be nimming, goes down to hell, and pilfers there to. He vvas borne with wings, and hath made himselfe a rodde, of strange force, wherewith he musters souls, and leads the dead.

Vulcan. I gave it him in stead of a Rattle.

Apollo. And for recompence he stole your tongues.

Vulcan. 'Tis well remembred. Ile fetch them again; and see if I can finde them, as you say, amonge his Clouts.

A Dialogue between Jupiter, *and* Vulcan.

Vulcan. VVHat am I to do now, *Iupiter?* here I am come at your command, and have brought an Axe sharp enough to cleave a stone at a blow.

Iupiter. 'Tis well done, *Vulcan*; prythee strike hard, and cleave my head asunder.

Vulcan. D' you think I am mad? ſpeak truely, therefore, what you will have me do.

Iupiter. Divide my ſcull, I ſay. If thou refuſe, thou ſhalt perceive this is not the firſt time I have been angry: ſtrike with all thy might, therefore, and make no delaies; For I am ready to die with the torments which whirle my head about.

Vulcan. Take heed *Iupiter*, I hurt you not, For my Axe is ſharp, and will not; like *Lucina*, be your midwife without blood.

Iupiter. Strike boldly, *Vulcan*, I know what's fit.

Vulcan. Againſt my will, then, ſince you are not to be diſobeyed, have at your ſcull. What's this? An armed wench? I blame you not *Iupiter*, for ſtorming, being moleſted with ſuch a head Ache, and lodging in your brain a Girle alive, and armed; your head was not a head, but a Camp. Look ſhe capers, and dances the Matachine; claſhes her buckler, and ſhakes her ſpeare, as if ſhe were divinely poſſeſt; nay, which is more, ſhe is grown handſome, and full ſtatured of a ſuddaine; blew eyed, but her helmet turnes that to beauty: wherefore *Iupiter*, as the reward of my midwiferie, let her be my wife.

Iupiter. Thou doſt ask impoſſibilities, *Vulcan*; ſhe reſolves to live a Virgin: how ever I will not be thy hinderance.

Vulcan. 'Tis all I deſire, leave the reſt to me. I will raviſh her away with me.

Iupiter. Do if thou canſt; but I know thou loveſt an Impoſſible.

A Dialogue between Jupiter, Æsculapius, *and* Hercules.

Iupiter. CEase *Æsculapius*, and *Hercules*, to quarrell like mortalls; such discords misbecome the meetings of the Gods.

Hercules. Shall this quacksalver then, *Iupiter*, sit down before me?

Æsculapius. Yes, Sir, being your better.

Hercules. Wherein, good Thunderstruck? Because *Iupiter* for your knavery once slew you with lightning, and afterwards out of pitty restored you your immortality?

Æsculap. Have you forgot, *Hercules*, how you your selfe were burnt in *Oeta*, that you lay fire in my dish?

Hercules. Lets compare the Actions of our lives; I am *Iupiters* Sonne, have undergone famous labours, vanquisht monsters, and subdued barbarous men: thou root-scraper, and Mountebank, able perchance to administer Physick to sick folke, art not famous for any manly performance.

Æsculap. 'Tis true, Sir, I have only cured your scalds, when you came up to us halfe burnt, and your body almost turn'd to oinders by your Coate, and woodpile. Yet 'tis something that I never was a serving-man, like you; and that I never spunne at a distaffe, as you did in *Lydia*, when you wore a scarlet petticoate, and suffer'd your mistresse *Omphale* to correct you with her golden slipper; and that in a fit of madnesse I slew not my wife, and children.

Hercules. Stoppe your fowle language, Sir, or your immortality shall not secure you, for I will cast you down headlong from heaven, and dash out your braines so as *Phœbus* shall not cure them.

Iupiter.

Iupiter. Give over, I ſay, and diſturb not the feaſt; or I will baniſh you both from the Table. 'Tis fit, *Hercules*, *Æſculapius* ſhould ſit before you, who died before you.

A Dialogue between Juno *and* Jupiter.

Juno. I ſhould bluſh, *Jupiter*, to have ſuch a Sonne, ſo effeminate and loſt in wine: who weares a Miter, lies with mad women, more womaniſh then they; dances after Timbrels, Pipes, and Cimbales; and reſembles every body more then you his Father.

Iupiter. This Miter-wearer, and wencher, *Iuno*, not only ſubdued *Lydia*, and the Inhabitants of *Tmolus*; as alſo the *Thracians*; but went againſt the Indians, with his female Army, took their Elephants, poſſeſt their Countrey, and brought away their King, who made reſiſtance, captive. And all this he did revelling and dancing, and carrying roddes twined with Ivye, and drunk, as you ſay, and beſide himſelfe. But thoſe who reviled him, or blaſphemed his rites, either he puniſh't with ſhackles of Vines, or cauſed to be diſmembred, by their mothers, like Fawnes. Are not thoſe valiant Acts, and worthy of me his Father? Nor let it be any diſparagement that he mingled Maskes, and Revellings with his Conqueſts; But rather conſider what he would do ſober, who can do thus drunk.

Iuno. Me thinks, Husband, you ſhould have made a panegyrick of his invention of Grapes, and wine. Though you ſee how men reele when they are drunk, and incline to quarrels, and forget themſelves in their drink; and how that *Icarius*, to whom he firſt taught the uſe of Vines, was kill'd by his Companions, and ſlaine with pitch-forkes.

Iupiter. This is nothing to the purpoſe: For 'tis not Wine, or *Bacchus* which do this, but the exceſſe of wine, and

and drink taken in beyond fit measure. But whosoever drinkes moderately is cheered, and made the merrier. And as for *Icarius* it wrought not so upon any of his Company. But you show your jealousie, *Iuno*, and spleen to *Semele*, when you accuse *Bacchus* of those things which are most commendable.

A Dialogue between Venus *and* Cupid.

Venus. WHy, Love, dost thou Conquer all the other Gods, *Iove*, *Neptune*, *Apollo*, *Iuno*, and me thy mother, and spare *Minerva*; towards whom thy Torch is flameless, thy quiver empty, thou without a Bow, and unable to shoot?

Cupid. I am afraid of her, mother; she is so terrible, of such a sterne countenance, and of such a manly grimnesse; so that when I draw my bow, and aime at her, she shakes her plume, and so astonishes me, that I begin to tremble, and my arrow drops out of my hand.

Venus. Is not *Mars* more terrible? and yet thou hast disarm'd and conquer'd him.

Cupid. He willingly meets my shafts, and invites them, Mother; but *Minerva* perpetually frownes. I once unawares brought my Torch neer her. If you approach me, quoth she, by my Father, ile thrust you through with my javelin, or take you by the legge, and hurle you down to hell, or peece-meale you. Many such threats came from her. Besides she looks fiery, and weares on her Brest a *Gorgons* head, hair'd with snakes, which much affrights me, and makes me run away at the sight.

Venus. Thou saist thou feareſt *Minerva*, and her Gorgon, But feareſt not *Ioves* lightning. But how come the Muses impenetrable, and beyond your shafts? Do they shake their Crests too, and weare their Gorgons.

Cupid.

Cupid. These I reverence, mother, for they are venerable, and are allwaies busied in contemplations, or songs; so that many times I frequent their company, taken with their Musick.

Venus. You spare these, then, because of their Gravity; but why wound you not *Diana*?

Cupid. To satisfie you in a word, I can never find her but alwaies wandring in mountaines. Besides, she loves a Cupid of her own already.

Venus. What *Cupid*? my Boy.

Cupid. Marry, to hunt, and shoot wild beasts, stagges and Fawnes; which is her whole study. But as for her brother, though he be an Archer, and shoot well--

Venus. Yet thou, my Boy, hast shot him often.

A Dialogue between Mars, *and* Mercury.

Mars. Did you heare, *Mercury*, what proud, absurd threats fell from *Iupiter*? I, said He, if it please me, will let down a chain from Heaven, at which, pull you never so hard, you shall never draw me down: But if I list to pluck, I will not only draw you, but the Earth, and Sea aloft; with many the like brags, which you heard as well as I. For my part I should not denie him to be superiour, and stronger then any one: But that singly he should excell so many, as that we should not be able to weigh against him, though we took the Earth and Sea into our scale, is past my beliefe.

Mercury. Good words, *Mars*, 'tis not safe to speak thus; least your petulancie procure your punishment.

Mars. D'you think, I would speak thus to any but your selfe, whom I know to be no teltale. 'Twas not in my power to conceale from thee, how ridiculous, methought, his threatning was. For I remembred, how not long

long since, when *Neptune*, *Iuno*, and *Pallas*, being but three, conspired to imprison, and cast him into chaines, how fearfully he varied himselfe through all shapes: And if *Thetis* out of pitty, had not call'd that hundred handed *Briareus* to his aide, they had bound him for all his Thunder and Lightning.

Mercury. No more, *Mars*: 'tis neither safe for you to talke thus, nor me to heare.

A Dialogue *between* Jupiter *and the* Sun.

Iupiter. WHat hast thou done, thou most wicked of all the *Titans*? who hast utterly ruined the world by trusting thy Chariot to a witlesse boy, who hath burnt some things by falling too neere the Earth, and starved others with cold, by with-drawing their Fire from them; And in a word hath left nothing undisturbed, and undisorder'd. So that had not I, beholding his Carreers, Thunder-struck him, not a man had bin left. And this skilfull Coachman and Driver, was of your sending forth.

Sun. I was to blame, *Iupiter*; yet pray be not angry, since I was over-borne by my Sonnes importunity. Alas how could I foresee the mischiefe which followed.

Iupiter. Did you not know what skill your place requires? And that upon the least aberration of your Wheeles all perishes? You knew not neither the fierceneſſe of your Horses, and that they are to be hard reyned. For give them Bridle, they presently alter course; just as they hurried him sometimes to the left hand, sometimes to the right, sometimes quite contrary, now up, now downe, as they list themselves, he not knowing how to manage them.

Sun. I knew all this, and withstood him a good while, and denied him my Teem. But when he joy-

ned teares to his petition, & *Clymene* his Mother with him, I ſet him faſt in the Box, and taught him how to drive; telling him how high he was to mount, and how low he was to fall; as alſo how to reyne his horſes, and curbe their furies. I told him alſo the danger ſhould he drive wrong: But he, child as he was, having mounted ſo much fire, and beholding ſuch a vaſt dungeon beneath him, could not chooſe but be amazed; whileſt the horſes miſſing their uſuall driver deſpiſed the Boy, and fell a wandring, and wrought all this miſchiefe. He letting go the reynes, and fearfull, I believe, to fall, tooke hold of the Chariot: but he hath ſuffer'd already, and my ſorrow *Iupiter* is puniſhment enough for me.

Iupiter. Enough for ſuch an attempt? Well, I pardon you for once; But offend ſo againe, and ſend forth ſuch another Deputy, and you ſhall feele how much hotter my lightning is than your fire. Let his ſiſters alſo bury him neere the *Po*, where he fell, and let them be turn'd into Poplars, and weep Amber over him. Be it your buſineſſe to mend your Chariot, (for the Axle is broken, and one of the wheeles is crackt) and having coupled your horſes againe drive your ſelfe: and remember this Accident.

A Dialogue between a Cyclops *and* Neptune.

Cyclops. O Father, how am I ſerv'd by my wicked Gueſt, who firſt made me drunke, then aſſaulting me in my ſleep put out my eye!

Neptune. Who waſ't that dared this *Polyphemus*?

Cyclops. Firſt he ſaid his name was *No-body*; but after his eſcape, when he was out of ſhot, he call'd himſelfe *Vlyſſes.*

Neptune. I know who you meane; he lives at *Ithaca*, and ſailed now from *Troy*. But how could he attempt this, being ſuch a Coward? *Cyclops.*

Cyclops. Coming home from my flock, I found a great Troop in my Cave, in all likelyhood lurking to fteale my fheep: whereupon I bolted my doore, made of a huge rocke, and kindled a fire. No fooner began the wood, which I brought from the mountaine, to caft a flame, but they prepared to hide themfelves. But I apprehending fome of them, devour'd them as thieves. In the meane time that fubtle Companion, *No-Body*, or *Vlyffes*, which you will, gave me a venemous potion to drinke, very fweet and fragrant, but moft treacherous, and turbulent in operation. For I had no fooner drunk, but me-thought my Cave went round, and I was no longer my felfe; and at laft fell into a deep fleep: he fharpening a Barre and ftirring the fire, put out my eye, and ever fince, *Neptune*, I have been blinde.

Neptune. You flep't foundly, my fonne, that the loffe of your fight could not rowfe you. But how fcap't *Vlyffes*? Me-thinkes he fhould not be able to roll away the rocke from the doore.

Cyclops. I removed it, that I might the eafier catch him going out. And planting my felfe at the hole, I grop't with my hands, letting onely my fheep paffe, remitting my buffineffe to my Ramme.

Neptune. Now I know his Device: he paft under thee among them unperceived. But me-thinkes you might have call'd in other *Cyclops*.

Cyclops. I did, and they came, and ask't me the traytors name. And when I told them, *No-Body*, they thought me madde and departed: and fo the Caitiffe cofen'd mee with a falfe name. But that which grieves me moft is, that upbraiding me with my hurt, he told me my Father *Neptune* fhould not cure me.

Neptune. Take courage, fonne, I will revenge thee. And and he fhall know, that though I cannot heale eyes bored out, yet 'tis in my povver to fave or drown thofe that fayle. He is yet at Sea.

A Dialogue between Alpheus *and* Neptune.

Neptune. WHat's the reaſon, *Alpheus*, that of all the rivers which fall into the Sea, you onely, contrary to the courſes of the reſt, grow not ſalt, nor mingle waters, or diffuſe your ſelf; but gliding through the Ocean preſerve your ſtreame freſh, untainted, and pure; in ſome places, I know not how, diving like a ſea pye, or Heron, and riſing againe in other places, and ſhowing your ſelfe?

Alpheus. Theſe are love tricks, *Neptune*; Therefore blame me not, you have loved in your time.

Neptune. Iſt a woman you love, *Alpheus*, or a Nymph, or ſome ſea Goddeſſe?

Alpheus. None of theſe *Neptune*, but a Fountaine.

Neptune. Where ſprings it?

Alpheus. In the Iſland of *Sicily*; they call it *Arethuſa*.

Neptune. I know it: believe mee, *Alpheus*, you have not made an unlovely choyce. 'Tis a cleare ſpring, and flowes in a pure Chryſtall; and receives thus much ornament from the pibbles among which it riſes, that it ſhowes like a poole of ſilver over them.

Alpheus. I ſee you know it, *Neptune*; To it am I now going.

Neptune. Goe; and be happy in your love: but firſt tell me one thing, where did you ſee *Arethuſa*, you being an *Arcadian*, and ſhe riſing neere *Syracuſe*?

Alpheus. You hinder my journey, *Neptune*, by your impertinent queſtions.

Neptune. You ſay well; paſſe on to your beloved; and when you riſe againe from the Sea, mingle with your fountaine in one Channell, and become one Streame.

A

A Dialogue betweene Menelaus *and* Proteus.

Menelaus. THat you ſhould be converted into water, *Proteus*, is not incredible, for you are a Sea God; or into a tree, may be borne withall; or ſometimes into a Lyon, is not utterly beyond beliefe: But how, living in the Ocean, you can transforme your ſelfe into a flame, is a thing which I admire, but believe not.

Proteus, Marvaile not, *Menelaus*, for all thoſe changes I under-goe.

Menelaus. I have ſeen you. But, then, me-thought (as I may ſay to you) you jugled onely by drawing falſe preſentments over your tricks, and caſting a miſt before your ſpectators eyes; not that you truly were what you appeared.

Proteus. What jugling could there be in things ſo plainly done? Have not you ſeene with your eyes open into how many ſhapes I have transformed my ſelfe? If you will not believe that ſenſe, but will ſtill thinke you ſaw a deluſion, or ſome Aëry appearance caſt before you, when I next turne my ſelfe into fire, apply, generous Sir, your ſenſe of touch to me, and then you will perceive whether I be true fire, or fire in ſhow.

Menelaus. That would be no ſafe triall, *Proteus*.

Proteus. In my opinion, *Menelaus*, you never ſaw a *Polypus*; nor underſtand the transformation of that fiſh.

Menelaus. A *Polypus* I have ſeen, but would gladly learn it's transformation from you.

Proteus. To whatſoever rock it faſtens, or ſpreads its finnes, it becomes like; and throwing off its owne, aſſumes the colour of the ſtone; thereby lying concealed from fiſhermen, not at all differing, or varying in appearance from the rocke.

Menelaus. So the report goes: but yours, *Proteus*, is a Paradoxe much unlikelier.

Proteus. I know not, *Menelaus*, whom you will believe, who will not believe your owne eyes.

Menelaus. I saw what I saw; yet 'tis a thing to me prodigious, how you should become fire and water.

A Dialogue betweene Neptune, *and a* Dolphin.

Neptune. 'Tis wel done of you *Dolphins*, that you are such friends to men. For heretofore you carryed the son of *Inus* ashore the *Isthmus*, after he and his mother were cast downe from the *Scironian* Cliffe; now thou hast wafted a Musitian of *Methymna*, over to *Tænarus*, keeping his Furniture, and Harp, and hast not suffer'd him to perish by the Saylers.

Dolphin. Wonder not, *Neptune*, that we succour men thus; we of Men were made Fishes.

Neptune. 'Tis a thing I blame *Bacchus* for, that having overcome you in a Sea fight, he transform'd you; whereas it had beene enough to have taken you prisoners, and to have subdued you as he did others. But how, good *Dolphin*, came *Arion* to be thus endangered?

Dolphin. *Periander* (as I imagine) delighted with his skill sent for him often. He being enrich'd by the King, desired to saile home to *Methymna*, to show his riches, shipping himselfe with a crue of Pyrates, who knew he carryed much gold and silver about him: when they came about the middle of the Arches, the Saylers conspired against him. Well, quoth he (for I heard all swimming neere the Ship) since you intend to kill me, permit me in my bravest furniture to play mine owne funerall Elegie, and voluntarily to cast my selfe into the Sea. They consented. And he taking his robe, and playing most ravishingly, cast himselfe over-board, with a purpose to drowne himselfe. But I receiving him, and getting him on my back swam with him to the Promontory.

Neptune.

Neptune. I applaud your love to Muſicke; 'Twas a fit reward for your Attention.

A Dialogue between Diogenes *and* Pollux.

Diogenes. I Charge you, *Pollux*, aſſoone as you are riſen (for to morrow I perceive 'tis your courſe to returne to life) that if you ſee *Menippus* the dogge, (whom you ſhall find in the Schooles at *Corinth*, or in the *Lycæum* at *Athens*, laughing at Philoſophers wrangling with one another,) you tell him, that if he have laught enough at the paſſages of the upper world, I deſire him to come downe into the Lower; where he ſhall have much more to laugh at. For there our proceedings, which he laughs at, are doubtfull to him, and he meets with this frequent objection, Who knowes what ſhall befall us after the end of this Life. But here tell him, he ſhall never want ſport; But laugh as I do, as often I ſee rich men, great Officers, and Tyrants humble and unreſpected, and not to be diſtinguiſht but by their unmanly degenerous howlings, at the remembrance of their life paſt. Tell him this, and bid him bring a knapſacke with him fil'd with beanes, and a ſupper (if he can find one) made for *Hecate* in ſome croſſe way; or an egge, left after a luſtration; or the like.

Pollux. Ile deliver your Meſſage, *Diogenes*; But for my better knowledge of him, what kind of man il't?

Diogenes. A little, crabbed, old man, enclining to baldneſſe; wearing a torne Gowne, pervious to all winds, and varied with patches of ſeverall colours. He alwayes laughs, eſpecially at ſelf-conceited Philoſophers.

Pollux. 'Twill be eaſie to find one of this Character.

Diogenes. Will you carry a Meſſage from mee to thoſe arrogant Philoſophers too?

Pollux. Speak your Errand, it ſhall not be any trouble to ſerve you.

Diogenes.

Diogenes. In ſhort, then, Counſell them to trifle no longer, nor to diſpute of wholes, nor caſt one another into Dilemma's or horned ſyllogiſmes, nor give forme and mood to Crocodiles; nor breed their minds to ſuch drie barren ſtudies.

Pollux. But they will ſay I am ignorant and unbred thus to condemne their wiſdome.

Diogenes. Bid 'em, then, from me Live ſcornd.

Pollux. So much I ſhall tell them.

Diogenes. Say to Rich men in my name, Why ye fooles do you treaſure up your gold? and why do you torment your ſelves, by counting your uſe money, and laying talent to talent, who are ſhortly to come hither but with a penny fare in your mouth?

Pollux. I ſhall tell them this alſo.

Diogenes. Tell the ſpruce Gallants, and Hectors, *Megillus* the Corinthian, I mean, and *Damoxenus* the Wraſtler, that here is no uſe of golden haire, black eyes, or red cheeks; or of bigge ſinewes, or ſtrong ſhoulders.

Pollux. It ſhall not be burdenſome to deliver this alſo.

Diogenes. Bid the poor who are many, driven from their eſtates, and groaning under their wants, that they neither weep nor howle, but that they conſider the equality of this place, and that they ſhall ſee the richeſt here as poor as they. And if you think fit tell the Lacedemonians, that they are grown looſe and effeminate.

Pollux. Pray excuſe me for the carriage of your meſſage to my Countreymen, *Diogenes*; your errands to the reſt I will deliver.

Diogenes. Leave them out, then, if you think good; and convey my ſpeeches to the reſt.

Pluto.

Pluto, *or a Complaint againſt* Menippus.

The Speakers, Crœſus, Pluto, Menippus, Midas, Sardanapalus.

Crœſus. TIs not poſſible for us to endure, *Pluto,* this inſufferable Barker *Menippus* to be of our company. Therefore remove him hence, or we will depart ſome where elſe.

Pluto. What hurt can he do to you, being dead as you are?

Crœſus. When we howl, and ſigh at the memory of our pleaſures in the other world, *Midas* of his gold, *Sardanapalus* of his Luxury, I of my treaſures; he laughs and upbraides us, calling us ſlaves, and baſe villains: ſometimes he drowns our howlings with ſinging, and in a word he is very troubleſome.

Pluto. What ſay you to this, *Menippus*?

Menippus. Tis all true. Theſe men I hate as degenerous and loſt; who think it not enough to have lived wickedly, but remember and dwell upon the thought of thoſe things above. Therefore I delight to plague them with themſelves.

Pluto. But you do ill; for they lament no ſmall loſſes.

Menippus. Are you mad too, *Pluto,* that you approve their whinings?

Pluto. No, Sir. But I would not have you divide your ſelves.

Menippus. Know this, O ye worſt of *Lydians, Phrygians* and *Aſſyrians,* that I will never leave you; but whereſoever you go I will follow, vexing you, and ſinging, and laughing.

Crœſus. Is not this plaine Contumelie?

Menippus. No. That was contumelie which you uſually practiced, ſuffering your ſelves to be adored, and abuſing free people; not at all remembring your morta-

litie: wherefore hovvle, novv you have loſt all.

Cræſus. Where are my rich and Numerous poſſeſſions?

Midas. Hovv much gold do I miſſe?

Sardanapalus. And I hovv much pleaſure?

Menippus. So, this I like: vveep on; Ile joyne vvith you, and ſing the old ſentence, *Know thy ſelfe.* A fit dittie to be mingled vvith your mournings.

A Dialogue between Pluto *and* Mercury.

Pluto. DO you know old *Eucrates* the uſurer, who has not one child, but five thouſand Gapers after his eſtate?

Mercury. The *Sicyonian* you mean; what of him?

Pluto. Let him live, *Mercury*, ninety yeers more to the ninety he hath lived allready, and longer if it be poſſible. But fetch hither his flatterers, young *Charinus*, and *Damon*, and the reſt.

Mercury. That would ſhew very prepoſterous.

Pluto. Rather very juſt. For why do they pray ſo earneſtly for his death, but that they may enjoy his eſtate? But that which is yet moſt baſe, is that at that very time when they wiſh his Death, they groſſely obſerve, and Court him; And when he is ſick, all men know what they deſire, yet they vow ſacrifices for his recovery. In a word, they have ſeverall wayes of flattery. Wherefore let him be immortall, and let them die firſt, and looſe their gapings.

Mercury. Well, being ſuch knaves their puniſhment ſhall be ridiculous: But methinks he lures them on pretty handſomly, and feeds them with hopes; allwaies diſſembling, as if he were about to die, when he is much luſtier then his Flatterers. They in the mean time dividing the inheritance among them, are fed vvith the Image of a Phantaſtick happineſſe: *Pluto.*

Pluto. Let him therefore, like *Iolaus*, caſt off his old age, and grovv young again. But let them in the midd'ſt of their hopes, be ſnatch avvay as it vvere in a golden dream, and like evill men die evill deaths.

Mercury. Enough *Pluto.* I vvill ſend them to you one after another. I think they are ſeaven.

Pluto. Call forth their ſouls, *Mercury*; and let him ſend them every one hither before him: but let him of an old man become a youth.

A Dialogue between Terpſion, *and* Pluto.

Terpſion. IS this Juſtice, *Pluto*, that I ſhould die, who am but thirty yeers old, and that *Thucritus*, who is almoſt an hundred, ſhould live?

Pluto. Great Juſtice, *Terpſion*; For though he lives, yet he wiſhes none of his friends dead; whereas you all the time you lived, laid nets for his eſtate.

Terpſion. Was't not fit, being an old man, and no longer able to uſe his riches, he ſhould die, and leave them to thoſe that are younger?

Pluto. You make new lawes, *Terpſion*, that when a man can no longer uſe his riches with pleaſure, he ought to die. Fate and Nature decree otherwiſe.

Terpſion. I accuſe them, therefore, of diſorder. For the buſineſſe ought to run in this ſucceſſion: The moſt aged to die firſt, then thoſe who are next in years; And not to be inverted, or he to live who is decrepit, hath but three teeth left, ſcarce ſees, is ſupported by four ſervants, diſtills at noſe, hath eyes filled with rheume, hath loſt all ſenſe of pleaſure, and is laught at by boyes as a living ſepulchre; and the moſt beautifull, and luſtieſt young men to die. This is to make rivers run backwards. At leaſt 'twere fit we knew the date of old mens lives, that they might not couſen us as they do. But now the old Proverb is brought to paſſe, the Cart leads the Oxe.

Pluto. Theſe things are wiſelier carried, *Terpſion*, then you are aware of. For what ailes you, that you yawne after other mens fortunes, and enſlave your ſelves to childleſſe old men? you do, therefore, but make your ſelves ridiculous, and they bury you firſt; which to many is matter of great pleaſure; for juſt as you pray'd for their deaths, ſo much delight is it to others to have you die firſt. For you have introduced a new Art, to make love to old women, and old men, eſpecially to thoſe who have no children, neglecting thoſe that have; whileſt many of thoſe who are courted by you, well acquainted with your aimes, if they chance to have children, pretend to hate them, that they may have obſervers. At length thoſe who had for a long time waſted themſelves in gifts, are ſhut out of the will, and the ſonne, as there is good reaſon, enjoyes all: the reſt cheated of their hopes gnaſh their teeth.

Terpſion. You ſpeak truth. *Thucritus* hath almoſt quite eaten my eſtate; ſtill making me believe he would die. And as often as I came to viſit him, he would groan, and ſob inwardly, and counterfeit a noiſe like an abortive chick in the ſhell; wherefore by how much the neerer I thought him to his grave, ſo many gifts the more did I ſend him; leaſt his other flatterers ſhould exceed me in preſents: many nights have my cares taken my ſleep from me, numbring and diſpoſing my fortunes. And indeed care, and watching were the cauſes of my death: whileſt he having ſwallowed my bait, aſſiſted at my funerall, and went before my beer laughing.

Pluto. Maiſt thou live eternally, *Thucritus*, to grow rich, and laugh at ſuch men. And maiſt thou not die, till thou have ſent hither all thy flatterers before thee.

Terpſion. It would be a pleaſure to me too, *Pluto*, if *Chariades* ſhould die before *Thucritus*.

Pluto. Take comfort, *Terpſion*; *Phido*, *Melantus*, and all the reſt ſhall die before him of their Cares.

Terpſion. This I like. Live eternally *Thucritus*.

A Dialogue between Zenophantes, *and* Callidemides.

Zenoph. BUt how died you, *Callidemides?* you know *I*, being *Dinias* paraſite, did over-eat my ſelfe, and was choak't with a ſurfet: you ſtood by when *I* died.

Callid. I did, *Zenophantes.* I died unexpectedly: you know old *Ptæodorus.*

Zenoph. You mean the rich Uſurer, who hath no child, whoſe houſe you alwaies frequented.

Callid. I alwaies obſerv'd him, and flatter'd my ſelfe with his death: but when I ſaw my expectation prolonged, and that he began to be older then *Tython,* I contrived a compendious way to gain his eſtate. For having bought poyſon, I dealt with his Butler, that when *Ptæodorus* next call'd for drink (and he uſually drinks deeply) he ſhould ſteal it into the bowle, having it ready, and give it him; which if he did, I ſwore to make him a free-man.

Zenoph. And what happen'd? For me thinks you are about to tell a ſtrange ſtory.

Callid. We went to bath our ſelves, where his Boy held two cuppes; one for *Ptæodorus*, which held the poyſon, the other for me. But miſtaking, I know not how, he gave the poyſon to me, and the ſound cup to *Ptæodorus*: who preſently drunk it off; when at the inſtant I fell down dead, and excuſed his funerall with my own. Why do you ſmile *Zenophantes?* you do not well to laugh at your friend.

Zenoph. You have ſuffer'd things to be laught at, *Callidemides.* But how lookt the old man at your fall?

Callid. Firſt he was frighted with the Accident. But being inform'd, I believe, how things were, he laught at what the Butler had done.

Zenoph.

Zenoph. You did ill to make ſuch ſhort contrivances, for a thing which would in ordinary courſe much ſafelier have happen'd, had you made leſſe haſt.

A Dialogue between Cnemon *and* Damnippus.

Cnemon. WHy this is the old Proverb right, the Fawn beats the Lion.

Damnip. At what do you chafe, *Cnemon?*

Cnemon. At what do I chafe, do you aske? I have left an heire againſt my will, and am couſen'd, wretch that I am, and have undone my children.

Damnip. How I pray?

Cnemon. A little before my death, I applyed my ſelfe much to the rich, childleſſe *Hermolaus*; who took my Addreſſes not diſtaſtfully: and to ſhow my ſelfe a wiſe fellow, I made my will, and publiſht it, and left all my eſtate to him; expecting that out of imitation he ſhould do the like to me.

Damnip. And what was your ſucceſſe?

Cnemon. What he wrote in his will, I know not; but I died ſuddenly by the fall of a houſe: ſince which time *Hermolaus* poſſeſſes my eſtate, like a Pike which carries away the hook with the bait.

Damnip. Nay, you the Angler and all: wherefore you made a ginne for your ſelfe.

Cnemon. It ſeemes ſo, and therefore I now mourne.

A Dialogue between Charon, Mercury, *a company of dead men,* Menippus, Charmoleus, Lampichus, Damaſias, *a* Philoſoper, *and a* Rhetorician.

Charon. HEare how the caſe ſtands with you: My Boat, as you ſee, is ſmall, and rotten, and leakes

leakes in many places; And therefore if it be not equally trimmed, 'twill overturne. And yet ſo many of you together are come hither, every one with a great burden; which if you bring in with you, you will repent it, eſpecially thoſe who cannot ſwimme.

The Dead. How ſhall we do then for ſafe waftage?

Charon. Ile tell you, you muſt enter naked, and leave your carriages upon the ſhoare. And 'tis well if the Boat receive you all ſo. Be it your charge, *Mercurie*, to admit none but ſuch as are ſlender, and caſt away their Luggage: ſtand therefore at the ladder, and receive them with choice, and compell them to enter ſtript.

Mercury. I will obey your Directions. Who is the firſt?

Menippus. I am *Menippus*. Looke *Mercury* I have caſt my wallet and ſtaffe into the lake: as for gown, 'twas well I brought none.

Mercury. Enter *Menippus*, thou beſt of men, and take the firſt and higheſt place in the Boat; from whence thou may'ſt ſee the reſt. But what ſpruce youth is this?

Charmoleus. I am *Charmoleus*, the lovely Megarian, who took two talents for a kiſſe.

Mercury. Caſt off your beauty, and lippes with their kiſſes, your long haire too, red cheeks, and whole skinne? 'Tis well; you are now fit, enter. But what grimme Sir is that, arrayed in Purple, and a Crown on his head?

Lampichus. I am *Lampichus*, Tyrant of *Gela*.

Mercury. Why thus loaden? *Lampichus.*

Lampichus. Should a Prince come naked? *Mercury.*

Mercury. A prince ſhould not, but a dead man ſhould. Therefore put off your ornaments.

Lampichus. There lie my riches.

Mercury. But you muſt caſt off your pride, and ſtatelineſſe too, *Lampichus*. For if theſe enter with you, they will overcharge the Boat.

Lampichus. Let me keep but my crown and robe.

Mercury.

Mercury. By no means, you muſt forſake them.

Lampichus. There then: what more? you ſee I have caſt away all.

Mercury. You muſt caſt off your cruelty too, and folly, and inſolence, and fury, and the like.

Lampichus. See, I am naked.

Mercury. Now enter. What groſſe fleſhy fellow are you?

Damaſias. I am *Damaſias* the wraſtler.

Mercury. So methought, I have ſeen you often at wraſtling.

Damaſias. True, *Mercury*; receive me therefore naked.

Mercury. You are not naked, my friend, who are clothed with all this fleſh; put it off therefore: for if you put but one foot into the boat, you ſink it. Caſt away your Crowns, and praiſes too.

Damaſ. See, I am naked, and ſlender, like other Ghoſts.

Mercury. You are now of a fit lightneſſe; therefore enter. Do you *Crato* throw away your vvealth, as alſo your effeminateneſſe, and pleaſures; and bring not vvith you your Epitaphes, and titles of your Anceſtors: leave behind you too your pedigree, and reputation, and panegyricks beſtowed upon you by the Citty, to which you have been a benefactour; the inſcriptions of your ſtatues alſo. And ſpeak not of the great tombe they have raiſed for you, for theſe things gather vveight from their remembrance.

Crato. Well, I will put them off, becauſe I cannot helpe it.

Mercury. Bleſſe me! vvhat armed? vvhy do you carry that Trophie?

Crato. Becauſe I conquer'd and atchiev'd it, *Mercury*, and vvas therefore honoured by the Citty.

Mercury. Leave your armes to the Earth; there's only peace in Hell, and no need of Trophies there. But vvhat venerable ſhade is that, of a grave preſence, vvho knits his

his browes out of contemplation, and weares ſuch a long beard?

Menippus. A Philoſopher, *Mercury*; or rather a jugler, and cheater: pray ſtrippe him, and you will ſee many thingsvery ridiculous hid under his gown.

Mercury. Lay aſide your gown, Sir, and all things elſe. O *Iupiter!* what arrogance, ignorance, contention, vainglory, endleſſe queſtions, thornie diſputes, intricate notions, fruitleſſe labours, whimſeyes, trifles, and curious follies, he carried about him? Beſides gold, and pleaſures, and impudence, and choller, and wantonneſſe, and luxurie. Theſe things ſcape not my knowledg, Sir, though you ſhould ſtrive to conceal them. Caſt off your lying, alſo, and your pride, and your conceit that you are better then others. For if you enter thus burdened, a pinnace will ſcarce carry you.

Philoſoph. I caſt then all off, ſince 'tis your pleaſure.

Menippus. Let him put off his beard too, *Mercury*; which you ſee is both long, and ſlovenly, and weighs at leaſt five pound.

Philoſopher. But who ſhall cut it?

Mercury. *Menippus* ſhall ſhave you with the axe that mends the boat, laying your beard upon the ſides of the ladder.

Menippus. Not ſo, *Mercury*, 'twill be more ridiculous if you lend me a ſaw.

Mercury. An Axe will ſerve.

Menippus. So, you now look more like a man, having caſt off your ſtink; ſhall I clip your eye-browes too?

Mercury. Yes, for theſe he uſed to raiſe to the toppe of his forehead, when he ſtrained himſelfe. What, doſt thou cry? varlet, and art afraid of death? enter then.

Menippus. He ſtill hath one thing ſtrong about him.

Mercury. What, *Menippus*.

Menippus. Flattery, *Mercury*, which when he lived, ſtood him in much ſtead.

Philoſoph. Do you then, *Menippus*, caſt off your liberty, and boldneſſe of ſpeech; your jollity alſo, and jeering.

Mercury. By no means: keep them ſtill; for they are light, and of eaſy portage, and will advance our paſſage. Do you, Pleader, caſt away your tedious ſpeeches, and your Retortions; your ſimilitudes alſo, and periods, and barbariſmes, and other burdens of language.

Rhetor. 'Tis done.

Mercury. 'Tis well. Now ſet from the ſhore, and lets pull up the ladder, weigh anchor, and ſpread the ſayle. Do you, Ferry-man, guide the ſterne; and let's be merry. Why howle you ye vain people? eſpecially, you Philoſopher? becauſe you loſt your beard?

Philoſoph. No. But becauſe I thought the ſoule had bin immortall.

Menippus. He lies: he weeps for ſomething elſe.

Mercury. For what?

Menippus. Marry, becauſe he can be no more invited to coſtly ſuppers; and cannot ſteale forth by night uneſpied, and muffling himſelfe in his gown, go over his circle of whore-houſes, and in the morning cheat his pupils, with his lecture of wiſedome, and take their money. Theſe are the things that grieve him.

Philoſopher. Art not thou troubled, *Menippus*, becauſe thou art dead?

Menippus. How can I, who haſten'd to meet death before I was call'd? But hark, do you not hear a great noiſe from the earth.

Mercury. Yes, *Menippus*, in more then one place. 'Tis a company met together, who make themſelves merry at *Lampichus* death; The women alſo ſurround, and follow his wife, and the boyes throw ſtones at his children. Others in *Sicyonia* clappe *Diophantus* the Orator, for making a funerall Oration upon *Crato*. *Damaſias* mother alſo with other women make a lamentation for him: No body bewailes thee, *Menippus*; thou lieſt unmoleſted.

Menippus.

Menippus. Not ſo, you ſhall preſently hear the dogges dolefully barking, and the Crowes beating their wings when they come to bury me.

Mercury. Thou art a valiant fellow, *Menippus*. So, we are arrived at the ſhore: go all you ſtraight forward to the Court of Juſtice. I and the Ferry-man will fetch others.

Menippus. Farewell, *Mercury*, wee'l paſſe on. What will become of you my friends? you muſt all be arraigned; and they ſay there are grievous puniſhments here; Wheels, and Vultures, and reſtleſſe ſtones: every mans life ſhall be open'd and ript up.

A Dialogue between Crates, *and* Diogenes.

Crates. Did you know rich *Mœrichus*, *Diogenes*? he that was ſo wondrous rich, and came from *Corinth*; who had whole fleets laden with Merchandiſe; whoſe couſen *Ariſteas* being alſo very wealthy, uſed to repeat that peece of *Homer*, *Do you kill me, or let me kill you.*

Diogenes. The two that alwaies courted one another, *Crates*?

Crates. Yes, for their eſtates: being both alike aged, they publiſh't their wills. In which *Mœrichus*, if he died firſt, left *Ariſteas* heire to all he had, and *Ariſteas* did the like if he died before *Mœrichus*. This was recorded. They continued their Courtſhip, and ſtrived, who ſhould excell in flattery. The preſagers, whether they took their conjectures from the ſtarres, or from their dreams, as the *Chaldæans* do, nay *Apollo* himſelfe alſo ſometimes gave the victory to *Ariſteas*, ſometimes to *Mœrichus*: ſo that the Ballance ſometimes inclined to one, ſometimes to the other.

Diogenes. What was the event, *Crates*? 'tis a thing worthy my hearing.

Crates. They both died upon one day, and their estates descended to *Eunomius*, and *Thrasycles* their two Kinsmen, not at all presaging so great a fortune. For sayling from *Sicyonia* to *Cyrrha*, a contrary winde and tempest tooke them in the middle of their Course, and sunk them.

Diogenes. They were rightly served. But we in our life time did no such things to one another; neither did I ever pray for the death of Antisthenes, that I might inherit his staffe, though twere a strong one, and made of a Crabtree. Nor do I think, *Crates*, that you wisht me dead, that you might inherit my Tubbe, or Scrip, or two quarts of Lupines.

Crates. I had no need of those things, *Diogenes*, neither had you. As much of *Antisthenes* descended to you, as you had use of; and as much from you to me, as I had use of: which was much more, and more pretious then the *Persian* Monarchy?

Diogenes. What do you meane.

Crates. Wisdome, Contentment, truth, liberty, and freedome.

Diogenes. I remember I succeeded *Antisthenes* in those wealthy vertues; and left them amplified to you.

Crates. Others neglected such possessions, and never courted us for our estates; but had their eyes fasten'd upon Gold.

Diogenes. And good reason. For they could receive no such things from us; but being torne with pleasure, like old rotten purses, what ever wisdome, or liberty, or truth, is put into them, presently droppes out and runs through, the bottome being not able to hold it. Resembling *Danaus* Daughters, who powre water into a vessell full of holes. But gold they retaine with tooth and naile, and all the strength they have.

Crates.

Crates. We, therefore, even here enjoy our Treasures: they bring but one single penny with them, and leave that too with the Ferryman.

A Dialogue between Alexander, Hannibal, Minos, Scipio.

Alexander. 'Tis fit I be prefer'd before you, *Lybian*, being the better man.

Hannibal. No, Sir, 'Tis fit I should be prefer'd.

Alexander. Let *Minos* judge.

Minos. Who are you?

Alexander. This is *Hannibal*, the *Carthaginian*; I am *Alexander* the Sonne of *Philippe*.

Minos. Afore Jove, both famous men; But about what is your contention?

Alexander. About taking place. He saies he was a greater Commander then I. I, as all the world knowes, not only excell'd this fellow, but all men els in Warres.

Minos. Both therefore speak for your selves as well as you can: and do you begin, *Lybian*.

Hannibal. I am glad *Minos*, that I have here learnt the Greek Tongue, that herein also *Alexander* may not excell me. I say, then, that those men are most worthy of renown, who from small Originals, have arrived to great Atchievements, and by their own power have made themselves worthy of Empire. With a small Troope I made an inrode into Spain at first, as Lievetenant under my brother; where I was held fit for the greatest imployments and counted the best souldier. For there I conquered the Iberians, and overcame the Gaules, and Hesperians; and having march't over great mountaines neer the *Po*, I over ran and demolish't diverse cities, wasted all the Champion Countrey of Italy, and led my army to the suburbes of Rome; and slew so many Romans in one day, that

that we measured their Rings by Bushels, and made Bridges over rivers with dead bodies: And all this I did, neither call'd the sonne of *Ammon*, nor faining my selfe a God, nor telling my mothers dreams. But confessing my selfe to be a man, I fought against tryed, experienced Captaines, and joyned battle with stout and warlike souldiers; not with *Medes*, or *Armenians*, who flie before they are pursued, and yeeld the victory to any man of a bold spirit. Whereas *Alexander*, succeeding his Father in his Kingdome, enlarged it, indeed, but by the current of Fortune; who when he had overcome, and taken the miserable *Darius* in the plaines of *Arbela*, contrary to the custome of his Ancestors, would have been adored: And corrupting himselfe with the *Persian* Luxury, he slew his friends at Banquets, and assisted at their murthers. I had the rule of my Countrey too; yet when they called me home, because a great fleet of enemies sailed towards *Lybia*, I speedily obeyed, and render'd my selfe a private man: and when I was afterwards condemned, bore the sentence contentedly. And this I did, being but a *Barbarian*, and not bred to the Greek Discipline: who never read *Homer*, like him, nor was instructed by *Aristotle*; but was led by my own excellent Genius. And these are the things wherein I pronounce my selfe better then *Alexander*. But if he think himselfe my superiour, because he hath encircled his head with a Crown: perchance such ornaments may seeme venerable to his *Macedonians*; but it followes not that therefore he should be preferred before a valiant and Warlike Captain, who still went more by Counsell then Fortune.

Minos. He hath made a generous speech for himselfe, and not to be expected from a *Lybian*. What say you to this, *Alexander*?

Alexander. 'Tis fit, *Minos*, I should make no reply to such a bold fellow: since fame can sufficiently instruct thee how great a Prince I was, and how great a Thiefe he.

he: Yet consider how farre I excell him, who began my Atchievements, with my youth; when succeeding in a troubled and distracted State, I tooke revenge of my Fathers Murtherers. Afterwards, striking a terrour into all *Greece* by my conquest of *Thebes*, they chose me their Generall: nor was I content to straighten my selfe within the Kingdome of *Macedonia* left me by my Father, but projected the victory of all the world. Thinking it poor not to raigne over the Universe, with a small Army I entred into *Asia*, and in a great battle wonne *Lydia*, *Ionia*, and *Phrygia*. And conquering all as I march't, I came to *Issus*, where *Darius* with an Army consisting of *Myriads* expected me. After this, *Minos*, you may remember how many thousand shades I sent you in one day: The Ferry-man saies his Boat was not sufficient, but that he was faine to joyne boards together, and waft them over upon planks. And this I did, still exposing my selfe first to danger, and offering my selfe to wounds. And that I may not recount to you, what I did at *Tyre*, and in the fields of *Arbela*, I went as farre as *India*, and made the Ocean the period of my empire; tooke their Elephants; and brought away *Porus* Captive. Passing over *Tanais*, in a great horse fight I vanquish't the *Scythians*, a people not to be contemned: Rewarded my followers, and revenged my selfe of my foes. If men thought me a God, they are to be pardoned, being perswaded from the greatnesse of my Actions. After all, I died a King. Whereas *Hanniball* died Banish't in the Court of *Prusias* the *Bythinian*; A fit death for so deceitfull, and perjured a fellow. For I forbeare to tell how he overcame the *Italians*, not by valour, but by cousenage, perfidiousnesse, and stratagems. There being nothing just, or cleare in all that enterprize. But whereas he objects to me my Luxury, he forgets what he did at *Capua*; where he had his Mistresses, and like an admired souldier voluptuously squander'd away the opportunities of warre. Had not I, out of my contempt of the Westerne

parts,

parts, turned my march to the eaſt, what great matter had I atchieved? Have taken *Italy*, perchance without bloud, or have ſubdued *Lybia*, to the utmoſt coaſts of *Africk*. Theſe were Countries below my Conqueſts, being already terrified by my fame, and acknowledging me for their Lord. I have ſaid: give ſentence, *Minos*. And let theſe few Atchievements pick't out of many ſuffice.

Scipio. Stay, *Minos*, till you have heard me too.

Minos. What are you, Brave Sir? or from whence come you?

Scipio. I am the Romane *Scipio*, who overthrew Carthage, and in many great Battles ſubdued *Lybia*.

Minos. What would you ſay more?

Scipio. Marry, that I am inferiour to *Alexander*, but greater then *Hanniball*, who conquered, and purſued him, and compelled him to a diſhonorable flight. He is therefore very impudent to compare himſelfe with *Alexander*, with whom I, who vanquiſht him, preſume not to rank my ſelfe in compariſon.

Minos. Afore *Iove* thou ſpeakeſt rightly, *Scipio*: wherefore I pronounce *Alexander* to be firſt, next to him you *Scipio*; and, if you pleaſe, let *Hanniball* be third, ſince he is not utterly to be deſpiſed.

A Dialogue between Diogenes *and* Alexander.

Diogenes. HOw now, *Alexander*, are you dead too like all us?

Alexander. You ſee I am, *Diogenes*: nor is it ſtrange, being a mortall man, I ſhould die.

Diogenes. Did *Jupiter Ammon* lye then, when he ſaid you were his Son; or were you in earneſt the Son of *Phillip*?

Alexander. Of *Philip* it ſeems: had I been deſcended of *Jupiter*, I had been Immortall.

Diogenes.

Diogenes. But there went a report of your Mother *Olympia*, that a Dragon ſhould couple with her, and be ſeen in her Chamber; and that from thence ſhe ſhould conceive, and bring forth you; and that *Philip* was deceived to think himſelf your Father.

Alexander. I have heard ſuch a Report; but now I ſee that neither my Mother, nor the Prieſts of *Iupiter* are to be credited.

Diogenes: Yet their lye ſtood you, *Alexander*, in good ſtead in your Enterpriſes: for many were ſtruck with an opinion of your Divinity. But tell me, pray, to whom have you left your great Empire?

Alexander. I know not, *Diogenes.* I had no more leiſure to diſpoſe it, then juſt at my Death to give my Ring to *Perdiccas.* But why laugh you, *Diogenes?*

Diogenes. How can I chooſe? Have you forgot what the *Grecians* did, when at your entrance into your Kingdome, they flatter'd and choſe you their Prince, and General againſt the *Barbarians*: and how ſome placed you among the twelve Gods, built Temples, and Sacrificed to you, as the Son of the Dragon? But tell me, where have the *Macedonians* buried you?

Alexander. I have lain theſe three dayes at *Babylon.* But *Ptolemy*, my Armour-bearer, hath promiſ'd, as ſoon as the Tumults now on foot will give him leiſure, to carry me into *Ægypt*, and bury me there; that I may become one of the *Ægyptian* Gods.

Diogenes. Shall I not laugh, *Alexander*, when I ſee you play the fool in Hell, and hope to be made ſome *Anubis*, or *Oſiris?* Throw off your Ambition, Divine Sir, for 'tis not poſſible for any, who have once paſt over the Infernal Lake, and entred the mouth of the Cave, to return; neither is *Æacus* invigilant, or *Cerberus* to be contemn'd. I would therefore gladly learn of you, how you bear the remembrance of the felicity you left above; your Guards, and Squires, and Peers, your Treaſures and

Countries which adored you: *Babylon* alſo, and *Bactria*; beſides your Elephants, Honour, and Glory, when you were carried in Triumphs, your head bound about with a white Coronet, and your ſelf clothed with Purple: doe you not relent at the memory of theſe things? why weepeſt thou, Fool? did not your wiſe Maſter *Ariſtotle* teach you, not to account any of the gifts of Fortune ſtable?

Alexander. Call you him Wiſe, who was the baſeſt of Flatterers? there's none knows ſo much of *Ariſtotle*, as I; what ſuits he made, and what letters he wrot to me, and how he abuſed my Ambition to Learning, ſoothing and extolling me, ſometimes for my Beauty, as if it been a piece of the higheſt Good; ſometimes for my Actions and Treaſure; maintaining that Riches were Good, that he might, I believe, with the leſſe ſhame refuſe them. He was a Jugler, *Diogenes*, and Cheater. All that I gained by his wiſdome is to grieve for thoſe things you mentioned, as for the greateſt goods.

Diogenes. I'le teach you a cure for your ſorrovv. Since there grovvs no *Hellebore* here, drink as great a draught of *Lethe*, as you can, and you vvill never after be troubled for *Ariſtotle*'s goods. But look, yonder comes *Clitus*, and *Calliſthenes*, and many others to diſmember you, and revenge themſelves for vvhat they ſuffered: vvherefore vvade over to the other Bank, and drink ſoundly as I bid you.

A Diſcourſe of Followers, *and ſuch as are imployed for Reward.*

HOw ſhall I, my Friend, deſcribe to you the Firſt and the Laſt, as they ſay, of thoſe miſeries, which they are fain to ſuffer and undergo, who are in pay, and retain to the Friendſhip of Rich men? if I may call Servitude, Friendſhip. For I know many, and almoſt all the evills vvhich

which befall them. Not from my own experience, (for I was never forced to make tryal, nor may I ever, O ye Gods) butt many who have been caſt upon that courſe of life, have made deſcriptions to me: ſome, whilſt they yet felt the thraldome, deploring the many and great indignities they endured: others, as if they had broke priſon, recounting with ſome pleaſure what they had ſuffered, much rejoycing to repeat the miſchiefs they had eſcaped. Theſe are the more to be credited, having been admitted into the ſecrets and myſteries of the Courſe, and ſeen all from the beginning to the end. I hear them therefore not careleſly, or without attention, but as men who report an unlookt for deliverance from ſome Shipwrack; like thoſe Saylers, whom we ſee in our Temples with ſhorn heads, who will tell you of waves, and billows, and ſteep ſwellings of the Sea, and toſſings, and broken Maſts, and torn Tackling; but above all of the Twinne Brothers, *Caſtor* and *Pollux*, (two neceſſary perſons in the Tragedy,) or ſome other God unexpectedly ſitting on their Sayles, or ſtanding at the Sterne, who guided their Ship to ſome peaceable Shore, where it no ſooner arrived, but by eaſie and gentle degrees ſunk, whilſt they by the favour and protection of their God, ſafely landed themſelves. Many ſuch Tragical paſſages will they report to raiſe your Charity, preſuming to receive the more, if they appear not only diſtreſt, but affected by the Gods. But they who ſpeak of their Domeſtick tempeſts, and waves, and, as I may ſay, of their third, fift, and tenth Billows: and how they firſt launcht into a calme Sea, and what they ſuffer'd in their voyage; Thirſty, Sea-ſick, and overcome with the ſalt water: laſtly, how their unhappy Ship daſht againſt an hidden Rock, or ſome ſharp Promontory; and how they, wretches, were miſerably fain to ſwimme to land naked, with the loſſe of all they had. When I hear ſuch complaints as theſe, they ſeem to me to conceal many things for ſhame, as men willing

to have them forgotten. But I, framing my conjectures from ſuch and the like diſcourſes, have found out the diſcommodities of ſuch Attendances, which it ſhall be no trouble to me, my Friend *Timocles*, to decipher to you. For, me thinks, I have perceived you of a long time bending to that courſe of life. For when not long ſince we fell upon this Argument, one of the company praiſed this Mercenary courſe, calling them thrice happy who had dependance on great perſons at *Rome*, where they might feaſt ſhot-free, lodge magnificently, travail with all accommodation and pleaſure, and lie along if they pleaſe in an Ivory Sedan. Moreover, to be paid for their friendſhip and well-being, is no ſmall felicity; ſo that without Sowing or Tillage, all things ſpring to them voluntarily. At this, or the like Diſcourſe, I ſaw how you gap't, and preſently held open your mouth for the Bait to drop in. Leaſt therefore you ſhould hereafter blame me, or ſhould ſay, that when I ſaw you about to ſwallow the Hook with the Bait, I ſaved you not, or pluckt not out the hook before it was faſtend in your throat; or did not forewarne you, but ſtaid, till it ſtuck and were fixt in you; and when I ſaw you intangled and caught without any redreſſe, ſtood by only and wept: leaſt, I ſay, you ſhould make theſe objections, not by me to be anſwered, ſhould I not give you ſome premonitions, take with you this brief Character, and conſider at your leiſure, before you be wrapt and infolded in it, into what a mouthleſſe Net you are to enter. Feel the tongue and point of the hook with your fingers, and apply for tryall the ſharp Trident to your cheek; which if you find not ſharp, and not to be eſcaped without wounds, but forceably attracting and irreſiſtably holding what they catch, reckon me among Cowards and Beggars: and take you the boldneſſe to be caught, and like a Sea-cob ſwallow the whole bait. Now though this diſcourſe be intended for you, yet 'twill concern not only Philoſophers, and as many as propoſe to themſelves

a life of Virtue, but Grammarians alſo, and Orators, and Muſitians, and as many as live by their Learning, and teach for reward. Since all are of condition alike, then, and the ſame things happen to all, 'tis plain that Philoſophers are not exempted, but are of worſe condition, if they endure the ſame things which others do, and if theſe who have them in pay, hold them but in equal reverence. But vvhat diſcoveries ſoever my diſcourſe make by the vvay, they are firſt in fault vvho offer ſuch indignities, next they vvho endure them. But I am blameleſſe, unleſſe Liberty and Freedome of narration be a fault. As for thoſe of vulgar quality, as unskilful Flatterers, men of poor and abject ſpirits, 'tis belovv me to dehort them from ſuch courſes; or if I ſhould, 'tvvere to no purpoſe. Nor is it fit I ſhould condemn them for not forſaking their Hire, though much affronted by them; being made and cut out, and formed for ſuch Imployments. Beſides they have no other courſe to turn themſelves to; ſo that if any man ſhould take it from them, they vvould preſently be void of buſineſſe, turn ſlothfull, needy, and unprofitable. To ſuch no Imployment ſeems baſe or diſgracefull, though it be, as they ſay, to hold a Chamber-pot. For they are at firſt entertain'd to bear contempts, and 'tis their art to diſſemble, and wink at what they ſuffer. But I cannot but diſtaſt ſuch ſubmiſſions in men of Learning and parts, and am to endeavour their converſion and reſtiturion to Liberty: which I ſhall be the better able to effect, if I examine the reaſons why ſome enſlave themſelves to that kind of life, and ſhew their weakneſſe and infirmity; whereby they will be diſarmed of their Defence, and of the ground on which they build their voluntary Bondage. Moſt men then, if they can pretend poverty, and the want of things neceſſary, think they have got a ſufficient colour and veile for their entrance into that life; and think it excuſe enough to ſay they do nothing which deſerves not pardon, if they ſeek to free

themſelves

themſelves from poverty, a thing to the life of man moſt intolerable: preſſing upon all occaſions that piece of *Theognis*, *Want kills all men*; and ſuch other affrightments from poverty, as the moſt obſcure and abject Poets have delivered. And truly if by ſuch dependances I ſhould ſee them releaſ'd from their neceſſities, I would not ſo earneſtly diſpute with them about Liberty. But as the Orator ſaid, being of Sick mens diet, how can they poſſibly clear themſelves from having given themſelves ill counſel, the reaſon of their courſe ſtill remaining? For they ſtill ſuffer want and need ſupplies, unable to lay up, or keep any thing over: but when they are paid their wages, (if yet they be paid) 'tis ſpent preſently, and hardly defrayes their ordinary charges. 'Twere good therefore not to invent ſuch refuges, as cheriſh and aſſiſt poverty, but ſuch as take it away: which perchance was the meaning of *Theognis*, when he ſaid, *Poverty was to be caſt headlong from a ſteep Cliff into the Sea.* But if any man who ſerves for wages, and is ſtill needy and poor, think this the way to avoid Poverty, he deceives himſelf. Others, ſay they, would not at all fear Poverty, if like other men they could ſuſtain themſelves by their labours; but having bodies weakned either by age or ſickneſſe, they are fain to betake themſelves to the eaſie life of Serving-men. Let us ſee then whither they ſay truth; and whither their wages come to them eaſily, and not through harder tasks then other labourers. 'Twere indeed to be wiſht, that without toil or ſweat Silver would flow upon them. But this is ſo far from Truth, that no imployments are fuller of labour, and ſweat, and require more vigour & ſtrength of body; which is every day waſted by a thouſand buſineſſes, and tired to the utmoſt. But of this I will treat in due place, when I come to ſpeak of other grievances. For the preſent it ſhall be enough to have ſhown, that their pretences, are falſe. I come next to ſpeak of the true cauſe (but unacknowledged) which makes

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men enter themſelves into great families, that is, that they may enjoy pleaſure, cheriſh large and ample Hopes, admire the abundance of Gold and Silver, fare deliciouſly; and partake the other happineſſes of life, and without controule drink Gold. Theſe are the things which entice men, and make them of freemen ſlaves; not the want of neceſſaries, as they pretend, but the thirſt of ſuperfluities, and itch of abundance: much like ſlie, and cheating miſtreſſes, who entertaine their wretched, and unfortunate lovers and inflame them with a pretty diſdaine, to Court, and obſerve them, and yet after their long ſervice ſcarce allow them a ſhort kiſſe, well knowing that Love is diſſolved by fruition; which they therefore keep lock't up, and impart ſparingly, cheriſhing in their lovers ſome faint hopes, leaſt deſpaire ſhould leſſen their flame, or unedge their deſires; They therefore are alwaies affable, make faire promiſes, that they will performe, and be thankfull and acknowledge their coſtly preſents. 'Till at length both grow old, ere they be aware, and become unfit; the one to Court, the other to be Courted; ſo that their whole life hath vapoured away in hopes. But to undergoe any courſe for the love of pleaſure is not altogether blameworthy, but ſomeway pardonable in him who is inclined to it, and purſues all waies to compaſſe it; Though I muſt needs ſay, 'tis both baſe and unmanly to give himſelfe for it: For the pleaſure which ariſes from libertie, is much greater. Yet as I ſay before, They deſerve pardon, if they attaine the pleaſure they aime at; But for the bare expectation of pleaſure to undergoe ſo many incumbrances, is, in my judgement, ridiculous: eſpecially ſeeing how certaine, manifeſt, and unavoydable, their pains are; and how the thing they expect, which is pleaſure, after a long attendance flies from them; And, if they ſhut not their eyes to truth, is never likely to approach them. *Ulyſſes* companions having taſted of the inchanted bowle, neglected all things els, and preferd their preſent delight before

fore vertue; having ſome little reaſon to forget what was decent, their ſoules being poſſeſt by pleaſure. But ſhould ſome thirſty man ſtand by when another drinks of ſuch a bowle, out of meere hope to get a taſt, and yet get none, and ſo forget what is fit and decent, He were moſt ridiculous and worthy Homers whipping-poſt. Theſe, or the like, are the Cauſes which carry men into dependances, and ſuffer rich men to put them to what imployment they liſt. To which we may adde, that ſome think it a glory to retaine to illuſtrious perſons, and perſons of Honour; as being thereby advanced above the condition of the Vulgar. For my part I would not belong to the greateſt prince, or be ſeen in his retinue, if no other preferment accompanied my neerneſſe to him. This, then, being the foundation of ſervitude, let us conſider next, what they feele, and endure, before they compaſſe their ends; and what are the calamities of their life; and laſtly, what is the Cataſtrophe of their Tragedie. Firſt they cannot ſay that though their imployments be burdenſome, they are made eaſy by cuſtome, and require no great trouble; or that to a willing minde buſineſſe doth it ſelfe: many weariſome walks are to be made, their doores every morning to be viſited, you the ſaluter to attend, though you are lock't out, or thruſt from the doore ſometimes, if you grow bold, or preſſing, by the Porter, who ſpeaks broken *Syriack*, and are faine to bribe a *Lybian* Nomenclator to remember your name. Then you muſt weare Cloathes above your Abilitie, for the credit of him you ſerve, and make choice of ſuch colours as he delights in; and which differ not in *Lyverie* from his. Laſtly, you muſt alwaies follow, or goe before, thruſt and juſtled by the other ſervants, and as it were make one in a ſhow, or Triumph; Whileſt your Patron for many daies not once lookes upon you: or if it be your good fortune to be ſeene or call'd by him, and that he by chance ſpeak to you, then you beginne to ſweat, your eyes dazell, your joynts ſhake,

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the ſtanders by laugh at your confuſion; eſpecially when he ſhall aske you who was king of *Achaia*, and you make anſwere he had a Thouſand ſhips: which good natures will call modeſty; bold men, cowardlineſſe; unbred men, ignorance; whereupon you, having made a dangerous encounter of his Familiarity, depart much accuſing your baſhfulneſſe. And when you have loſt many nights ſleep, and paſt over many bloudy daies, not to recover a *Helen*, or to Conquer a *Priamus*, or *Troye*, but for the hopes of five groats; if by chance you light upon ſome aſſiſtant God in a Tragedy, you are examined whither you be skill'd in the Mathematicks, a queſtion frequent in the mouthes of rich men, who are, therefore, much praiſed, and celebrated: whileſt you out of aſtoniſhment think he gives ſentence upon you, and calls your life in queſtion. This thought comming croſſe your minde, that no man will receive you, if you be diſallowed or rejected by him, you muſt needs be caſt into a thouſand diſtractions, out of envy to thoſe who are examined with you, and who ſtand in competition with you for your place: imagining you have anſwered imperfectly, and toſt between your Hopes, and feares, you watch his countenance, and if he ſhow any diſlike of your Replies, you are undone; If he hear you with approbation, you take heart, and revive your hopes. Beſides, it cannot be but that many ſhould withſtand your deſires, and ſhould ſtrive to remove you, and place others in your Roome, and ſhould dart at you underhand. Conſider too what a ſight 'tis to ſee a man with a long beard, and a white head examined what a Scholler he is; and to ſome to appeare to have profitted, to others not. In the mean time your former life and age paſt is curiouſly ſearcht into. And if any acquaintance, or neighbour, upon ſome light provocation, ſhall accuſe you of adulterie, or the like, he is heard as a witneſſe produced

from *Iupiter's* Table-book. If all report well of you, they will be ſuſpected, thought vain, and hired by you: you muſt therefore have great luck, and meet with no rubs, or you will never compaſſe your aims. But put the caſe that fortune be your friend, and that your Lord approve of your parts, and that his beſt friends, upon whoſe authority in ſuch tryals he moſt relies, ſtrive not to divert him: ſuppoſe too you have his wives allowance, be not thwarted by the Steward, and that no man blemiſh your former Behaviour, but that, as they ſay, all things concurre to make a gratefull Sacrifice; you have conquer'd, happy Sir, and have won the Garland; you have taken *Babylon* as ſoon, or the Caſtle of *Sardis*, and may as well poſſeſſe *Amalthæas* Horn, or milk the Fowls. For ſuppoſe the time now come, that you receive recompence anſwerable to your Service; and that your Garland prove not a Garland of fraile Oken leaves, nor your wages contemptible, but that it be ſeaſonably paid you without much ſuit, and that you be preferr'd before your fellow attendants: moreover, that you be releas'd from your troubleſome viſits, attendances in the dirt, and watchings, and, according to the common Proverb, be allowed to ſleep with your feet ſtretcht out, and for the future be imployed only in thoſe eaſie buſineſſes, for which you were at firſt hired, and taken in; which is but reaſonable, *Timocles*; nor would a man grudge to bear an eaſie yoke, which were portable, and guilt; yet will you faile much, if not altogether, of your expectation. For there are a thouſand things in ſuch dependances, which miſ-become an ingenious man: which, as you hear from me in order, judge whither they be to be born by any man who hath but taſted of Learning. I will begin from your firſt entertainment, from whence you may make a judgment of your future uſage. Firſt, a neat Serving-man is ſent to invite you to Supper; whom you are to fee, and, leaſt you be

be thought uncivill, are to clap into his hand at leaſt a Crown: which he refuſes with, Pray excuſe me, I cannot take it, *Hercules* forbid; but is at length perſwaded, and being gone laughs at you. You preſently put on your beſt cloaths, trimme, and waſh your ſelf; and fear to be the firſt commer: for that is clowniſh, as to come laſt is troubleſome. Having watcht therefore for fit opportunity, you enter; and you are honourably bid welcome. Then comes one to you, and bids you ſit down above the rich man that invited you, between his two old friends: but you, as though you were newly entred into *Iupiter's* Temple, admire all things, and are aſtoniſht at every thing you ſee done, which appears ſtrange, and unuſuall to you. In the mean time the eies of all the Servants are upon you, and the other Gueſts obſerve how you carry your ſelf. Nor are you unwatcht by the rich man, who before hand charged the waiters to mark what by glances or looks you caſt upon his Wife, or Boies: whilſt the reſt that are invited ſeeing you for want of experience amazed at what paſſes, ſmile at you, and conjecture that you were never invited before; and that you were never till then uſed to a Napkin. Whereupon you out of diſtraction fall a ſweating, and though you be thirſty dare not call for Drink, leſt you be thought a Tipler: and of all the variety of diſhes which ſtand in order before you, know not to which you are firſt or laſt to move your hand; but are fain to obſerve him that ſits next to you, and to learn in what order you are to cut; and ſo paſs over your meat diſtracted in your mind, and ſtruck at all that's done. Sometimes you admire the rich man for his Plate, and Ivory, and pleaſures; then again you deplore your own unhappineſſe, in that you poſſeſſe nothing, and yet live: another thought preſently flatters you, what a deſirable life you ſhall lead to have the fruition of all thoſe pleaſures, and equally to enjoy them; and how all your Suppers will be Bacchanals. Beſides, the wayters

laughing at you in private, will make pleasant descriptions to you of the sweetnesse of your future conversation, and tell you that you will be alwaies singing those verses in *Homer*:

No marvaile if the Trojans *and* Greeks *strong*
Did their laborious war and siege prolong
For so much happinesse.....

At length you are invited to drink a Health: and one taking a great Bowle begins to you, by the name of Tutor, or some such like compellation; you receive the cup of him, and know not what answer to return, and so for want of experience are thought rustick, and unbred. Besides, that drinking to you stirs the envy of all the inviters old retainers, who are gall'd at your sitting down before them too; that being but a new commer, you should be preferr'd before men who served a prentiship: presently therefore they begin thus to mutter among themselves: This only was wanting to other Indignities, that we should be placed after those who are newly entred into the family. None but *Grecians* are respected at *Rome*; and what is there in them why they should take place of me? Is their Service more then ours, because they can prate? Did you not mark, sayes another, how much he drank? how he devoured all the meat that stood before him? an unbred, famisht fellow, who never dreamt of white bread, or Pheasants, or Partridges, and yet he left us nothing but the bones. Peace, Fools, sayth a third, within this week you shall see him esteemed no more then one of us. He is now prized and valued like a pair of new Shoos; but when he is worn a while, and hath been in the dirt, he will be neglected and cast aside, like us, and make a dinner for the Rats. These and the like speeches are tost among them, who from that time project complaints and accusations against you, and all the Discourse of the meal is of you: who not used to such meetings, having overdrunk your self in sweet, loosning wine, find your

your belly work, and are not well. Neither can you in good manners depart before the company, nor can you with ſafety ſtay. In the meane time, while the drinking is continued, and one diſcourſe falls into another, and one ſhow is preſented after another, (for you muſt ſtay to ſee all) you are not a little tormented, and neither marke what is done, nor heare what is ſung, or plaid by one of his Ingles. But are to praiſe all out of neceſſity, though you wiſh the houſe would fall with an Earthquake, or that ſome body would proclaime it to be on fire, that the feaſt might be diſſolved. You have the Character, my friend, of your firſt and moſt pleaſant entertainment: which to me is not ſo pleaſant as Onyons, and bay ſalt, of which I may eat freely, and as much, or little as I pleaſe. I omit to tell you of the rawneſſe, and crudities of your ſtomach, and of your vomits in the night. Next morning you are to bargain what wages you are to have by the year, and Covenants are agreed upon in the preſence of two or three of your maſters friends. Before whom he firſt bids you ſit down, and then thus begins. You ſee what my eſtate is, how free from pompe, which I enjoy without any oſtentation, in a moderate and vulgar way; I would have you, therefore, believe that all things ſhall be common between us. For 'twere ridiculous that I ſhould truſt you with the beſt part of my poſſeſſions, my life, or children, (if he have any) and not in an equall meaſure make you maſter of my Fortunes. But becauſe we are to come to certainties, I ſhall complie with your moderation, and frugalitie. For I underſtand no deſire of gain drew you to my houſe, but other conſiderations, as your affection to me, and the honour of your Relation; yet ſomething I will allow you; and I ſhould be glad your ſelfe would ſet the proportion: but conſider firſt the gifts I ſhall beſtow upon you at good times, which ſhall not be omitted, though they fall not within our bargaine; and you know there are many revolutions

volutions in the yeer; Theſe therefore conſider'd, ſet to your ſelfe ſome reaſonable price, or hire; For I know you men of learning deſpiſe money. By this Prologue he beſieges you with Hopes, and renders you pliant, and flexible to his ends. You, who before fancied to your ſelfe Talents, and Millions, and whole Farmes, and palaces, ſecretly perceive his ſordidneſſe: yet believe and think his promiſes, that all things ſhall be common, are unfayling Oracles; not diſcerning that they proceeded meerly from his lippes, and not from his heart. At laſt out of Modeſty you referre the ſumme to him, which he refuſes to name; But deſires one of his friends, there preſent, to deal between you, and to deſigne a price, neither too great for him to ſpare, out of his other neceſſary disburſments, nor yet too ſmall for you to receive. Here his old friend, bred up with him in flatttery, askes you, if you think not your ſelfe the moſt happy man in the Citty, that you have lighted upon the good fortune, ſo much coveted by others, to be admitted into dependance by ſuch a perſon? To have the uſe of one of the greateſt Families in *Rome*? which, if you have your modeſty, is more then *Cræſus* wedges, or *Midas* wealth. I know ſome, ſayes he, of good quality, who would give money, only for the credit of the Relation, to belong to him and to be ſeen about him, as his followers or Friends. I cannot, therefore, ſufficiently extoll your happineſſe, who are to have pay to your good fortune. In my Judgment, therefore, unleſſe you be a ſpendthrift, ſo much is enough; And then ſets ſome ſmall price, farre below your expectation; which neverthel eſſe you muſt accept contentedly, ſince there is no eſcape for you now out of the Net. Grudgingly, therefore, you thruſt your head into the bridle; yet carry your ſelfe gentle, not being much troubled, or gall'd, till you be a little accuſtomed to him. They abroad, in the mean while, emulate you, ſeeing you within the pale, and making your entrance without controule, and made

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one of the Family; whileſt you know no reaſon why you ſhould appear ſo happy in their eyes, but only that you flatter and rejoyce your ſelfe with the hopes and amendment of your fortune, which every day leſſens and goes backward. At length as it were in a doubt, full light, you begin to perceive that all your wealthy hopes were but golden bubbles; but that your Toyles are reall, unavoidable, and perpetuall. But you will ask me what thoſe toyles are? and tell me, that you diſcerne no ſuch troubles in ſuch dependances, or ſuch intolerable imployments as I ſpeak of. Heare, therefore, Gallant Sir, and weigh not only the trouble, but the baſeneſſe, diſhonour, and ſervilitie of ſuch imployments. For firſt from the time you are entertained, you are to forget your liberty, and parentage; and are to reſolve, when you enter into ſuch relations, to leave your deſcent, freedome, and Anceſtors at the doore. For Liberty cannot have admiſſion with you, who are received into ſuch low and ungenerous imployments. A ſervant, therefore, however you are troubled at the name, a ſervant you are neceſſarily to be, not of one, but many; and are to wait uncover'd from morning to night for contemptible wages. Beſides, not being bred of a child to ſervice, but coming to the trade late, and well ſtricken in years, you will hardly pleaſe, or be much valued by your Maſter. For the remembrance of your former Liberty will corrupt you, and prompt you to a relapſe ſometimes, and make your Thraldome much the heavier: Unleſſe you think you are at liberty becauſe you had not *Pyrrhias*, or *Zopyrio* for your Father; or were not ſold, like a *Bithynian*, by ſome big voiced Crier. But, good Sir, to ſtand every new Moon with *Pyrrhias*, and *Zopyrio*, and hold out your hand like other ſervants, to receive what ſhall be given, is ſale. For he needs no Crier who is his own Cryer, and of himſelf makes long ſuit for a Maſter. If therefore, you baſe fellow, (for I cannot but ſay ſo to one who profeſſeth Philoſophy) a Pyrate

rate ſhould take you at Sea, or if ſome Robber ſhould enſlave you, you would deplore your ſelf, as one who became unfortunate beſide your merit. Or if one ſhould apprehend you, and ſay you are his Servant, you would invoke the Lawes, uſe all endeavours to free your ſelf, expreſſe great diſdaine, and in a loud voice call the Earth and Gods to your aſſiſtance. And yet for all you are of an age, in which had you been born a Sla[illegible], 'twere time for you to look towards Liberty; and though you have been bred to virtue, and wiſdome, for a few farthings you ſell your ſelf; never regarding the excellent Diſcourſes utter'd by *Plato*, *Chryſippus*, and *Ariſtotle*, in the praiſe of Liberty, and diſpraiſe of Servitude: nor are you aſhamed to be reckoned with Flatterers, Hirelings, and Buffoones; or among ſo many *Romanes* to go attired like a ſtranger, or to ſpeak Latine barbarouſly, or to go to tumultuous, promiſcuous Suppers, where the company is mixt and troubleſome; and there to paſſe ridiculous praiſes, to drink immoderately, and next morning at the ſound of a Bell to riſe, break your ſweet ſleep, and trudg up and down with yeſterdaies dirt yet about your heels. Do you feel ſuch a penury of Beans, or Herbs, or have fountains left off to run, that deſpair ſhould drive you to this courſe? No ſuch matter, neither want of beans or water, but your deſire of Juncats, and delicate fare, and odoriferous wines drew you, and like a Pike your greedineſſe juſtly faſten'd a hook in your Gills: & ſo you ſuffer the reward of your licorouſneſſe; and like a *Monkey* chained to a poſt by the neck, make ſport to the Beholders; whilſt you are much pleaſed to have Figs and Comfits thrown to you. But Liberty and Freedom, Stock or Pedigree, are vain, empty names, and of which you keep no remembrance. Yet the courſe were to be liked, if it had only this inconveniency of baſeneſſe, to make a Freeman a Slave, and brought not other ſervile Imployments with it. But conſider whither your taskes be more tolerable

lerable then thoſe which are enjoyn'd to *Dromo*, or *Tibius*. As for your Learning, for which you ſay he took you in, he little regards it: for according to the Proverb, *what agreement can there be between an Aſſe and an Harp?* Do you not obſerve how they are poſſeſt with the deſire of *Homer's* Wiſdome, *Demoſthenes* Eloquence, and *Plato's* high Diſcourſes? and yet ſhould a man take out of their minds their thoughts and cares of Gold, and Silver, nothing would remain but Pride, Effeminateneſſe, Luxury, Laſciviouſneſſe, Cruelty, and Ignorance; to all which you are uſeleſſe. But becauſe you have a large Beard, and are of a venerable aſpect, and weare a decent *Greek* Mantle, and all men know you to be a Grammarian, or Orator, or Philoſopher, he thinks it is for his reputation to mingle ſuch a one with thoſe who go before him, to grace and ſet out his traine: And from hence gains the opinion of a Patron of the *Grecian* Arts, and of a Friend to Learning; ſo that you are not hired for excellency of parts, or Diſcourſe, but for your Beard and Gown. And therefore are alwaies to be ſeen in his company, and never to be from him, but are to riſe early every morning to preſent your ſelf, and appear in your attendance, and not break your rank. He ſometimes laying his hand upon you, prates anything by chance, and makes ſhew to thoſe he meets, that in paſſage through the ſtreets he forgets not the Muſes, but imployes the ſmall leiſure of his walke in honeſt conferences: whilſt you moſt wretchedly ſometimes going apace, ſometimes ſoftly, ſometimes up, ſometimes down, (for ſuch you know are the paſſages of the City) ſweat, and put your ſelf out of breath. At length he ſtrikes into a houſe, to talk with ſome friend, whom he went to viſit; where, for want of a place to ſit down, you are fain to read a Book, to paſſe away the time. After this, having neither eaten nor drunk that day, diſcommodiouſly waſht, and at an unſeaſonable hour, about midnight perhaps, you go to ſupper; and are no longer

reverenced, or regarded by the reſt. But if there be a new comer, you are ſet below him, and thruſt into ſome obſcure Corner, where you ſit as a Spectator only of what is brought to Table; and like a dog gnaw the bones which deſcend to you, or out of hunger ſuck ſome withered Sallet, refuſed by thoſe who ſit above you. Nor is this all your diſgrace; you are not allowed a whole Egge to your ſelf, nor is it thought fit that you ſhould be attended ſtill like the other Gueſts, and Strangers, (for that was your fond conceit) nor is the ſame Fowl ſet before you and others. But before your Lord ſtands a crammed, juicy one; before you, a young ſtarved, taſtleſſe one: which is indeed no fowl, but an affront and reproach. Many times, if another want meat, one of the wayters takes away that which was ſet before you, and looking upon you, tells you, you are one of the houſe. If at any time a Pigge be cut up, or a Veniſon paſty, you had need have the Carver your friend, or you will divide with *Prometheus*, and nothing but bones will come to your ſhare. For that a diſh ſhould ſtand before him who ſits above you, till he be cloyed, and ſhould paſſe by you in an inſtant, it is not to be endured by one that hath any ingenuity, or but ſo much Gall as an Hart. I have not told you, that when the reſt drink the oldeſt and beſt, you are to drink the fulſome, pall'd Wine: and therefore are carefull to drink in a Silver, or guilt Bowle, leſt the colour ſhould betray what a contemptible Gueſt you are. Yet this were alſo to be endured, might you drink your full: but if you call often, the wayter will not hear you. There are many other things which will vex you; but eſpecially to ſee an Ingle or Dancing Maſter, or an *Alexandrian* Jeſter, who writes Farces, preferr'd before you. For how can you expect to take equall place with them whoſe qualities are more delightfull, & who carry love-letters in their boſoms. You, therefore, ſit in ſome hole at ſupper, & hiding your ſelf for ſhame,

ſhame, ſecretly ſigh, as 'tis fit, & bewaile your ſelfe, & accuſe your fortune, for not allowing you a ſprinkling of their favours; and could gladly wiſh your ſelf a Poet to write amourous Ditties, or had the gift to ſing thoſe which were made by others; ſeeing for what qualities others are prized and eſteemed before you: nor would you refuſe for a need to act a Magician, or Fortune-teller, and preſage, like them, great Fortunes, Empires, and mighty Riches. When therefore you ſee men of ſuch condition eſteemed, and much made of, you could even find in your heart to be one of them, to preſerve your ſelf from diſeſteem, and contempt. But becauſe you are not ſo happy as to be framed for ſuch Arts, you muſt of neceſſity give way, and ſilently mutter your grievances, and neglects to your ſelf. For if ſome whiſpering Tell-tale Servant complaine of you, that you praiſed not your Miſtreſſes Page for dancing, or ſinging well, you are in no ſmall danger. You are therefore like a thirſty Land-frog, to cry aloud, that you may appear the moſt forward, and remarkable in your commendations. And ſometimes when the reſt are ſilent, you are to have in a readineſſe ſome fained Panegyrick, well powdered with Flattery. Next, tis a thing moſt ridiculous, that hungry, and thirſty, as many times you are, you ſhould anoynt your ſelf, and weare a Chaplet: for then me thinks you look like a Pillar erected over ſome ancient Carcaſſe, adorned with Offerings to the Dead; who though they be anoynted and crowned, yet neither eat nor drink the viands ſet before them. Beſides, if you light upon a Maſter who is jealous, and who keeps handſome Boies, or hath a young Wife, and that he find you no ſtranger to *Venus*, or the *Graces*, tis matter for a Quarrell, and your danger is not contemptible. For Kings have many eares and eyes, and do not only ſee Truths, but alwaies adde ſomething over, leaſt they be thought to connive. You are therefore to ſit as if you were at a *Perſian* Supper, with a downcaſt

look, and to beware, leſt ſome Eunuch catch you darting glances upon one of your Maſter's Concubines; or leſt another Eunuch holding a bent Bow ſhoot an arrow through your Cheeks, whilſt you are drinking, for caſting your eyes aſide. After you are riſen from Supper, you are no ſooner aſleep, but at the firſt Cock-crowing you awake, and ſay to your ſelf, O me moſt unfortunate wretch, what converſation have I left, what friends, what a quiet life, what untroubled ſleeps, and free Walks, to caſt my ſelf headlong into a Dungeon! And wherefore, O ye Gods, have I entred into this courſe? or what ſplendid reward doth it bring me? 'Tis not poſſible the commodities of this life ſhould countervaile thoſe I forſook, when I enjoyed my liberty, and had all things in my own power. Now, as they ſay, I am led like a tame Lyon up and down in a ſtring, neither knowing (which makes my caſe moſt) miſerable) how to give content, or able to make my ſelf gratious; being ignorant, and unskilfull, compared to thoſe men who make the Arts of pleaſure their buſineſſe. Beſides, I am diſtaſtfull, and not fit for great Feaſts, being unable to raiſe laughter; which makes my Maſter look diſcontentedly upon me, becauſe when he would be very merry, I carry my ſelf tetricall, and grave; in a word, I ſhall never be able to piece with him. For if I endeavour to preſerve my reverence, I am thought ſevere, and to be avoided: If I laugh, or ſtrive to ſhew a cheerfull countenance, he preſently grows diſdainfull, and ſpawles at me; ſo that, me thinks, I act a Comicall part in a Tragicall dreſſe. Laſtly, what kind of life ſhall I leave for my ſelf, after I have ſpent my preſent age in the ſervice of another? In the midſt of this Soliloquie, the Bell rings, and you are to return to your former task of walking and waiting, Having firſt anointed your thighes, and knees, to enable you for your race. Then you have the ſame ſupper, and at the ſame houre; Till at length your unaccuſtomed

diet,

diet, watchings, and tirings by degrees undermine you, and introduce a Conſumption, or Ptiſſick, or paine of the Bowells, or ſome excellent Gowt: which you valiantly reſiſt, and many times when you are to keep your bed, cannot be allowed; but your ſickneſſe is thought a pretence to avoid buſineſſe. Hence it comes to paſſe, that you are alwaies paler then others, and look like one ready to die. And thus much be ſpoken of your ſufferings, in the City. When you are to Travel any where, among other things, which I omit, you are by your place, and lot, to tarry for the waggon, and to come wet, and laſt into the Inne; where for want of Room you are lodged with the Cooke, or your Miſtreſſes barber upon the ſtraw. I'le tell you a paſſage which *Theſmopolis* the *Stoick* told me of himſelfe, very ridiculous, but not incredible, or ſuch as may not happen to any other. He lived with a wealthy delicate, proud Lady, in the Citty, who had occaſion to take a journey; where he ſaid the firſt contemptible accident, he ever ſuffer'd, was, being a Philoſopher, to ſit next in the Coach to her page, whom ſhe kept ſhaven both chinne and thighes, and carried with her (it ſeemes) for her Credit. He told me his name was *Chelidonius*, or ſwallow. Now judge you what a ſight it was for a ſevere, grave, ancient man, with a white beard (which you know *Theſmopolis* wore at full length) to be placed next to an effeminate Boy, whoſe eyes were painted, and laſciviouſly roll'd in his head, and his neck wantonly bent to one ſide; who more deſerved to be call'd Vulture for his naked chinne then ſwallow; and who, had he not been at his entreaty diſſwaded, would have worne his head in a bagge. Innumerable he ſaid were the diſturbances which he ſuffer'd from the page, who all the way ſung, and prattled, and, if he had not reſtrained him, would have danced in the Coach. He told me, alſo, of a certain charge, laid upon him by the Lady; who calling to him, *Theſmopolis*, quoth ſhe, if you love me,

me, you must not deny me a favour, which I shall ask of you, nor expect I shall ever request a greater. He, as 'twas fit, promised to obey her request. Then, quoth she, I pray, because I take you to be an honest, carefull, good natured man, take my little bitch *Myrrhina* into the Coach, and keep her for me, and see she lacks nothing; For she is very bigge with puppies, and is even ready to whelp; and my other servants are such Knaves, that upon the way they have neither care of her, nor indeed of me: you shall therefore not a little obliege me, if you will take care of a dogge so deare and pretious to me. *Thesmopolis*, at her earnest entreaty being almost ready to crie, received the Bitch. Here, then, was a spectacle most ridiculous, to see a little dogge peeping under his gown, just below his Beard, and bepissing him sometimes (Though *Thesmopolis* dissembled it) and barking in a small voice (for such dogges are most in fashion) and licking the yesterdaies fat which stuck upon the Philosophers chinne. The Page, who sate next him, having not unwittily at supper played upon others of the company, at last broke a jest upon *Thesmopolis*; All I can say, quoth he, of *Thesmopolis* is only this, that of a *Stoick* he is become a *Cynick*. For I heare when the little Bitch pupp't in his Gown. These are the Mockeries, or rather the affronts, which they fasten upon those who live with them, rendring them by little and little tame and patient of contempts. I knew a *Carcharian* Orator, who being commanded at a supper to make an Oration, declaimed not by an houre glasse, but by a Rundlet of wine, very eloquently, gravely, and roundly, and with the acclamation of those who in the mean time drank, and received two hundred Drachmes for his performance. Now such impositions are some way tolerable; But if he to whom you belong, be either given to Poëtry, or History, and be accustomed to repeat his own works at supper, how are you troubled to praise and flatter, and invent new waies of commendation? There are some, who will

will be admired for their Beauty; whom you muſt call *Adonis*, and *Hyacinthus*, though they have a noſe a Cubit long. For if you commend them not, preſently you are committed to *Dionyſius* Dungeon, as one who wiſh them ill, and carry plots againſt them. You muſt call them Sages, and Orators too; who though they utter ſoleciſmes, yet they will be thought to make ſpeeches full of Attick flowers, and *Hymettian* Honey, which ought to become patternes afterwards for men to ſpeak by. But perhaps the carriage of the men is to be born with; but then the women affect too to have learned men in pay, who ſhall retaine to them, attending upon their *Sedans*; And think nothing conduceth ſo much to their other bravery; and pompe, as to be called Learned Philoſophers, and better makers of verſes then *Sappho*. And for the raiſing of ſuch an opinion, they are ſtill accompanied by penſionary Rhetoricians, Grammarians, and Philoſophers, who moſt ridiculouſly read to them, either while they are dreſſing themſelves, or curling their haire, or at meale time; for at other times they are not at leaſure. Sometimes, whileſt the Philoſopher is in the midſt of his Diſcourſe, the Chambermayde enters, and delivers a letter to her Lady from her Lechour-ſervant; whereupon the learned diſcourſe of chaſtity breaks off, till ſhe have wrote an anſwer, and returne to her Lecture. After a long time, at the Feaſt of *Saturne*, perchance, or *Minerva*, if ſome thread-bare Cloak, or motheaten garment, be ſent you, you muſt recieve it as a great preſent; And the ſervant firſt privy to his maſters intention, who runs and acquaints you with his bounty, is not to be ſent away without a reward for his newes. The next morning, at leaſt thirteen more bring you the ſame meſſage; every one reporting what he ſaid to his Maſter, how he put him in mind of it, and that being intruſted with the buſineſſe he choſe the moſt advantagious; who though they all returne fed, yet grumble that you gave them no more. Next, your whole penſion comes not

not to above ſix Crownes, which if you demand you are thought impudent, and troubleſome, and, therefore, before you can receive it, you muſt inſinuate and flatter, and court the ſteward; which is one ſtep of ſervitude more; nor is he to be neglected who is your patrons friend, and of his Counſells. And when you have received your ſalary, you are preſently to pay it again to your Taylor, or Phyſitian, or Shoomaker; ſo that your rewards not only come late, unſeaſonable, and to no purpoſe, but great envy is kindled upon you, and by degrees the ſervants begin to hatch complaints againſt you; eſpecially finding their maſters eares open to entertaine them: who by this time, perhapps, ſees you worne out with buſineſſe, and unfit for imployment, and troubled with the Gowt; And having gotten the moſt flowry and vigorous part of your age, and waſted your bodily ſtrength, and worne you out like a torne garment, he looks about for ſome dunghill where to caſt you, and entertaines another more able to drudg; accuſing you with the enticements of his page, or alleaging that being an old man, you defloured his maid, or laying ſome ſuch crime to your charge; for which in the night time you are thruſt out of doores by the neck, forſaken of all, poore, and carry nothing away with your age but an incomparable Gowt; And having by length of time forgotten your firſt courſe of life and made your belly as large as a ſack, it becomes an inſatiate and never to be contented miſchiefe. Your ſtomach will expect it's uſuall repletions, and grow enraged at denials. Beſides no bodie will afterwards entertaine you, being of a ſpent age, and become like an ancient decaied horſe, whoſe very skinne is of no uſe. The pretence, alſo, for which you were put away, carrying ſome poſſibility, will brand you for an adulterer, or a poyſoner, or the like: So that your accuſer, though he ſay nothing, will be believed againſt you, who are a *Greek*, of a light behaviour, and prepared for any miſchiefe.

chief. For ſuch they account us all, and not without good cauſe. For if I be not deceived, the reaſon why they hold ſuch an Opinion of us is, becauſe moſt of us who are taken into Families, for want of better knowledg, profeſs Magick, and Charms, and the Art to provoke Love, and to reconcile Enemies; which we call Learning, and ſet it off with a grave Gown, and a venerable Beard. Hence it comes to paſſe, that they have the like eſteem of all, as they have of thoſe whom they judg to be the beſt; eſpecially when they obſerve our Flattery, both at Feaſts, and in our Carriage at other times, and our extream baſeneſſe, to ſubmit our ſelves to waies of gain. And therefore, not without cauſe, when they have turned them off, they mortally hate them, and ſeek all the waies they can to deſtroy them: as men who are able to divulge all the ſecrets of their life, having inwardly known them, and ſeen them naked; a point which pricks them to the quick. For as you have ſeen ſome fair Books, whoſe Covers are enamell'd, and guilt without, but contain within *Thyeſtes* eating his children at a Banquet, or *Oedipus* lying with his mother, or *Tereus* deflowring two Siſters: ſo theſe men are very glorious, and ſightly without, but within hide many a Tragedy under their purple; whom if you rip open, and unwrap, you will find them lined with much Tragicall ſtuffe, not unlike that of *Euripides*, or *Sophocles*. However without, they ſhew guilt and enamell'd. Their Conſciouſneſſe therefore breeds their hatred, and makes them ſeek the ruine of thoſe who fall from them; as men who are able to repreſent them on the Stage, and give their true deſcription. For a Concluſion then, like *Cebes*, I will draw you the picture of this kind of life in a ſmall Table; that by looking towards it, you may know whither it be to be entred into or no. I could wiſh ſome *Apelles*, or *Parrhaſius*, or *Aëtion*, or *Euphranor*, would limme it: but becauſe ſuch excellent and exact Painters are not now to be found, I will, as well as I can,

give you a ſlender Image and Draught of it. Let there, then, be drawn a high guilded houſe, not ſituated on any low place, but aloft on a hill; and let the aſcent to it be ſo ſteep, inacceſſible, and ſlippery, that thoſe who many times hope to aſpire to the top, tumble down, and break their necks. Within, let Riches dwell, of a bright and amiable aſpect. Let their Lover, having with much adoe climbed up, and attained the door, at firſt ſight grow amazed. And let Hope (whom you may alſo imagine to be well favoured, and diverſly dreſt) take him in this aſtoniſhment by the hand, and lead him in, and from his firſt entrance go before him: then let other women receive him, namely, Deceit, and Servitude, and deliver him over to labour. And let Labour after long exerciſe deliver the Wretch over to Old age, diſeaſed, and wittherd in his face, and colour. Laſtly, let Contempt hurry him to Deſpaire; & from that time let Hope vaniſh, and forſake him, & fly away. Then let him be caſt out, not at the Golden Porch, at which he entred, but at ſome Back-door, or dark Out-let, naked, hungry, pale, aged, with one hand covering his ſhame, with the other choking himſelf. At his ejection let helpleſſe Weeping and Repentance meet him, and double his miſery. And let the Picture here end. Now do you, *Timocles*, having well weighed my diſcourſe, conſider, whither you be content to enter at the Golden Door, and be diſhonourably thruſt out at the Poſtern. And what courſe ſoever you undertake, remember the ſaying of a Wiſe man; *God is not to be blamed, but your own Choice.*

A Defence

A Defence of those who are imployed for Reward.

I Have long considered with my self, Excellent *Sabinus*, what you thought or said, when you read my Book, concerning those who are imploied for reward. For I am verily perswaded you could not forbear laughing in the perusall. Though you made some objections by the way, which I will now answer agreeably to my writings. If my Divination faile me not, me thinks I hear you say; Is this he who wrote those things, and inveighed so bitterly against this course of life, and yet unmindfull of his own Satyr, upon the turning of the shell, as they say, hath voluntarily put himself into an eminent and illustrious Service? What *Midas*, or *Crœsus*, or streams of Gold, could once tempt him to forsake his dear Liberty, bred up with him of a child? Yet though he be not far from *Æacus*, and have one foot in *Charons* boat, now submits he himself to be tost, and drawn, as if he were fastned by the neck with a golden Collar, or some great mans chain of Corral? Surely there is a wide difference between this new course and his writings. Rivers me thinks do now run backwards, and the order of things is inverted. Recantations are made for the worse; and all this change is not for the fruition of a *Helen*, or the conquest of a *Troy*, but meerly that a good discourse may be subverted by an ill choice. Thus, in all likelihood, do you say to your self; and are, it may be, ready to give more seasonable and friendly counsell, and such as becomes an honest man, and a Philosopher. If therefore I personate you right, I shall think my self happy, and will sacrifice to Eloquence: if not, do you supply my defects. 'Tis time then we shift the Scene, and that I be a Mute, and patiently for my cure submit my selfe to be lanced, or if you

think fit, ſeared by you; and that you apply your medicines, and have your knife, and burning Iron in readineſs. Taking your Cue, then, to ſpeak, thus you accoſt me: Heretofore, my friend, your Book (as it well deſerved) was much valued, and, as the report goes, was well received both by the multitude, and by as many of the learned as read it, or took it into their hands. For your compoſition is faultleſſe, your narration various, and ſuch as both ſhews your experience in buſineſſe, and your perſpicuity in the delivery. But above all, as your writings are generally uſefull, ſo eſpecially to Schollers, who from hence are taught not to enter themſelves raſhly into Services. But when you ſhall alter your opinion, and prefer the contrary courſe, and bid a long farewell to Liberty, and practice that ignoble Iambick, *That where gaine may be had, you are to ſerve againſt nature*, take heed no man over-hear you reading your own works, or meeting with them compare your preſent life with your writings. Pray alſo to Infernall *Mercury*, to beſprinkle thoſe who have heretofore heard of them, with the water of Oblivion: leſt, like *Bellerophon* in the *Corinthian* Tragedy, you prove to have written a Book againſt your ſelf. For my part, I cannot ſee with what face you can defend your ſelf againſt your Accuſers; eſpecially if they ſhould merrily praiſe your writings, and the liberty of them, and ſee you the Author waiting, and voluntarily ſubmitting your neck to the yoke: ſince they might probably enough entitle ſome more generous perſon to your Book, and ſay you are but the *Jay*, who triumph in borrowed feathers; or if it be yours, that you have done like *Salæthus*, who impoſing a ſharp Law upon the *Crotonians* againſt Adulterers, for which he was much reverenced, was not long after caught in the Act of inceſt, with his brothers wife. So ſome man may not unfitly compare you to *Salæthus*; But that he was more excuſable, who (as he urged for himſelfe) was drawn by his affection, and did voluntarily caſt

caſt himſelfe into the fire: upon which reaſon the *Crotonians* out of pitty gave him his choice of Baniſhment. Whereas you much more abſurdly, having written an exact deſcription, and inveighed againſt the ſervile condition of thoſe, who retain to great perſons, and caſt themſelves into fetters, where they act and ſuffer a thouſand Calamities, in your extreame age, when you are almoſt beyond the threſhold, have made choice of an ignoble ſervitude, and are ready to triumph in it. By how much, therefore, the more eminent, and advanced you ſhew, by ſo much the more are you laught at, as one whoſe life contradicts your writings. Nor ſhall I need to urge any other complaint againſt you, then that of the excellent *Tragedian*; *I hate that wiſe man who is not wiſe for himſelfe.* Your Accuſers, perhappes, will not lack other examples to compare you to. Some will liken you to Actors in a *Tragedy*, who are *Agamemnon* or *Creon*, or *Hercules* upon the Stage; but in the Tiring houſe when they have put off their properties, are *Polus*, or *Ariſtodemus*, fellowes hired to act, and many times hiſt, whip't and pluckt off the ſtage at the mercy of the Theatre. Others will reſemble you to an Ape, which they ſay *Cleopatra* had; which being taught to dance, a great while footed it very comely, and gracefully, and maintained her poſtures with great admiration, and kept time and meaſure with them who ſung, and plaid a Hymenæall galliard: Till at length perceiving a Fig, or an Almond a farre off, ſhe tore of her vizard, and leaping to the Fig bid farewell to the fiddles, and dances, and fell to eating. So you, may ſome man ſay, who are no player, but a learned Author, and excellent Lawgiver, at the ſight of a Fig have ſhown your ſelfe an Ape, and a Philoſopher but from the teeth outward; who conceale ſome things, and ſpeak other; and leave it to mens ſuſpicion to conjecture, that what you ſay or are praiſed for, hath but only touch't your lipps, and never wet your Palate. Your puniſhment hath followed you therefore;

fore; who, when you had audaciously insulted over other mens wants, not long after as good as sold your own Liberty by a Crier. And *Adrastia* was at your back, laughing at your Brags, and contempts of those indignities which you despised in other men: Because she foresaw, being a Goddesse, that you would in time fall upon their course; and because you did not first spit in your own bosome, before you blamed those who through the many changes of fortune have been cast upon that condition. Suppose *Eschines*, after his accusation of *Timarchus* should have offended and have been questioned for the same fault: would it not have stird the Laughter of the Spectators to see him inveigh against *Timarchus*, for a crime of youth, and being an old man commit the same himselfe? Lastly, you are like the *Apothecary*, who boasted much of his medicine against the Cough, and promised to cure men at one taking, and was all the while shaken with a Cough himselfe. This and much more, may such an Accuser, as you, say, in an Argument so spatious, and repleniſh't with objections. 'Tis time then, I now turne my selfe to my Apology, and Defence, wherein my best way (who suffer voluntarily, and have submitted my back to the whippe, nor deny it to be a disparagement) will be, perhappes, to flie to the common excuse, and pretend Fortune and Fate, and with their pardon to desire my reprehenders to consider that we are not our own Lords, but are swayed against our inclinations by some superior power, or one of the destinies, and are therefore excusable in all things which we either do or speak. But this way of defence is too Vulgar for you, my friend, to allow of; Though I have *Homer* for my Advocate, and those Verses from him,

No man could ever yet his fate eschew:
Assoone as we are borne fate rules our clue.

Laying

Laying aſide, therefore, an Apology ſo unreaſonable, if I ſay, that I was neither inticed by gaine or any ſuch like expectation, to undertake my preſent attendance, but that meerly out of my admiration of the wiſedome, valour, and nobleneſſe of the perſon to whom I belong, deſired to be imployed in his affaires; I fear leaſt to your former accuſation you will think I flatter, and catch me, as they ſay, driving one naile with another, or a leſſer fault with a greater: ſince flattery of all vices is the moſt ſervile, and therefore the worſt. What remaines, then, if neither of theſe Defences be allowable, but that I confeſſe my ſelfe unable to make any ſound defence at all? One Anchor more, perhappes, I have never yet caſt, or wet, which is to pretend old age, ſickneſſe, and beyond both theſe poverty, vvhich perſvvades men for it's avoydance, to do or ſuffer all things. And here I might ſeaſonably call in *Medea* in *Euripides* to my aſſiſtance, and vvith a little detorſion make her ſpeak for me in lambicks, and ſay,

The things I am about to do are ill,
But that my poverty withſtands my will.

As for that peece of *Theognis*, 'tis knovvn vvithout my quotation; vvho ſaies, *They are not to be blamed, who, to avoid poverty, caſt themſelves into the deep ſea, or fall headlong from a ſteep rock.* Theſe are the colours vvhich another in my caſe would bring into his Apology; of which not one, I confeſſe, is ſpecious, or well favoured. But be confident of me, my friend, that I will not make uſe of one of them. For *Argos* was never ſo oppreſt with famine, as to conſult about the ploughing of the ſands of *Arabia*; Nor am I ſo utterly unprovided of an anſwer, as to flee to ſuch poore ſtarting holes, for my defence. Conſider, therefore, I pray, the great difference between one hired into a Rich mans family, to ſerve, and undergoe the drudgeries, ſet down in my book, and one who receives

receives penſion from his Prince to look after publick affaires, and imploies his parts in the ſervice of the ſtate. Conſider this, I pray, and weigh theſe two conditions apart, and you will find that they differ, as the Muſitians ſay, the whole *Gamut*: And that there is as much reſemblance between theſe two courſes of life, as between lead and ſilver, braſſe and Gold, wild poppy and a roſe, a man and an ape. 'Tis true both receive pay, and are under another; But then there is a vaſt diſproportion in their imployments. The one undergoes a downright ſervitude, and is no better then a Mercenary houſhold Drudg: whereas the other who handles publick matters, and beſtowes his Labour upon Citties, and whole nations, is not to be blamed, or to be drawn into reſemblance or made ſharer with the other in accuſation, becauſe both receive pay. For then all great officers are to be depoſed, nor ſhould the Governors of Provinces, Rulers of Citties, and Captaines, or Generalls, of Troops, and Armies, be honourably thought of, becauſe there is a reward ſet to their imployment. One exception, therefore, ought not to have the force of a generall diſgrace; nor are we to place all thoſe who take reward in equall rank. Briefly, I ſaid not in my book, that all that took payment were of a miſerable condition, but only pittied thoſe who under the pretence of their Learning were entertained, and enſlaved by great Families. My imployment, my friend, is utterly different. For though we be equall in our Domeſtick dependances, yet abroad I ſhare in Government with the Emperour, and cooperate my part. For, if you mark well, no ſmall portion of the Kingdome of *Ægypt* is under my government: who ordain their formes of Judicature, and impoſe orders upon the people; and take records of what-ever is done, or ſpoken, and judge of the pleadings of their Lawyers: and not only keep the Decrees of my Prince with all fidelity, after the ſafeſt and exacteſt manner, but deliver them to

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the people to be a perpetuall rule to their obedience. Nor is my reward private, but from the Prince; nor contemptible, but paid by talents. And hereafter if matters hit right, I cheriſh no vain empty hopes to be made Ruler of ſome Province, or to have ſome Princely Imployment caſt upon me. I will yet take the liberty to clear my ſelf from the Accuſations thrown upon me by a more ample Defence; And dare tell you that No man doth buſineſſe unrewarded, no not thoſe of higheſt imployment: I will not except Princes themſelves. I ſpeak not now of their Cuſtomes, and Tributes, which are yearly paid by their Subjects; but of their greater rewards, their Praiſes, publick Reverence, and veneration for their good Deeds. As alſo Statues, Temples, and Altars, erected to them by their Subjects: all which are payments for the providence and care, which they ſuſtain in looking after the Publick, and ſtudying the common good. So that if you will compare ſmall things with great, and beginning at the top of the Heap, deſcend by all the Grains whereof it is compoſed, you will ſee, that we below differ from thoſe aloft, but as the leſſe from the greater, being all Mercenaries alike. If therefore I had enacted a Law that none ſhould ſuffer themſelves to be Imployed at all, I might very well ſeem my ſelf a Tranſgreſſor. But if there be no one ſuch paſſage in my whole Book, and that it becomes every vertuous man to be imployed, how can he better buſy himſelf, then in aſſiſting his friends in the beſt Imployments, & in giving ſome clear publick tryall of himſelf, with what fidelity, care, and ſweetneſſe, he can diſcharge thoſe affaires which are put into his hands, leſt he fulfill the ſaying of *Homer*, and *be an unprofitable load to the Earth?* Beſides, I would have my Reprehenders remember, that when they blame me, they accuſe not a wiſe man, (if yet there be any wiſe man to be found) but one from among the people, who hath applied himſelf to learning, and therein attained ſome laudable

dable proficiency; but never was practiſed to thoſe ſublime vertues, approachable only to great Schollers. Nor am I ſorry for it, ſince I never yet met with the perſon, who in all things anſwered the Character of a Wiſe man. In the mean time I cannot but marvaile, if you ſhould diſlike my preſent courſe of life; who long ſince know what great gains came in to me, when I was a pleader; at that time when you went to ſee *France*, and the Weſtern Ocean, and met with me, who was then reckoned among the moſt high priced Orators. This Apology, my Friend, have I, amid'ſt a thouſand Imployments, made to you, as one who ſhall not ſlightly value your favourable and full acceptance. For as for others, though they all ſhould conſpire in their Accuſations, my protection ſhall be the old Proverb; *Hippoclides cares not.*

The Tyrant-Slayer.

The Argument.

One got into a Fortreſſe, where a Tyrant lived, with a purpoſe to kill him. But, not finding him, kill'd his Son, and left the ſword in his body. The Tyrant coming in, and ſeeing his Son dead, with the ſame ſword kills himſelf. He that ſlew the Son demands the reward of a Tyrant-ſlayer:

THough, O ye Judges, I have in one day ſlain two Tyrants; one aged and feeble, the other young and vigorous, and ſo the more apt to ſucceed in his Fathers oppreſſions; yet I ſtand here to demand but one recompence for both. Of all thoſe that ever kill'd Tyrants, I am the firſt who have freed you from two with one wound, and have ſlain the Son with my Sword, the Father with his Affection to his Son: who hath made us ample ſatisfaction for thoſe things he hath done, in living to ſee his Son

firſt murthered, and then (a thing till now ſtrange) forced to be the Tyrant-ſlayer to himſelf. His Son dyed by my hand, and being dead, became my Engine to a ſecond Murther: who in his life time partaked with his father in his Injuſtice, and at his death, as well as he could, became his Parricide. 'Tis I then, who have put an end to his Tyranny; and 'tis my Sword which hath wrought your deliverance. However I inverted the order of my ſlaughter, and atchieved their murthers an unuſuall way; killing him who was the ſtronger, and ableſt to defend himſelf with my own hand, and leaving my bare ſword to diſpatch the other. I expected therefore from you ſomething extraordinary, and that my rewards ſhould in number equall thoſe I have deſtroyed: ſeeing I have not only freed you from your preſent calamities, but from all fears of future, and have eſtabliſht you in a firme liberty; there being no heir left of your miſchiefs. But on the contrary, after ſuch glorious atchievements, I am not only in danger to be diſmiſſed by you unrewarded, but am the only man who am denyed the recompence deſigned me by thoſe Laws I have preſerved. He, therefore, that withſtands my demand, in my judgment doth it not with reflection upon the publick, but out of ſorrow to thoſe who are ſlain, and revenge to him who was the author of their death. Afford me therefore your attention, Judges, whilſt I decipher to you (though you know them already) the miſeries of a Tyranny: for thereby you will both diſcern the greatneſſe of my benefit, and increaſe your joies from the apprehenſion of thoſe calamities from whence you are releaſt. Firſt then, we felt not a ſingle Tyranny (as it many times befalls others) nor were enſlaved in a ſingle bondage, nor ſubjected to the deſires of one Maſter; but of all others, who ever ſuffer'd the like, in ſtead of one Tyrant had two over us, and were miſerably diſtracted by ſeverall oppreſſions. The Father indeed was the more moderate, and hardlier to be

enraged, ſlacker in his puniſhments, and ſlower in his luſts; his age having at length mitigated his violence, and caſt a bridle on his deſires. Nay at the very firſt, as it was ſaid, he was contrary to his own inclination put upon his unlawfull practices by his Son; being not himſelf Tyrannicall, but only in complyance with him: for how extreme dear his Son was to him, appeared by his death. His Son was to him all things; him he obeyed, oppreſſ'd whom he commanded, puniſht as he appointed, and obſerved him in all things. In a word, the Son was Tyrant over the Father, and the Father was but an Officer to his Sons luſts. And though the young man, by reaſon of his age, let the old enjoy the Honour, and eſteemed not the name of the Kingdome; yet he, in truth, was the head-Tyrant. And though the Father fortified and ſecured his power by him, yet the Son alone enjoyed the fruits of the others Injuſtice. He it was who ordered the Guard, appointed Garriſons, cut off thoſe who affected the Crown, and feared Conſpirators. He it was, who made Eunuchs, violated Wedlocks, and deflowred Virgins. All Slaughters, Baniſhments, Exactions, Torturs, and Injuries, were his bold Contrivances: whilſt the old man only obeyed, and countenanced, and applauded the wicked enterpriſes of his Son. This made our calamities inſupportable. For when the deſires of the mind are backt by ſupream power, they admit no limits of Irregularity. But that which grieved us moſt, was, that we foreſaw a perpetuall Slavery growing upon us, and the common wealth likely to deſcend in a ſucceſſion, from one Maſter to another, and the people in a direct way to be made the Inheritance of a wicked Tyrant. Whereas it hath been no ſmall comfort to men in our caſe, to be able to diſcourſe, and ſay among themſelves, This Tyrant will not alwaies live, he will dye in time, and we ſhall ere long be free: vvhich fell not under our hopes. For vve had in our eyes a Succeſſor in the Tyranny, vvhich made none

none of our Citizens dare to put in practice my adventure, though they were valiant, and had my attempt in their deſigne, and wiſhes: But Liberty was deſpaired of by all, and the Tyranny ſeemed inexpugnable, though many had inclinations to the enterprize. This daunted me not, nor was I diſhearten'd by the difficulty of the Action, nor frighted with the danger. But unaſſiſted, and ſingle, I went againſt a ſtrong and numerous Tyranny; or rather not ſingle, but aſſiſted by my ſword, which ſhared in my ſlaughter of the Tyrant. Having death before my eyes, and the publick Liberty purchaſed by my death before my apprehenſion. Firſt then encountring the outer Guard, and not eaſily putting the keepers to flight, and killing him that came next, and offered to make reſiſtance, I reacht at length the toppe of my adventure, the only ſtrength of the Tyranny, and the ſpring head of all our miſeries. And ruſhing into the keeper of the Caſtle, after a valiant defence, and reſiſtance of many thruſts, and wounds I ſlew him. At which inſtant the Tyranny ceaſt, and my enterprize had an end. And from that time we recovered our Liberty. No impediment remained but an old, ſolitary man, unarmed, deprived of his Guard, eſpecially of his great Protector, and unworthy to fall by a valiant hand. I, therefore, moſt equall Judges, made this diſcourſe to my ſelfe; All things are fallen out ſuccesfully, I have atchieved my enterprize, and accompliſh't my deſignes. But how ſhall he that ſurvives be ſlain? He is unworthy of me, or my hand, and if after my other glorious, valiant, and generous exploit, I ſhould kill him, he would ſhame my victory: we muſt, therefore, find out ſome publick executioner for him. But let him be firſt tortured, leaſt he gaine by his puniſhment; let him ſee, and be rackt at the ſight of my ſword, to which I leave the farther accompliſhment of my deſigne. Having thus conſulted with my ſelfe, I left the place. He, juſt as I preſaged, kill'd himſelfe, and

put

put an end to the Tragedy. Hither, then, am I come, and have brought a *Democracy* with me, and do bid you take courage, and proclaime a generall Liberty to all. From henceforth enjoy the benefit of my performances. The Fort you see is dispeopled of Tyrants; There is none left to bare sway. 'Tis in your power now to preferre, sentence, or contradict, according to the Lawes. All which you are to ascribe to me, and my valour, and that one slaughter which the Father could not possibly survive. I cannot, therefore, but in Justice require a reward, answerable to my attempt: not that I am covetous of gain, or sordid in my desires, or one who would obliege my country to pay, but because I am willing to confirme by my reward, and not suffer my enterprize to die and passe away ingloriously, as imperfect and unworthy of recompence. But here my adversary may reply, and say, 'tis not reasonable I should be honoured, or rewarded, who have not slain a Tyrant, nor accomplisht the Lawe, since something is imperfect in my atchievement, which should make me capable of recompence. Let me ask him, what more he can require of me? Was it not my plot? Enter'd I not the Fort? Did I not kill? procured I not your Liberty? Doth any man rule or domineer over you? are you threaten'd by any Master? hath any one of your oppressors escap't me? You cannot gainsay me, but must confesse, that you now enjoy a full peace; your lawes are restored; your liberty is apparent; a *Democracy* is setled; your marriages are unviolated; your sonnes unprostituted; your Virgins safe; and the Citty free to celebrate the publique felicity. And who is the cause, and contriver of all this? who removed your Calamities, and procured your welfare? If there be any who deserves to be honoured before me, I will decline my satisfaction, and resigne to him my reward. But if I alone did all, attempted, put my selfe in hazard, scaled the Castle, slew, tormented, and made one the engine to kill the other; why

why ſhould he detract from my atchievement? or ſtirre the diſaffection of the people againſt me? But I ſlew not the Tyrant, and therefore have no right to the reward provided by the law. Tell me, what difference is there between killing him, and being the occaſion of his death? Certainly, none at all. Nor was the intention of the Law-maker any other, then meerly to aime at Liberty, popular goverment, and the removall of Uſurpers; And thereunto to propoſe honours, and rewards: which you cannot deny to have been by me atchieved. For I ſlew him, without whom the other could not live; the ſlaughter was mine. I gave the wound, he only lent the hand. Queſtion not then overcurioufly the manner of his death, nor examine how he died, but whither he be dead, and whither dead by my meanes. Otherwiſe by your inquiries you may detract from one who deſerves well of the ſtate, becauſe he ſlew not the Tyrant with a ſword, but with a ſtone, or a logge, or ſome other way. What if I had beſiedged the Tyrant, and ſtarved him to Death? Had it not been a legall murther, becauſe I ſlew him not with my own hand? or would you ſay I had not ſatisfied the Law, though I ſlew him a more cruell vvay? The only thing, therefore, you are novv to make enquirie of is this, vvhat uſurper is left? What ſeeds of fear? What impreſſion of Thraldome? If all be clear, and calme, 'tis a peece of envy and detraction in any man, for vvant of one ſlight circumſtance in an Action, to deny vertue, and valour its revvard. I remember the Lavves diſtinguiſh (if I have not forgot their vvords through a long bondage) of a double cauſe of Death; if one man kill another vvith his ovvn hand; or if he kill him not himſelfe or vvith his ovvn hand, but be the contriver, or occaſion of his Death. And hath equally provided a puniſhment alike for both. Decreeing very juſtly that in ſuch caſes the attempt ſhall be equall to the Fact; and paſſing by the manner of the Murther as ſuperfluous. You think fit, then,

then, that he who ſhall thus kill another, ſhall be puniſht as a manſlayer, and not have his pardon: and will you not allow me, who have in like manner ſaved my country, the rewards agreeable to one of ſuch deſertes? You cannot ſay I ſlew him unwittingly, and that my ſucceſſe was fortunate beyond my expectation. For what could daunt me having ſlaine the ſtronger? Why did I leave my ſword in the wound, but becauſe I preſaged what would afterwards come to paſſe? Unleſſe you will ſay that he who is dead was no Tyrant, nor carried the name of one; and that you would not have awarded me any great recompence for the exploit, if I had kill'd him. But you cannot ſay ſo. A Tyrant, then, being ſlaine will you not reward the Author, and occaſion of his Death? O ſubtlety! Do you poſſeſſe your Liberty, and yet queſtion hovv he vvas ſlaine? Or do you yet require more of him, vvho hath reſtored your popular government? But the Lavv, ſay you, enquires preciſely vvhat is done, and conſiders not curiouſly the manner and means of the Action. But vvhat? ſhall not he that but expells a Tyrant be revvarded? He ought in Juſtice, having introduced Freedome inſtead of Bondage. But my fact is not a bare expulſion, or baniſhment, nor have I left them any hopes of future recovery, or reſtitution; But an utter taking avvay, and deſtruction of the vvhole Linage; and an eternall extirpation of all our miſeries. Examine then, if you pleaſe, my whole enterprize from the beginning to the end, and ſee whither any thing required by the Law have been omitted, and wherein I have come ſhort of being the killer of a Tyrant. Firſt, to ſuch an attempt is required boldneſſe of courage, and ſuch an affection to ones Country, as refuſeth not to encounter dangers for the common good, or to purchaſe the publick ſafety with the loſſe of a private life. Have I failed hitherto? was I daunted, or did I ſluggiſhly break through the perills, with which I foreſaw I was to skirmiſh? You cannot

ſay

say I did. Here, then, stay a little and consider, whither barely to intend, and project such an exploit were not glorious; and whither for my meer designe, I may not justly claime the recompence of a good Patriot; or if I had failed of my will, and another comming after me had killd the Tyrant, tell me, had it been unreasonable for you to reward me? or if I should say, My dear Countreymen, I purposed, intended, attempted, show'd my good will, and am only worthy to be rewarded; what would you answer? But this is not all I can say; I scaled the Fort, Countreymen, and encircled my selfe with a thousand dangers, before I slew the Prince. For I would not have you think it an easy, or slight adventure, for one man singly to break through a Troop, to vanquish a guard, and to put such a multitude to flight: But to account it the Toppe, and pinnacle of the exploit. For a Tyrant is no hard thing to be encountred, and overcome, but those who guard, and defend the Tyranny; which who so conquers hath finisht his enterprize, and left little else to be atchieved. I, then, had never approacht the Tyrants, had I not first vanquish't and overcome their Guards, and attendants. Upon which part of my adventure, before I go farther, let me dwell a little. I vanquisht their guards, I say, and overcame their attendants, and left the Tyrant naked, disarmed, and undefended. Am I yet, think you worthy of Honour, or do you require his slaughter too? if you do, I can satisfie your expectation. Behold the Bloud with which I am yet sprinkled, since the valiant, and stout murther of a youth of flourishing age, feared by all, by whom the Tyrant was secured from Treasons, and who was his confidence, and a greater protection to him then his Guards. And am I not yet, think you, worthy of reward, but shall I after all my great Actions, be sent away dishonourably? what if I had slaine but one of his Guard, or an attendant on his person, or some favourite servant? Had it not been a glorious Act to ascend

a Fort, and in the midſt of a Garriſon to kill a near friend of the Tyrants? Conſider next him who was ſlaine. 'Twas the ſonne of the Tyrant; or rather the crueller Tyrant of the two; A maſter more inſufferable, to revenge proner, in his injuries more furious; and above all the only heire of his father, and like to prolong our Calamities by his ſucceſſion. Suppoſe I had only ſlaine him, and that the Tyrant had ſaved himſelfe by flight. I demand a reward for that Action. What ſay you? will you deny me? was't not he you dreaded? was not he your cruel, intolerable maſter? If I have not yet done enough, conſider the heart and utmoſt of my exploit; that which my Gainſayer requires of me, I have gloriouſly atchieved, and through anothers vvound have ſlaine the Tyrant; not at one ſingle blovv (vvhich perhaps after ſo much injuſtice he could have vviſht) but by a ſlovv, and lingring griefe, proſtrating before his eyes the thing moſt deare to him, his ſonne, I meane, vitious, but in the ſpring of his age, and flouriſhing, and, like his father, wallowing in his own bloud, and Gore. Theſe are the right wounds of parents, theſe the ſwords of him who would truely kill a Tyrant; And this is the death which cruell Tyrants are to ſuffer; and this is a revenge fit for ſo many oppreſſions. To die preſently, as it were in a ſhort ſwoone, and behold no tormenting ſpectacle, is a puniſhment too unworthy of a Tyrant. I was not ignorant, Judges, I was not ignorant, nor any man elſe, how paſſionately he was affected towards his ſonne, and how he reſolved not to ſurvive him a minute. All parents are affectionate to their children; But he had a ſtronger and juſter reaſon, having but him only to uphold, and preſerve the Tyrannie; To ward, and ſhield him from conſpiracies, and fix the ſcepter in his hand. 'Twas in my foreſight, therefore, that if his affection did not, his deſpaire would preſently kill him; aſſone as he conſider'd, that having loſt

loſt his ſafety with his ſonne, he had no encouragement to live longer. In one Troope I preſented to his apprehenſion his naturall affection, griefe, deſpaire, feare, and terrors for the future. Theſe were the forces I raiſed againſt him, and drove him to that fatall execution of himſelfe. In revenge to you he died childleſſe, tortured, lamenting, and ſhedding teares. His ſorrow indeed was not long, but enough for a father. But that which is yet moſt cruell, he fell by his own hand: A death much more miſerable, and bitter, then if another had been the author. Here is my ſword, who claimes it? whoſe weapon ever was it but mine? who carried it into the fort? who ever uſed it before the Tyrant? or who ſent it to him? O Blade? thou partner, and ſucceſſor, in my great exploits, after ſo many perills, and ſo many ſlaughters, are we neglected, and held unworthy of reward? ſhould I demand a recompence for my ſword only, and ſhould ſay, Countreymen, when the Tyrant had a mind to kill himſelfe, and for the time wanted a weapon, my ſword ſupplied him, and became the inſtrument of all your Liberties; you would certainly decide ſome honour, or reward to the Blade. Nay would you not have been thankfull to the maſter of ſo publick an inſtrument, and have enrolled him among thoſe who have been benefactors to their Countrey? would you not have laid up my ſword in your Temples, and have ſacrificed to it as to the Gods? Conſider, with me, I pray, what in likelyhood the Tyrant did, or ſaid before he killed himſelfe. After I had ſtabbed his ſonne, and thruſt him through with many wounds, in the moſt open, and remarkeable places of his body, the more to torment his father, with the ſpectacle, and rack him with the ſight, he pittifully cried out and invok't his father, unable to aſſiſt, or reſcue him, being both old and feeble, and having but juſt ſight enough left to behold the Calamities of his houſe. I, in the meane time, the contriver of the whole

Tragedy, conveyed my ſelfe away, and left him a wounded body, ſtage, ſword, and all things elſe for the finiſhing of my part. He entring, and ſeeing his only ſonne gaſping, and welring in his bloud, ſtrugling with death, having received wounds all over, and many of them mortall, fell into this exclamation: O my dear ſonne! we are deſtroyed, butcherd, and ſlaine as Tyrants. Where is the Murtherer? For whom reſerves he me? or what intends he to do with me, who am already ſlaine in Thee? doth he deſpiſe to kill me by reaſon of my age? or is it to prolong my puniſhment, and lengthen my death, and ſpinne out my ſlaughter? Thus ſaying, he lookes about for a weapon, (being himſelfe unarmed, as ſtill having his ſonne for his defence) which was there ready for him, prepared before, and left by me for the enſuing Tragedy. Having drawn forth the ſword out of the wound, Thou haſt halfe ſlaine me already, ſaid he, now kill me outright. Be thou the reliefe and ſuccour of a forlorne father; aſſiſt my decrepit hand with thy-edge, and ſtabbe me, whileſt I am yet a Prince, and deliver me from my ſorrowes. Would I had received thy firſt ſtroke, and had died firſt: Though I had died as a Tyrant, yet I had left a revenger; whereas now I die not only without a ſonne, but without one to kill me. Having thus ſaid, he ſtabbed himſelf, trembling and unable to thruſt home; having a deſire, but not ſtrength enough for the attempt. How many puniſhments were here? how many wounds? how many deaths? how many ſlaughters? how many Garlands due? To Conclude, then, you have all ſeen the ſonne proſtrated, and ſlaine; no ſmall, or eaſy atchievement. You have ſeen the father fallen on his ſonne, and mingling blouds together. Both the triumph of my ſword, and made one ſacrifice to your Liberty, and my Conqueſt. You have ſeen my ſword lying betwixt them, and approving it ſelfe worthy of me its maſter, and witneſſing how faithfully it diſpatch't

diſpatcht my buſineſſe: which had been leſſe from my hand, and increaſt its glory from the ſtrangeneſſe. Laſtly, I am he who have removed the Tyranny, though the carriage and progreſſe of the atchievement, like ſo many parts in a Tragedy, were divided among many. The chiefeſt part I acted; the next, the Son; the third, the Father: my Sword was Engine and Servant to us all.

The Diſ-inherited Son.

The Argument.

A Diſ-inherited Son learnt Phyſick, and curing his Father of a Phrenzy, after he was given over by other Phyſitians, was reſtored to favour. Afterwards being commanded to cure his Step-Mother of the like Phrenzy, and refuſing, he is diſ-inherited the ſecond time. He defends himſelf.

THat which my Father hath now done, O ye Judges, is neither new nor ſtrange; nor is this the firſt time he hath been carried away by his diſpleaſure; but hath heretofore made uſe of this Law, and is practiſed in his proceedings againſt me at this Tribunall. All that is new in my preſent Misfortune is, that having committed noe offence, fit to be brought into Accuſation, I am in danger to be puniſht for my Art; becauſe it cannot in all things obey his impoſſible commands. Then which what can be more unreaſonable? For he requires that my Skill ſhould be as great as his Injunctions, and that I ſhould work Cures, not as my Profeſſion is able, but as he is pleaſed to impoſe. I could, therefore, wiſh there were not only Receipts in Phyſick to recover people diſtracted, but thoſe alſo who are without cauſe inclined to paſſion: that ſo I might cure my Father of one diſeaſe more; who being perfectly freed from one Diſtraction, is carried by his anger

ger into another. And to make my caſe the more deplorable, he is recovered to every body elſe; only againſt me, who recover'd him, he ſtill retains his fury. You ſee how I am rewarded for my Cure, who am caſt off by him, and made a Stranger to his Family the ſecond time. As if he had only reſtored me for a while, that to my greater infamy he might often baniſh me his houſe. To thoſe cures which fall within the compaſſe of my skill, I expect not to be commanded; who voluntarily, and unſent for, wrought his recovery: but where the Malady carries deſpair with it, I would not willingly be an undertaker. Of all others I have good reaſon not to attempt the cure of this woman: conſidering what I am likely to ſuffer from my Father, if I miſcarry; who, for not daring to adventure upon her, am diſ-inherited. I cannot therefore, O ye Judges, but bewaile my Step-Mother in the caſe ſhe is in; for ſhe was a vertuous woman: next my Father, who ſuffers in her Madneſſe; but eſpecially my ſelf, who am thought diſobedient, becauſe I cannot effect what I am required, both for the greatneſſe of the diſeaſe, and the ſmallneſſe of my skill. To be diſ-inherited, then, for not undertaking a cure, which I am not able to effect, I hold moſt unjuſt: and deſire you to judge from theſe preſent proceedings, upon what grounds I was caſt off heretofore. Though I doubt not but for the clearing of them, my Behaviour and life have long ſince been my Defence. To thoſe things whereof I am now accuſed, I will anſwer as well as I can; having firſt briefly acquainted you with the ſtate of my caſe. At that time, when my Father ceaſ'd not to proclaime me for a ſtubborn, rebellious, diſobedient Son, the diſgrace of my Parents, and infamy of my houſe, I thought it beſt, not to make only a ſhort Defence, but leaving his houſe, thought my beſt remedy and appeal would be to my future carriage, and life; when it ſhould appear how free I was from his aſperſions, and in what honeſt ſtudies I imployed my ſelf, and what vertuous com-

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pany I kept. For I then foreſaw, and had it in my ſuſpicion, that my Father being of no very ſound mind, would at ſome time or other without my deſert grow furious, and hatch falſe accuſations againſt me. And ſome there were who conſtrued thoſe proceedings, as the beginning of his Diſtraction; and judged his cauſeleſſe hatred of me, his froward carriage, his meditated railings, hard cenſures, clamorous fits of anger, and extreme inclination to Choller, as ſo many threats, and forerunning darts of an approaching Phrenzy. Wherefore I thought it would concern me to learn Phyſick with all ſpeed: and thereupon went to Travell, and acquainting my ſelf with the moſt approved Phyſitians of other Countries, with much labour and diligent ſtudy I learned the Art. At my return I find my Father plainly diſtracted, and given over by other Phyſitians, who do not ſound, or make any exact judgment of diſeaſes. I, therefore, as it became a pious Son, neither remembred my Abdication, nor ſtaid to be ſent for; having, indeed, nothing perſonall to lay to his charge; ſince his ill dealings with me, were not his own, but the faults of his diſeaſe. Offering, therefore, my ſelf, as I ſaid, unſent for, I proceeded not preſently to his cure; which had been to depart from my uſuall practice, and from the lawes of our Profeſſion, by which we are taught firſt to examine whither the diſeaſe be cureable, or incureable, and exceed the limits of our Art. And then if it be undertakeable, we apply remedies, and imploy our whole ſtudies about the recovery of the Patient. But if we find the Malady too ſtrong, and not to be conquer'd, we forbear to preſcribe at all; but obſerve their ancient Rule, who were the Inventors and Fathers of the Art, who forbid us to medle with overgrowne diſeaſes. Finding, therefore, my Father not paſt hope, nor his diſtemper paſt cure, having firſt weighed all circumſtances, I undertook him, and confidently gave him Phyſick. Many of the ſtanders by ſuſpecting my preſcription, ſpake in diſparagement of the cure,

cure, and were ready to call me into queſtion: my Step-Mother alſo was preſent, fearfull, and diſtruſtfull, not of hate to me, but care to him; whom ſhe perfectly knew ſo ill diſpoſed, having long converſt, and been a witneſſe to his Diſtemper: yet I not at all diſcouraged (knowing his Symptomes did not lye, and that my Art could not deceive me) at fit times ſtole a cure into him. Though ſome, who were my friends, diſſwaded me from undertaking, leſt miſcarrying in my attempt, I ſhould draw a freſh accuſation upon my ſelfe, and be thought to have poiſoned my Father, in remembrance of my Injuries. In a word, in a ſhort time he recovered, and grew ſober again, and had the perfect uſe of his underſtanding. His neighbors and friends marvelled, my Step-Mother applauded me, and publickly congratulated, me, for my good ſucceſſe; him, for his recovery. He alſo (for ſo much I can witneſſe for him) without any delay, or conſultation with any body, no ſooner underſtood things from thoſe who were preſent, but cancell'd his Abdication, made me his Son againe, calling me his Preſerver and Benefactor? confeſſing he had now received an exact Tryall of me, and excuſing himſelf for what had formerly paſt. This much rejoyced many of the company, thoſe eſpecially who were honeſt. Though it grieved others, for whom the rejection of a Son made more then the Reconcilement: ſo that all were not a like affected. But I could ſee ſome change colour, and appear troubled in their looks, and angry in their countenance, the ſure marks of Envy, and diſcontent. We in the mean time, as 'twas fit, enterchanged joyes and embraces, being now reconciled to one another. Not long after, O ye Judges, my Mother in law fell ſick of a cruell and deſperate Diſtemper. For, as I obſerved from her firſt ſurprize, it was not a ſlight, or ſuperficiall kind of Madneſſe, but an ancient and inveterate, which had long lodged in her ſoule; and having got the victory, then broke forth, and diſcover'd it ſelfe. We have many other

other ſignes to know who are incurably madde, but the common one I obſerved in her, which is this; that to all others ſhe is quiet, and calme, and as long as they are preſent falls into no ragings: But if ſhe ſee a Phyſitian, or but hear his voice, ſhe preſently falls a raving at him, which is an infallible ſigne that ſhe is irrecoverably diſtemper'd. All I could do, was to bemone and pitty her, as it well became me, who without her merit became thus diſtracted. Yet my father out of his want of skill (for he neither knowes the ſpring nor cauſe, nor growth of the diſtemper) commands me to cure her, and to preſcribe her his potion: ſuppoſing it to be the ſame kind of madneſſe, and the like diſeaſe to his, and a diſtraction of the ſame nature, and the ſame way cureable. And when I tell him, that which is moſt true, that 'tis not poſſible to reſtore her, and confeſſe my ſelfe overmaſter'd by the diſeaſe; he fumes, and chides, and ſaies I refuſe of purpoſe, and deny her my help, and ſo makes the weakneſſe of my Art a Crime. Agreeing herein with all others oppreſt with ſorrow, that they grow angry to hear truth plainly and freely told them. I, then, as vvell as I can, vvill make my defence, and anſvver both for my ſelfe, and profeſſion: and vvill take my beginning from the Lavv, by vvhich he vvould diſinherit me; vvhere it ſhall appeare, that his povver is not the ſame as 'tvvas before. For the Lavvgiver, my good father, hath not given this povver to all, nor intended that all ſonnes ſhould be diſinherited, as oft as the father liſt, or upon vvhat diſcontents he liſt. But as he hath allowed parents in ſome caſes to be diſpleaſed, ſo he hath provided that children without their Deſert ſhall not be rejected. And for this reaſon, he permits not puniſhments to be Arbitrary, or without judiciall Trials; but hath appointed a Tribunall, and Judges, to determine things without prejudice, or paſſion. For he ſaw that many men were many times moved to anger upon unjuſt grounds: one out of his be-

liefe to a falſe report, another upon the misinformation of a ſervant, or a malicious wife: He thought it not fit, therefore, that matters ſhould paſſe without Legall examination, or that children without any defence ſhould preſently be condemned; But the houreglaſſe is ſet up, reaſons are ſhown, and nothing is left undiſcuſſed. All the power, therefore, which a father hath, is to appeal to you, O ye Judges: The power to Judge whither his complaint be reaſonable belonges to you: Conſider not then, yet a while, what my crime is, for which my Father is diſpleaſed; but conſider, firſt, whither he have authority to diſinherit me again, having once caſt me off; uſed the power of the Law; accompliſh't the Dominion of a parent; and after all this received me into his family, and cancell'd his Abdication. For my part, I cannot but think it moſt unreaſonable, that the puniſhments of children ſhould be numberleſſe, or that their Doomes ſhould be infinite, and their fears perpetuall: Or that the Law ſhould permit parents, ſometimes to Caſhiere, afterwards to recall their Act, then again put it in force; and ſo ſhuffle and toſſe the Law up and down as they ſee occaſion. 'Twas fit, indeed, the Law for the firſt time, ſhould make the parent Lord of his childes puniſhment, and ſhould give authority to his diſpleaſure. But when the parent hath once ſpent his authority, and ſufficiently uſed the law for ſatisfaction of his anger, and hath once again reſtored his ſonne, out of his perſwaſion of his amendment; he ought to be conſtant to his pacification, and not fall back, or alter his reſolutions, or make void his Act. At Nativities, whither he that is born will prove well or ill, I ſuppoſe cannot fall under any certain knowledge. And for that reaſon 'tis permitted to parents, to caſt off thoſe who degenerate from their deſcent. But when a Father, not conſtrained, but out of his own authority and choice, ſhall approve, and reſtore his ſonne, what device can he have for his inconſtancy, or what farther

ther uſe is there of Lawes? For thus will the Lawmaker ſay; If your ſonne were vitious, and worthy of rejection, why did you reſtore him? why did you receive him again into your houſe? why did you fruſtrate the Law? You were free, and Lord of your own Actions. You are not to play with the Lawes, as you liſt, nor are ſtatutes to vary with your Changes; nor Acts of ſtate to be ſometimes of force, ſometimes invalid, or Magiſtrates to ſit as witneſſes only, nay as officers of your pleaſure, to puniſh or abſolve at your Diſcretion. You begat your ſonne once, and gave him education once; and, therefore, 'tis once permitted you to reject him, provided you do it upon juſt reaſons. But to aſſume an endleſſe, perpetuall, frequent, and arbitrary power to your ſelfe, is above the Commiſſion of a father. Wherefore, O ye Judges, be it farre from you to grant, that having made a voluntary reconciliation, aud diſſolved his firſt ſentence, and made voyde his diſpleaſure, he ſhould have Liberty to revive his paſt puniſhment, or have recourſe to the Dominion of a Father, which is longe ſince expired, unpriviledged, forceleſſe, and ſpent. Conſider, alſo, the practices of other Courts, where Judges ſentence by Lot, which if any man think unjuſt, the Law allowes him to appeal to another Court. But if any voluntarily aſſigne their own Judges, and referre their cauſe to Umpires, 'tis otherwiſe. For their Deciſions, which at firſt might have been refuſed, after they are once choſen Arbitrators, are in Juſtice to be ſtood to. So you, my father, (in whoſe choice it was whither you would have reſtored me, till I had been thought worthy of my Anceſtors) out of your beliefe of my reformation, having once reſtored me, cannot again diſinherit me. For by your own Teſtimony I have been judged unworthy of the like rejection, and acknowledged worthy of your favour. You are not, therefore, to repent of your reſtitution, but to confirme your reconcilement, after your ſeverall judgments and

two ſentences: one when you ejected me, the other when you revok't your purpoſe, and took me again into your Family; Cancelling your former Decrees, and eſtabliſhing future. Be conſtant then to your own Acts, and make good your own Ordinances. Since you purpoſed, proteſt, and oblieged your ſelfe to be one, be ſtill a Father. Were I not a naturall, but an adopted ſonne, I ſhould think 'twere not lawfull for you again to diſinherit me. For what was once in your power to do or not do, being once done, is not in your power to be recalled. How can it, then, be reaſonable to expell often, or to deprive a naturall ſonne of his relation, having by a voluntary election and decree calld him back from expulſion? Suppoſe I were your ſervant, and you upon your ſuſpicion of ſome miſdemeanors ſhould caſt me into fetters, and afterwards out of your perſwaſion of my innocence ſhould make me a free man. Do you think 'twere Lawfull the next time you are diſpleaſed to make me againe your ſervant? Tis not in your power. The Lawes decree that ſuch Acts ſhall be firme, and for ever inviolable. Though, then, I have many reaſons to prove that a father having once caſt off his ſonne, and afterwards recall'd his rejection, cannot again caſt him off, yet what I have ſaid is ſufficient. Next, conſider, I pray, what kind of ſonne he diſinherits. I forbeare to tell you, that he did caſt of one unletter'd before, but a Phyſitian now, (for I ſeek not refuge from my Art;) or that I was then a youth, but am now a grown man, and have given proof that I have done nothing unbeſeeming my age. For theſe would ſeem ſlight pleas. For heretofore when I was caſt off, as I had committed no offence, ſo I had deſerved no great favour. Now I am expel'd a preſerver and benefactor. And what greater peece of ingratitude can there be, then for one newly ſaved by my skill, and delivered from a dangerous diſtemper, to reward his cure with ſuch dealings; and without any reckoning at all to forget his recovery,

recovery, & to baniſh him who dutifully obeyed, when he was unjuſtly caſt off; & not only forgot his expulſion, but cured the expeller, & ſetled him in his right mind again? For 'tis no ſmall or vulgar benefit, O ye Judges, I conferred upon him, yet am thus ill rewarded. And though he were ſenſeleſſe of his diſtraction, yet you all know what he did, and ſuffer'd, and how ill he was affected when I undertook him; and when other Phyſitians gave him over, and his own Servants fled from, nor durſt come near him, I recovered him as you ſee, and inabled him to accuſe me, and diſcourſe of the Laws. Or if you require an Example, My Father, when, not long ſince, you were juſt crazed, as your wife is now, I reduced you to your Wits again. 'Tis not equall then, that my Duty ſhould be thus recompenced, or that your Recovery ſhould be my Ruine. The greatneſſe of my Benefits will clearly appear from thoſe things whereof you accuſe me. For if you hate me, becauſe I do not cure your Wife extremely crazed, and at the point of Expiration, why do you not much rather love me for releaſing you of the like Diſtemper, and confeſſe your ſelf obliged for your delivery from ſuch Diſtractions? But you, againſt all equity, no ſooner come to your ſelf, but preſently queſtion me; and are no ſooner recover'd, but you fall to your old puniſhments, return to your former hatred, and proceed by the ſame law. Is this your fair Requitall of my Skill, or meritorious Recompence of my Adminiſtrations, to recover only for the undoing of your Phyſitian? Will you permit him, O ye Judges, to puniſh his Preſerver? to expell the Author of his ſafety? to hate him, who gave him his underſtanding? and to take Revenge of his Recoverer? you will not, if you be Friends to Juſtice. Had I at this preſent committed ſome heinous Offence, yet my former obligations upon him were ſuch, that the memory and apprehenſion of them ought to have excuſed me, and have gained his pardon: eſpecially where the benefit is ſo great, as to be

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put in Ballance with all after Accidents: as mine was to him whom I ſaved, and who owes his whole life to me; whoſe gift it is that he is, is ſober, and underſtands; eſpecially, when all other Phyſitians deſpaired of him, and confeſt themſelves too weak for his Cure. And to raiſe the merit of my benefit yet one ſtory higher, at that time when I was not his Son, and had no neceſſary tye upon me, but was free, and a ſtranger, and diſcharged of my naturall obligation, yet I neglected him not, but came voluntarily, unſent for, and of my own accord; ſuccoured, relieved, cured, reſtored, obſerved him as my own Father; purged my ſelf from my Abdication, allayed his diſpleaſure by my application; abrogated the Law by my piety, purchaſed my readmiſſion into his family by the greatneſs of my Benefit; declared my Fidelity towards my Father in a time of perill; inſinuated my ſelf into him by my Art, and ſhewed my ſelf a naturall Son in the midſt of his calamities. What travailes, and toiles, think you, did I undergo, who continually viſited, attended, watcht my opportunities; ſometimes giving way to my Fathers ragings, ſometimes applying my skill according to the pawſes, and intermiſſions of the diſeaſe? 'Tis the hardeſt and moſt dangerous part in Phyſick, to cure, or be neer men ſo affected; who many times as they are inraged by their Fit, diſcharge their Fury upon the ſtanders by. Yet I, not at all daunted, or affrighted, attended him; and after a long and various conflict with his diſeaſe, at laſt I vanquiſht it by Phyſick. Nor let any man who hears me, preſently ſay, What a great piece of work 'tis to adminiſter a Purge? Many things are firſt to be done: way is to be made for the Potion, the Body to be prepared for the Reception, and to be carefully ordered; ſometimes taken down and macerated, ſometimes raiſed by fit diet; ſometimes to be put into gentle motion and exerciſe; ſometimes to be caſt into a repoſedneſſe, ſleep, and left ſolitary: to which courſes in other diſeaſes the Patient is many times obedient.

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But men distracted by reason of the liberty of their minds, are unruly, and intractable, dangerous to their Physitian, and obstinate against his prescriptions: whereby, many times, when the Cure is almost finisht, and we are almost Master of our Hopes, some small error gives new force to the distemper, perverts all our former proceedings, sets back the Cure, and defeats our Art. After all these undertakings then, after my wrestling with an enragement so dangerous, and my conquest of the most invincible disease of all other, will you yet give him power to disinherit me, and permit him to interpret the Lawes, as he pleases, against his Preserver, and suffer him to make war with Nature? I, out of obedience to Nature, O ye Judges, have cured & saved my Father, when his Injuries were upon me. If he, therefore, taking the advantage of the Law, as he saies, ruine a Son so deserving, & cut him off from his Family, he is a Child-hater, I a Lover of my Parent: I fulfill & imbrace the laws of Nature, he breaks & violates them. O Father unjustly displeased! O Son more unjustly observant! for I cannot but, compell'd by my Father, blame my self, that being in his hatred, I love him undeservedly, and beyond his merit. Nature commands Parents to love their Children, more then Children to love their Parents: yet this man wilfully shuts his eyes against the Lawes, which forbid the expulsion of faultlesse children; and contemns Nature, which hath planted in Parents such strong affection to those whom they beget. For notwithstanding I have the greater Title to his affection towards me, yet he neither makes the greater return, nor yet (which is lesse) takes example by me, or imitates the expression of mine to him: but rather (which is the height of calamity) hates me for my affection, expells me for my piety, injures me for my Merits, disinherits me by those Lawes which were made for my relief. O war, where the Lawes are made to combate Nature! Things are not as you suppose, my Father; you misinterpret just Laws, which are not to fight

fight with naturall affection. They conſpire, and are of mutuall aſſiſtance in their protection from Injuries. In wronging one that deſerves well, therefore, you commit an offence, both againſt Nature, and the Lawes, which of themſelves are equall, juſt, and favourable; but that you draw them from their inſtitution, and arme them againſt one Son as againſt a multitude of Offenders, and preſſe freſh puniſhments from them, which are willing to exact no more then the obedience of Children to their Parents; nor were at all made againſt the Innocent. But, certainly, they allow men to ſue others, who are not thankfull to their Benefactors. In ſtead of thanks, then, to puniſh for benefits received, is worth your conſideration, whether there can be a greater piece of Injuſtice. By this time, then, I hope 'tis clear, that 'tis not in his power to diſinherit the ſecond time, who hath once exerciſed that power, and taken the full advantage of the Law; nor is it reaſonable to caſt off one, to whom he is ſo much engaged for courteſies; or to deprive him of his family. Let me now proceed to the cauſe of my expulſion, and examine the quality of my Offence: where 'twill be fit I once more have recourſe to the Intention & mind of the Law-maker. Here, ſhould I a while grant it to be in your power to diſinherit as often as you pleaſe; nay ſhould I grant you this authority over me, from whom you have received great Benefits: you cannot ſimply, and for every light cauſe proceed to Expulſion. For the Law-maker doth not ſay upon whatſoever complaint of the Father let the Son be expelled; as if his bare will, or accuſation were enough. For then what need were there of your Tribunall? but it bids you, O ye Judges, enquire whether the Fathers diſpleaſure have any weighty, or juſt ground, or no. And this for the preſent I deſire you to conſider. I will begin from what hapned upon his recovery. He no ſooner, then, came to himſelf, but his firſt act was to cancell his Abdication; acknowledging me for his Preſerver, Reſtorer,

ſtorer, and what not? There was no Offence, I ſuppoſe, in all this. Afterwards, what can he complaine of? what reſpect, or obſervance of a Son did I omit? when did I ever lye abroad? what unſeaſonable meetings, or drinkings can you object? who ever complain'd of my Intemperance, or quarrell with a Pimp? No body. Now theſe are the chief diſorders for which the Law permits Expulſion. But my Step-Mother fell ſick. Was that my fault? or am I to be puniſht for her Phrenzy? No, ſay you. Why then? Becauſe being commanded to cure her, you refuſed; and therefore deſerve to be caſt off for your diſobedience to your Father. Give me leave a while, Judges, to open to you thoſe things wherein I could not obey him, and for which I am undutifull. Firſt, then, let me in ſhort tell you, that the Law allowes him not to enjoyne what he liſt, nor am I bound in neceſſity to obey all his Impoſitions whatſoever. For ſome Commands may be refuſed, though others are allowed their puniſhments. As if my Father ſhould be ſick, and I ſhould forſake him; or ſhould commit the buſineſſe of his houſe to me, and I ſhould neglect it; or enjoyn me to look to his country affairs, and I ſhould refuſe: Theſe, and the like, were juſt colours and pretences for the complaints of a Father. Other things, concerning their Arts, or the exerciſe of them, are left to the liberty of the Children, eſpecially where the Parent is not endammaged. If a Father ſhould ſay to his Son, who is a Painter, Limne this piece, and not that; or being a Muſitian, ſhould bid him play one Leſſon, and not another; or ſhould ſay to him being a Carver, Worke me this Statue, and not that; would any man think it fit he ſhould diſ-inherit his Son for denying to ſubmit his Art to his Directions? I believe not. By how much then Phyſick is more honourable, and uſefull for the life of men, by ſo much ought the Profeſſors to be the more free. Since 'tis but Juſtice, that an Art for its Exerciſe and uſe, ſhould be priviledged, and not inforced, or commanded, being

a thing ſacred, profeſt by the Gods, and ſtudied by wiſe men; and therefore not to be proſtituted to the Law, and made lyable to the fear and puniſhment of the Magiſtrate, much leſſe to the pleaſure, threats, or anger of an illiterate Parent. If then I had boldly, and openly ſaid to you, I will not cure her, though I can; I have learnt my skill only for my ſelf, and you my Father, to all others I will be unexpert: what Tyrant is ſo cruell as to force me againſt my will to uſe my Art? Offices of skill, if I be not deceived, are to be obteined by Courtſhip, and intreaties, not by Lawes, Quarrellings, and Courts of Juſtice. A Phyſitian is to be perſwaded, not compell'd; to come voluntarily, not to be drawn by terror; nor to be forced to a Cure, but willingly to undertake it. An Art, then, is free from the Authority of a Father, or the payment of Tribute; Common wealths having decreed Honours, Precedencies, Immunity from Taxes, and priviledges to Phyſitians. Thus might I ſay in defence of my Art, though you had taught me, or had ſpent much care, and coſt in my ſtudy of it; and though this cure were poſſible, and yet I ſhould refuſe it. Conſider, then, the Injuſtice of your dealing, who deny me the liberty, and uſe of that, which is purely my own. I learnt this Art when I was not your Son, nor ſubject to your lawes; yet I learnt it for your cure. You were the firſt, who reap'd benefit by it, though you contributed nothing to the Acquiſition. What Tutor had you in pay? what laid you out in Receipts? nothing at all: but poor, and diſtreſſed as I was, only by the pitty of my Teachers, I attained my skill. All the allowance I had from you towards my ſtudies, was Sorrow, Solitude, Poverty, Hatred of my Acquaintance, and avoidance of my Kindred. For theſe good deeds you would have me imploy my skill, and would be Maſter of that Knowledge which I got when you were not my Maſter. Let it ſuffice, that heretofore I have voluntarily and no way obliged, beſtead you; when I could not, af-

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ter I had done, demand ſo much as Thanks for my pains. 'Tis not fit my Benefit ſhould ever after prove my neceſſity: or becauſe I once befriended you with my Will, you ſhould from thence take occaſion to enjoyn me tasks againſt it; or that it ſhould be drawn into a cuſtome, that when a Phyſitian hath wrought one Cure, he ſhould for ever be bound to cure as many as the party cured ſhould enjoyn. For then we ſhould make our Patients our Lords, and enſlave our ſelves, and our reward ſhould be to ſerve and obey them in all their Commands. Then which, what can be more unequall? Becauſe I recovered you from a dangerous diſtraction, do you therefore think you have authority of my Skill? Thus might I plead for my ſelfe, had my Father commanded me ſomething poſſible, and I had not preciſely, and neceſſarily obey'd him. But now, I pray, conſider the nature of his Impoſition. Becauſe ſayes he, you cured me of my Lunacy, and my Wife is taken with the ſame Diſtemper, (for ſo he thinks,) and is given over by other Phyſitians, as I was; and becauſe you have given a clear Tryall, that you can heal all Infirmities, cure her alſo, and eaſe her of her diſtraction: which being barely ſo ſpoken, eſpecially before a man unlearned, or unskilld in the profeſſion, would ſound very reaſonable. But if you will give me leave to ſpeak for my Art, I ſhall deſire you to conſider that we are not omnipotent, nor are the natures of all Diſeaſes alike, nor their cure the ſame; nor have our Preſcriptions in all the like powerfull ſucceſſe. And then the difference will appear between an unwillingneſſe to cure, and a diſability. Wherefore lend me a while your attentions, whilſt I play the Philoſopher, and preſent you with a diſcourſe of things, neither unpleaſant, fruitleſſe, or impertinent to my profeſſion. Firſt then, the Natures and tempers of all Bodies are not the ſame, though plainly ariſing from the ſame elements. But ſome partake more one element, ſome leſſe: which I ſpeak with application to the Bodies

of men, which are not alike, or the ſame in all, either in Temper, or Conſtitution; but differ both in magnitude, and forme. Whence it neceſſarily falls out, that the diſeaſes bred in them ſometimes are ſlight, and meet their Cures; ſometimes are deſperate, eſpecially in thoſe bodies which eaſily take in Infection, and are afterwards as ſtrongly diſtemper'd by it. He, therefore, who thinks all Feavers, or Conſumptions, or Ptiſſicks, or Diſtractions to be alike in all bodies, is neither of thoſe who are wiſe, nor diſcurſive, nor experienced in theſe matters. That which is eaſily cureable in one, is not ſo in another. For example, the ſame Corn ſown in ſeverall grounds; in a champion, deep, moiſt, ſunny, windleſſe, and well manured field, ſprings up in a full eare, and yeilds a glad and abundant harveſt. But 'tis otherwiſe in a mountanous, rocky, ſunleſs, hilly country, according to the diverſity of Soyles. So diſeases, according to the ſoyles where they are received, prove either fruitfull, and grow; or wither, and pine. Yet my Father paſſing all this over without conſideration, thinks all diſtractions in all bodies alike, and their cure the ſame. But for an addition to all, I have yet ſaid, that a womans body differs much from a mans, both for diverſity of diſtemper, and hope or diſpaire of Cure is not hard to be known. For the bodies of men are well knit, and ſinewy, accuſtomed to labours, motion, and exerciſes abroad: but the bodies of women are waſhy, looſe, bred in the ſhade, pale for want of bloud, ſcarcity of heat, and ſuperfluity of cold humors; and are therefore more lyable to diſeaſes then men, more impatient of Phyſick, and more diſpoſed to phrenzies. For having in them much cholerick, light, provocative matter, and ſmall ſtrength of body, they eaſily ſlide into diſtempers. 'Twere unreaſonable, therefore, to require of a Phyſitian the ſame Medicine for both, ſeeing how much they differ from their very births, both in their whole manner of life, all their actions, exerciſes, and ſtudies. When you ſpeak of madneſſe, thefore, adde withall,

that

that 'tis a womans madneſſe. And confound not ſeverall diſtractions under one and the ſame name; But diſtinguiſh them, as nature hath: and then conſider how farre they ſeverally admit cures. We Phyſitians, as I ſaid before, have firſt regard to the complexion, and temper of the patient, and do examine what humour he moſt partakes of; whither he be cold or hot; young, and vigorous, or decayed and acient; of great, or little ſtature; groſſe or ſlender; and the like: which he that ſhall exactly conſider, is worthy to be credited, either when he deſpaires of a cure, or undertakes it. For there are numberleſſe kinds of phrenzies, ſpringing from numberleſſe cauſes, of diverſe compellations. To dote, and to be beſide ones ſelfe, is not the ſame; And 'tis one thing to rave, 'tis another thing to be crazed. Though all theſe names be but higher or lower degrees of the ſame diſtemper. Beſides, men have one cauſe of their diſtraction, women another. Again, among men, the cauſe in young men is different from that in old: their ragings ſpring moſt commonly from ſurfets; the others from their importunate ſpleen, and frowardneſſe, which they many times diſcharge upon their family; and which firſt makes them diſquiet, then by degrees converts into diſtraction. But infinite are the diſtempers in women, which makes them ſo eaſily runne madde; Though the chiefe be their extreame hatred, or envy at the ſucceſſe of their enemy; ſometimes griefe, and for the time anger: Any of which, after a long growth, and nouriſhment, end in madneſſe. This, my father, is your wives caſe; who in likelihood hath contracted her phrenzye, from a long ſadneſſe. For ſhe ſhowes no ſignes of envy, no not in her fits. And, therefore, is not to be cured by the skill of any Phyſitian. If any will undertake, and recover her, my diſobedience will deſerve your hatred. Though thus much I muſt tell you, that though her diſtraction were not quite ſo deſperate, but that there were ſome hope of recovery, yet would

would I not willingly meddle with her, nor venture to give her Phyſick; for fear of my ſucceſſe, and the ill reports of people. You ſee 'tis the generall opinion, that all children are odious to their ſtepmothers, though never ſo good natured; who are thought peculiarly to inherit the diſtemper common to all women kind: which might breed a ſuſpicion in ſome, if the diſeaſe ſhould prove incurable, and my preſcriptions faile, that I jugled, and dealt treacherouſly in my Adminiſtrations. But with your wife, my father, thus ſtands the caſe, and I ſpeak from my experience, ſhe will not be better, ſhould ſhe take a thouſand purges. 'Twere, therefore, folly to undertake her: unleſſe you be earneſt with me to looſe my labour, and have a mind to pull diſgrace upon me. Let me ſtill be the envy of thoſe of my profeſſion. And if you will again expell me, though I be forſaken of all, yet ſhall there be duty in my wiſhes. But ſuppoſe, (which the Gods forbid) your diſtraction ſhould return, (for diſtempers of that nature upon the leaſt provocation grow again,) what am I to do then? You know well I would cure you then alſo; nor will I ever neglect the obligation impoſed upon me by nature, nor forget my Originall, and deſcent. But whither after you are again recover'd, I may believe your reconciliation, Judge you. In the meane time doing as you do, you invite your diſeaſe, and refreſh your madneſſe. You were but yeſterday, or the day before recover'd from your diſtemper, and you now rage againe, raiſe clamour, and, which is worſt, fall into choller, give way to your Hatred, and recall the Lawes. O, my Father, theſe were the entrances to your former madneſſe.

Alexander,

Alexander, *Or the falſe Prophet.*

PErhaps, my dear *Celſus*, you think you have ſet me a light, and eaſy task, when you enjoyn me to ſend you *Alexander* of *Abonwall*, the impoſtor's life, Trickes, Adventures, and couſenages, written in a book. But he, who ſhall exactly deſcribe them all, ſhall find it an enterprize as hard as to write the deeds of *Alexander* the ſonne of *Philippe*: the one being as eminent for his villanie, as the other for his valour. Yet upon condition you will read me with pardon, and ſupply the defects of my narration with your own Additions, I will undertake the work: and will endeavour to purge, if not all, yet as much of *Augea's Oxſtall*, as I can, by carrying forth ſome few Baskets full of filth; that from thence you may gueſſe how great and unmeaſurable the Dung was, which three thouſand Oxen were able to make in ſo many years. Though I cannot, in the mean time, but bluſh both for you and my ſelfe. For you, who think fit a perſon ſo wicked ſhould be committed to memory, and writing: For my ſelfe, for imploying my labour in the Hiſtory and Actions of a fellow not worthy to be read by Schollars, but to be ſeen in ſome populous and ample Theatre diſmembred by Apes, and Foxes. Yet if any ſhall accuſe us, we can defend our ſelves by example. For *Arrianus*, *Epictetus* Schollar, a man much reverenced at *Rome*, who ſpent his whole life in ſtudy, ſhall in like caſe be our Apology. For he refuſed not to write the life of *Tilliborus* the Thiefe. But I am to ſpeake of a Thiefe much more famous, and cruell: who robbed not in woods, or mountains, but in Cities; nor made *Mynia* only, or *Ida* his walk, or beſet ſome few wild places of *Aſia*, but (as I may ſo ſay) overſpread the whole *Romane* Empire with his Robberies. Firſt, then, I will give you a draught of his perſon, and draw his picture to you as well as I can; though I be no

no very skilfull Painter. For his Bodily character, he vvas tall of ſtature, vvell ſet, of a goodly aſpect, and, to ſay truth, of a Divine preſence: vvhite of Complexion, his Beard not thick: his Hair partly native, partly artificiall, but ſo reſembling the naturall, that many took it for his ovvn. His eyes ſparkling, and expreſſing a Divine poſſeſſion, or rapture: his voice ſvveet, and clear. In a vvord, for his Lineaments, Shape, and Figure, he vvas every vvay faultleſſe: but for his Soule and Mind, Let me, O *Hercules*, thou expeller of miſchiefs, and thou, O *Jupiter*, preventer of ſad Accidents, and *Caſtor* and *Pollux*, ye Tvvin-Protectors frō Shipvvrack, rather fall into the hands of Enemies, then have to do vvith him. For in vvit, projects, and ſharpneſſe, he exceeded all others: he had curioſity, quickneſs of apprehenſiō, memory, & aptneſs to all the Sciences in exceſſe. All vvhich he imployed to the vvorſt; & furniſh'd vvith thoſe naturall helps, quickly became the Top of all the famous Rogues that ever vvere, & excell'd the *Cercopians*, *Euribatus*, *Phrynondas*, *Ariſtodemus*, and *Soſtratus*. For vvriting upon a time to his Son in lavv *Rutilianus*, his modeſteſt expreſſion vvas the comparing of himſelf vvith *Pythagoras*. Nay with *Pythagoras*, pardon, though he vvere a vviſe man, and of a Divine underſtanding, had he lived till novv, he had (I believe) been thought but a Child to him: vvhich I deſire you not to take as ſpoken in diſparagement of *Pythagoras*, as if I compared them together for the reſemblance of their Actions. But let any man ſumme, and compute the vvorſt, and moſt reproachfull things vvhich paſſe in ſlander of *Pythagoras* (to vvhich I cannot give any credit as Truths) they vvill not make the leaſt part of *Alexander*'s Impoſtures. For you are to preſent him to your Imagination as one; the temper of vvhoſe Soule vvas various, compounded of Lyes, Deceits, Perjuries, and Juglings; active, daring, flexible, induſtrious to purſue projects, perſvvaſive, apt to gaine beliefe, and to act vertue, and to profeſſe that vvhich he had

leaſt

leaſt in deſigne. No man, therefore, but at firſt acquaintance departed with this opinion of him, that he was of all men the moſt excellent, juſt, ſevere, and fartheſt from Tricks. Then his aimes were alwaies high, not petty, or poor, and his mind alwaies bent to great enterprizes. When he was yet a Boy, being, as I have heard, and as far as I can judge of the Springe by the Stubble, of very beautifull lineaments, he proſtituted, and let himſelf out to as many as would hire him. Among others, he was entertained by one of thoſe Impoſtors, who profeſſe Magick, and Inchantments, the Art to provoke Love, bewitch Enemies, find Treaſures, and obtein Inheritances, who, perceiving him Toward, and apt to act a part in his Imployments, and as much enamoured of his devices, as he was of his Feature, taught him his Art; and from that time uſed him as his Officer, Prentice, and Servant. His profeſſion in publick was Phyſick, having learnt of *Thoon* the *Egyptian*'s Wife, many Receipts to cure, many to kill, all which he afterwards bequeathed to the other as his Heir. This enamoured Doctor was by birth a *Cappadocian*, and one of thoſe who accompanied, and converſt with *Apollonius Tyaneus*, through all the paſſages of his Tragedy. You ſee, then, what man I deſcribe to you, for his School, and Company. After his Maſters death, *Alexander*, whoſe Beard was now grown, being reduced to great poverty, and unable by his handſome ſhape, which now began to wither, to maintaine himſelf, betook himſelf to no ſmall deſignes: but joyning acquaintance with a certaine *Byzantine* Chronographer, (naturally the greateſt Impoſtor that ever yet entred upon the courſe) whoſe name, if I be not deceived, was *Coconas*, went about with him, practiſing Cheats, and fleecing Groſſe men; for ſo do theſe Juglers in their Canting language call the Vulgar. Among the reſt, lighting upon one *Macetis* a rich woman, well ſtricken in years, yet deſirous to be thought lovely, they pickt a maintenance

from her, and attended her from *Bithynia* into *Macedonia*. For ſhe dwelt at *Pella*, a flouriſhing Country under the *Macedonian* Kings, now inhabited only by a few obſcure Villagers. Here beholding Dragons of a wonderfull greatneſſe, and yet ſo gentle, and tame, that they were fed by women, lay with Children, ſufferd themſelves to be trod, and cruſh'd without reluctancy, and like Infants ſuck'd milk from the Breſt, (for many ſuch there are in that country, from whence in likelyhood ſprung the fable, that when *Olympias* conceived *Alexander*, ſhe had copulation with a Dragon) they for a ſmall ſumme bought one of the faireſt; And, in the expreſſion of *Thucidides*, *From hence began the war.* For theſe two moſt wicked, adventrous men, and prepared for any miſchievous attempt, entring into Conſpiracy, eaſily perceived that the two great Tyrants over the life of man were Hope, and Fear. And that he that could imploy them to advantage, might ſuddenly grow rich. For they ſavv, that both to him vvho vvas troubled vvith Fear, and him vvho nouriſht Hopes, Prophecie, and Preſage, vvas moſt neceſſary, and deſireable. Thus *Delphos* anciently increaſed its riches vvith its fame. Thus *Delos* alſo, and *Claros*, and the Prieſts of *Apollo* grevv vvealthy; men being dravvn to their Temples by the forementioned Tyrants, Hope, and Fear, vvith deſires to foreknovv future events; for vvhich they ſacrificed Hecatombes, and offered golden plates. Having vvell diſcourſ'd, and toſt the Plot, they reſolved to erect an Oracle; confident, that if their deſigne proſpered, they ſhould in ſhort time enrich, and make themſelves happy: vvhoſe ſucceſſe vvas aftervvards far greater then they at firſt expected, and indeed beyond their hope. Their next conſultation, therefore, vvas, vvhere they ſhould lay their Scene, and hovv they ſhould begin their enterpriſe: *Cocconas* thought *Chalcedon* to be the fitteſt place; being a country of Merchants, and bordering upon *Thrace*, and *Bithynia*, and not far from *Aſia*, and *Galatia*, and

and other neighbouring people. But *Alexander* rather preferr'd his own country: affirming (as the truth was) that the first broaching of such an Adventure required dull, simple men, and easie of entertainment: such as are the *Paphlagonians*, who dwell at *Abonwall*, who for the most part are superstitious, and grosse, that if but a Sive-prophet appear among them, with a Fidler, Trumpetter, or one that plaies on a Cymball in his company, they presently flock together, and gape at him, and admire him, like some Divine person dropt from Heaven. After some controversie, at last *Alexander* overcame: yet to *Chalcedon* they went (a City, as they thought, conducible to such a designe) where, in *Apollo*'s old Temple they buried some brazen Meddals, which propheſied, that "ere long *Æscu-*"*lapius*, and his Father *Apollo* should come into *Pontus*, "and dwell at *Abonwall*. These Meddals thus purposely found, presently cast a rumor throughout all *Bythinia*, and *Pontus*, but especially among the people of *Abonwall*; who presently decreed to build a Temple, and began to lay the foundation. *Cocconas* was left at *Chalcedon*, where he wrote ambiguous, doubtfull, crosse Oracles: and shortly after dyed of the sting of a Serpent. Whereupon *Alexander* was sent for, who came in curl'd haire, clad in a changeable Cassock of Purple, and white; over which was cast a white Ephod, holding a Sickle, like *Perseus*, from whom he derived himselfe by the Mothers side. The stupid *Paphlagonians* in the meane time, though they knew both his Parents to be of obscure and base quality, yet gave credit to an Oracle which said,

Phœbus *friend*, Podalirius *bloud you see*,
One who from Perseus *draws his Pedigree.*

This *Podalirius* was naturally so lecherous, and given to women, that he was enticed by *Alexander*'s mother from *Tricca* into *Paphlagonia*. There was another Oracle, as if written by some *Sybill*, foretelling,

That neere Sinope, *on the* Euxine *ſand,*
Not farre from Tyrſis *ſhould a Prophet land,*
Whoſe medicinall name ſhould theſe foure numbers hold,
One, thrice ten, five, and twenty three times told.

A while after *Alexander*, with his puppet-play, in great bravery, and pomp, arrived in his owne Country; where he ſometimes counterfeited himſelfe poſſeſt, and foamed at mouth; which was eaſie for him to doe, having firſt chewed ſope-weed roote, with which wooll is ſcoured. His foaming ſhew'd to the ſpectators both divine, and terrible. Before his arrivall he made a linnen head to his Dragon, viſaged like a Man, and painted like one, which open'd, and ſhut the mouth, with horſe haire: having alſo, like other Dragons, a blacke forked tongue, which was alſo ſtir'd, and moved by haire. This Dragon he had in readineſſe, and fed ſecretly, with a purpoſe, when he ſaw occaſion, to produce him; and to aſſigne him his part in the play; or rather to make him the chiefe Actor. When 'twas almoſt time to begin, he contrived this plot: comming by night to the foundation of the Temple newly digged, where ſtood water, either riſen from ſome ſpring, or fallen in ſome ſhower, and bringing with him a hollow gooſe egge, which held a little ſerpent, newly hatcht, he ſanke and buried it in the mudde, and ſo departed. Next morning running naked into the market-place, with only a golden towell about his loynes, carrying alſo his ſickle in his hand, and ſhaking his looſe hayre, like one poſſeſt by the mother of the Gods, he got upon an Altar, and proclaimed the happineſſe of the Citty, which was preſently to diſcover the foretold Deity. The ſpectators, which were all the men, women, and children of the Citty drawne together, were amazed, fell to their prayers, and adored him, whileſt he uttering ſome unſignificant words, in Hebrew perhaps, or the Phœnician Language, much more aſtoniſht them who underſtood

underſtood nothing he ſaid, but onely that he often named *Apollo*, and *Æſculapius*. From hence he diſtractedly ran to the newly begun Temple, and to the pitt, and ſpring, digged there to lay the foundation; and deſcending into the water, in a lowd voyce, ſung the praiſes of *Apollo*, and *Æſculapius*, and invited the God to enter with good fortune into the Citty. Demanding alſo a ſhovell, which was reacht him, he no ſooner dipt it in the water, but brought up wrapt in water, and mud together, the egge, which incloſed the God; indiſcernably ſtopt, and cemented with white waxe, and chalke, which taking in his hand,, now, quoth he; I will ſhow you *Æſculapius*. They ſtupidly wondred, what would be the event, and much admired the egge found in the water. Till he breaking it in the hollow of his hand, tooke out the young ſnake. Which when they ſaw ſtirre, and roll it ſelfe about his fingers, they preſently gave a great ſhout, and ſaluted it as a God, and congratulated the good fortune of the Citty: every one alſo conceiving a petition, and prayed to him for wealth, riches, health, and the like. He ſpeedily ran home againe, carrying with him his new hatcht *Æſculapius*, borne now the ſecond time, whereas men are borne but once. Hatcht, I ſay, not by ſome *Coronis*, or Daw (which was his mothers name) but by ſome Gooſe. All the people followed, divinely inſpired, and diſtracted with their hopes. He for ſome dayes kept at home, hoping as indeed it came to paſſe) the fame would draw great confluence of *Paphlagonians*. When the Citty began to be filled with people, voyd both of underſtanding, and braines, and no way reſembling men who lived by bread, nor differing at all from beaſts, but onely in ſhape; he, ſitting in a little roome, upon a Couch, attired like a Prieſt, held his *Pellæan Æſculapius* in his boſome; which was, as I ſaid before, of a faire, and goodly magnitude. For winding him ſometimes about his necke (which he patiently ſuffer'd) and letting onely his tayle

hang downe, and hiding his head under his arme, he trayled upon the ground: ſometimes from under another part of his Caſſock, he would let the linnen head peep out, which was verily thought to be the Serpent's. For you are to fancie the houſe where he made his preſentments, neither ſtately, nor over lightſome: then the preſſe of people, which thronged to ſee him, ſqueezing and crowding one another, and anticipating the ſhow with their aſtoniſhment. For comming with raiſ'd expectations, it muſt needs ſeem a miracle to them, to ſee a little, ſmall ſerpent, in a few dayes become a great Dragon, faced like a man, and withall ſo gentle. No ſpectators ſtay'd long, but before they had an exact view, were thruſt out by new commers, who continually reſorted. Juſt againſt the doore, where they entred, ſtood open another doore, to let them out. In imitation of the courſe practiced by the *Macedonians*, when *Alexander* lay ſick, and ready to dye, and great troops preſt into the Pallace to ſee him, and take their laſt farewell. 'Tis reported of this Cheater, that he many times made theſe preſentments, eſpecially to ſtrangers which were rich. And to ſay truth, my deare *Celſus*, you are to pardon thoſe dull unletter'd *Paphlagonians*, if they were couſen'd when they touch't the Dragon, (which *Alexander* permitted to as many as would) and ſaw a head by a falſe doubtfull light, ſo artificially opening and ſhutting the mouth, that 'twould require a *Democritus* or *Epicurus*, or *Metrodorus*, or ſome other of a hard, flinty faith towards ſuch things, not to believe, or to make a true conjecture of what he ſaw. And if he could not find out the myſtery, yet to come with a perſwaſion that the wayes, and ſecrets of the Impoſture, were above his diſcovery, though all he ſaw were a Deluſion, and Impoſſible to be done. In ſhort time, *Bithynia*, *Galatia*, and *Thrace* were drawne to the ſpectacle, upon the report of thoſe who confidently affirmed, they ſaw the God newly hatch't, and touch't him after he was in few

dayes

dayes growne very great, and that he had the face of a man: Pictures alſo, and Images, and Statues were taken of him, ſome carved in Silver, others in Braſſe. At laſt they gave him a name, and call'd him *Glycon*, warn'd in a verſe by a divine Oracle, thus utter'd by *Alexander*,

I Glycon *am from* Jove *Third, Mortalls light.*

It now began to be time (which was the great hinge of the Plott) that he was to give Oraculous anſwers, and to Prophecy. *Alexander*, therefore, taking his pattern from *Antilochus* in *Cilicia*, who after the death of his father *Amphiaraus* at *Thebes*, being baniſh't his Countrey, went into *Cilicia*, where he loſt not by his change, but prophecyed to the *Cilicians*; and tooke monyes for his predictions. Taking I ſay, his coppy from him, he told all commers that his God would ſhortly give Oracles, and aſſigned a day, bidding every one write, what they had a deſire to learne, or know in a little booke, and to winde it about with thred, and ſeale it with wax, clay, or the like: And that he taking the bookes, and preſenting them before the *Tripod*, (for by this time an Oracle was built, and a Curtaine hung up) would call them in order by a Cryer, or Prieſt, and as he was inſtructed by his Deity, would reſtore to every man his ſcrowle, ſealed, as it was, with an exact anſwer ſubſcribed by his God, to every petition. Which Device, to ſuch a man as you, or (without oſtentation) as I am, were palpable, and eaſy to be found out, but appeared to blunt men, and as they ſay, to ſuch as blew not their noſes, a very prodigie, and wonder. For having invented ſeverall wayes to open the Seales, he read the contents, and framing agreeable anſwers, bound up the papers againe, and returned them ſealed, to the great admiration of the receivers: who thus reaſoned with themſelves. How could he know what I gave him, lockt under ſeales ſo impoſſible to be counterfeited, if he were not a God, who knowes all things? You will aske mee now what art he uſed. 'Tis worth your hearing,

ring, that you may be inſtructed againſt ſuch juglings. His firſt way, my deare *Celſus*, was to heat a needle, with which melting the waxe under it he tooke off the ſeale; and having read the inſide, with the ſame needle melted the waxe which was upon the outſide of the thred, and clapt on the ſeale againe entire. His next way was by Collyrium, a thing Compounded of Berytian pitch, lime, ſpecular ſtone pounded, waxe, and maſticke; which he warming at the fire, and applying to the ſeale, firſt annointed with tallow, brought away the impreſſion; and as ſoone as it was cold and hard, having neatly open'd the paper, and read it, applying his ſtamp to freſh waxe, gave it a print, as it were, with a ſtone ſeale, exactly reſembling the Originall. His third device was, to mingle chalke, with the ordinary glue, with which letters are ſealed; which he wrought into a waxe, and applying it ſoft to the print, preſently tooke it off; which afterwards growing as hard as horne or Iron, he uſed for a ſeale. Many other contrivances he had, which I cannot ſtand to report, leſt I ſeeme tedious; eſpecially ſince you in your Commentaries concerning Magicians, which are excellent uſefull, and able to make their Readers wiſe, have delivered many more paſſages of this nature. Oracles, then, he gave and Divinations; which with great Art, and Subtlety he ſtill dreſt in probable colours. Giving to ſome Queſtions Oblique, and intricate anſwers. To others, anſwers darke and unintelligible. A courſe, as he thought, moſt ſuitable to an Oracle: ſome he frighted, and encouraged others, as he found it made for his profit. To ſome he preſcribed Medecines, and dyets, being (as I ſaid before) variouſly skill'd in receipts. Among which he chiefly extold *Cytmides*, which is the fayn'd name of a playſter made of Beares greaſe. The anſwer to hopes, ſucceſſes, and ſucceſſions in Inheritances, he ſtill put off to another time; Adding though, that they ſhould accompliſh their expectations, when he thought fit,

fit, and when his Prieſt *Alexander* ſhould pray or petition for them. The rate ſet upon every Oracle was a Drachme & two pence: which you are not, my friend, to call a ſmall gaine, riſing yearly to 70. or 80. thouſand Drachmes. Some men out of their greedineſſe, and thirſt of ſatisfaction, paying for ten, ſome for fifteen Anſwers. What he received he kept not wholly to himſelfe, or treaſured up, but maintained many aſſociates, and ſervants, ſome were emiſſaries, ſome projected Oracles; ſome ſubſcribed Anſwers; ſome made and applyed the Seales; ſome interpreted; all were more or leſſe ſharers according to their place, or imployment. His Emiſſaries he ſent into farre Countries, who did ſpread the fame of the Oracle among the Nations; and reported that he foretold future events, recall'd fugitive ſervants, diſcover'd Theeves, and Robbers, revealed where treaſures were to be digged, cured all diſeaſes; and raiſed ſome from the dead. Whereupon followed great reſort, and confluence from all parts; Sacrifices were offer'd, and double preſents made to the Prieſt, and Diſciple of the God. For now an Oracle to this purpoſe was divulged:

Honour my Prieſt and Servant, I you charge;
Gayne I deſpiſe, yet let his gaynes be large.

At length, when many recovering their wits from a deep intoxication, conſpired againſt him, eſpecially thoſe who were of *Epicurus* ſect, and the whole cheat and pageant by little and little began to be open'd, he threatned them with terrible misfortunes; and ſayd, that *Pontus* was now overſpread with Atheiſts, and Chriſtians, who were not afraid to ſpeake blaſphemies of him, charging thoſe, who came to conſult him, as they expected the favour of the God, to drive them away with ſtones. Upon *Epicurus* himſelfe he paſt this Oracle, when one enquired what he did in Hell; *He ſits in mire* (ſaid he) *in leaden*

fetters chained. Can you yet vvonder at the ſpreading of the Oracle, vvhen you heare vvhat ſage and learned enquiries vvere put up? His quarrell to *Epicurus* vvas irreconcileable, and not vvithout cauſe. For vvith vvhom in reaſon ſhould a Jugler, friend to Monſters, and enemy to truth, make vvarre, but vvith *Epicurus*, a man perfectly ſtudied in the nature of things, and alone able to diſtinguiſh vvhat vvas truth in them? The followvers of *Plato*, *Chryſippus*, and *Pythagoras*, he counted his friends, and vvas in deep peace vvith them. Onely intractable *Epicurus* (as he call'd him) vvas perfectly in his hatred: and good reaſon; For he vvould have converted thoſe things into laughter, and ſport. Of all the Citties of *Pontus*, therefore, he moſt hated *Amaſtris*, becauſe he heard thoſe vvho came vvith *Lepidus*, and many others of the like breeding lived there: vvhich vvas the reaſon vvhy he never gave Oracle to any that came from thence. But endeavouring upon a time to give an Oracle to the Proconſul's brother, he vvas ridiculouſly diſappointed, neither able to invent a fit one himſelfe, nor any for the preſent to compoſe one for him. For intending to bid him, for the cure of a paine in his ſtomacke, eat a hogges foot dreſt vvith Mallovves, he thus utter'd the preſcription;

Take Malvvickes in ~~x~~ divine hogge Syrrupe ſteept. Many times (as I ſaid before) he ſhovv'd his Dragon to thoſe vvho deſired the ſight; not all, but his tayle, and ſome more of his body: ſtill keeping his head in his boſome inviſible. And that he might the more aſtoniſh the multitude, he promiſed they ſhoud heare his God ſpeake, and give Oraales vvithout an Interpreter. For that purpoſe vvithout much difficulty, he ſo order'd the vvind-pipe of a Crane, that being dravvne through the Artificiall head, another ſtood behind the curtaine, and ſpeaking through the Artery, gave anſvvers to the Queſtions; conveying the voyce through the linnen *Æſculapius*. Theſe vvere call'd *Selfe-Oracles*, and vvere not ſpoken to all promiſcuouſly

ously, but onely to those who were rich, bravely clad, and offer'd well. The answer which *Severianus* received concerning his expedition into *Armenia* was a selfe-Oracle, who was encouraged to make an Invasion after this manner,

Thou Medes, *and* Parthians, *with quick war shalt waste,*
Then back to Rome, *and* Tybers *streams shalt haste,*
Wearing a Chaplet, which bright beames shalt cast.

Vpon which perswasion, after the stupid *Gaule* had made an incursion, and was with his army slaine by *Othryades*, that Oracle was dasht out of the Catalogue, and this other inserted;

Make no warre with Armenians, *'Tis best,*
Lest a man, in a womans garments dreſt,
Thee with his bow, of life and light deveſt.

His plot herein was by after Oracles craftily to heale the former which miscarryed. For many times a little before their death he promised recovery to sick persons; After whose deaths he had this recanting Oracle in readinesse;

Henceforth aske no cure for thy helpleſſe paine,
Death is at hand, to thinke to scape is vaine.

Learning by intelligence that some at *Claros*, *Didymæ*, and *Male*, were famous for such divinations, he made friendship with them, and sent many thither, saying;

To Claros *goe, and heare my Fathers voyce.*

Againe,

At Male Amphilochus *shall you reſolve.*

Thus much of the Scene lay within his owne Coasts, though in it *Ionia*, *Cilicia*, *Paphlagonia*, and *Galatia* had parts. But when the fame of the Oracle once pierced *Ita-*

ly, and arrived at *Rome*, every one ſtrived to be firſt. Some preſently went in perſon, others ſent; eſpecially Senators, and ſuch as bore great offices in the State. The firſt of note, and reputation, was *Ratilianus*, a man otherwiſe honeſt, and prudent, and approved in many *Romane* battles for his valour: but indiſcreetly ſuperſtitious towards the Gods; of whom he had taken in ſuch improbable perſwaſions, that whereſoever he ſaw a ſtone anointed, or crowned, he fell downe, and worſhipt, and made long prayers to it, and petitioned for good fortune. He, therefore, hearing what was reported of this Oracle, almoſt reſolved to leave his Army, and make a voyage to *Abonwall*. But however ſent thither meſſengers after meſſengers. They who were ſent, being ſervants of ſmall capacity, and eaſily deceived, at their returne reported what they had ſeene, and ſome things which they feyned to have ſeene, and heard; much enlarging their relation, the more to endear themſelves to their Maſter. Much was the unfortunate old man enflamed, and caſt into a violent phrenzy, who going about to all his friends (of which he had ſtore, and powerfull) told what he heard from his meſſengers, beſides ſome additions of his owne. The report preſently fill'd, and aſtoniſh't the Citty; eſpecially many of the Court, who preſently ſent to be inſtructed in their affaires. *Alexander* received the meſſengers very affably; and returned them with preſents, and gifts of great value: who not onely reported their anſwers, but ſung the prayſes of the God; telling prodigious lyes, both of him and his Oracles. One plot he had in ordinary practiſe, too ingenious, and ſubtle for a vulgar Cheater: which was to open the Tickets which were ſent, and if, in the reading, he found any thing unſafe, or dangerous, he kept, and never reſtored them, with a purpoſe to keep the Inquirers obnoxious, and to awe them with their owne feares, when they reflected upon their enquiries. Foreſeeing that men of great riches, and quality, would aske the moſt

dangerous

dangerous queſtions. From theſe, therefore, he exacted great rewards, knowing themſelves caught in his net. I will repeat to you ſome of the Oracles he gave to *Rutilianus*, who conſulting the Oracle what Tutor he ſhould chooſe for the education of his ſonne by his firſt wife, who was now growne ripe for the Arts, was thus anſwered;

Pythagoras, *and he who Battles ſings.*

A few dayes after the child dyed; and he was much troubled to defend himſelfe to thoſe who accuſed him of an Oracle ſo apparently confuted. But *Rutilianus* being a religious man, prevented him, and excuſed the Oracle; Interpreting the meaning of the God to be, that no living Tutor ſhould be choſen, but *Homer*, and *Pythagoras*, long ſince dead, with whom his ſonne in hell probably held converſation: and who now can blame *Alexander* for cheating ſuch men? Inquiring another time whoſe ſoule he poſſeſt; 'Twas replyed:

Firſt thou Achilles, *then* Menander *waſt,*
Next thy ſelfe; ſhalt a Sun-beame be at laſt;
An hundred foureſcore ſummers once being paſt.

But he died of Melancholy at threeſcore and ten, and tarryed not for the promiſe of the God; though this were a ſelfe Oracle. Another time enquiring about his marriage, he received this anſwer:

VVed Alexanders *daughter borne o'th' Moone.*

For there went a ſtale report, that the daughter he had was begotten of the Moone, who grew enamoured of him, as he lay aſleepe. A thing uſuall with her to love beautifull men in their ſlumbers. *Rutilianus*, like a wiſe man, preſently ſent to the wench, and proceeded to a wedding, though he was a Sexagenary Bridegroome,

bedded her, and ſacrificed whole Hecatombes to the Moone his Mother-in-Law. Reckoning himſelfe now among the Gods. *Alexander*, in the mean time, having intelligence how the report tooke in *Italy*, applyed his mind to greater matters: and diſperſed Emiſſaries through all the Romane Empire; who ſcatter'd Oracles, forewarning Cities to take heed of Plagues, Combuſtions, and Earth-quakes: For the everſion whereof he promiſed infallible remedies. In the time of Peſtilence, the Oracle he ſent to all Nations, which was a ſelfe-one, was comprehended in this one verſe;

Phœbus *th' unſhorne infectious clouds expells.*

Which was every where written upon doores, as a charme againſt the Plague. But the ſucceſſe was contrary. For it happened that thoſe houſes which had the Inſcription were moſt depopulated: which I bring not into obſervation, as if the verſe encreaſed the Infection, but ſo it fell out by chance; and many, it may be, relying on the Charme, were careleſſe and negligent of their dyet, uſing no remedies againſt the Plague, but the Oracle; but thought the Syllables would protect them, and unſhorne *Apollo* with his dart would diſpell the Contagion. At Rome he had many Spyes, who were of the conſpiracy, who certified him of every mans purpoſes, what doubts, and enquiries they would propoſe, and what reſolutions they deſired: which, before they came, gave him time to provide Anſwers. And theſe were his plots upon the *Italians*. Laſtly, he inſtituted certaine ceremonies and rites, eſpecially the carriage of Tapers in ſolemne proceſſion for three dayes ſucceſſively. The firſt day, in Imitation of the *Athenians*, was made this proclamation; If any Atheiſt, or Chriſtian or *Epicurean*, become as a Spye to theſe ſolemnities, let him depart: But let ſuch as reverence the Gods be initiated in our myſteries: whereupon diviſion

sion was presently made; And *Alexander* in front cryed out, away with the Christians, and the whole multitude in a lowd Acclamation ecchoing him, cryed, Away with the *Epicureans*. Then was Acted *Latona*'s Delivery, and *Apollo*'s Birth; then his mariage with *Coronis*, and the birth of *Æsculapius*. The second day was Acted *Glycons* Epiphany, and Birth. The third day *Podalirius* mariage with *Alexander's* mother; whose name was *Dadis*; and the Tapers were then lighted; the whole Solemnity ended with the Moone's and *Alexander's* love, and the nativity of *Rutilianus* Bride. In which *Alexander's* part was to hold a Torch, and, like another *Endymion*, to personate himselfe asleep; Then from the roofe, as from her orbe, descended to him one *Rutilia*, representing the Moone; A beautifull woman, and wife to a great Officer about *Cæsar*, who courted *Alexander*, and was courted by him againe; openly, and before her besotted husband's eyes exchanging kisses, and embraces; and had the Tapers been away had perchance acted out the whole part. After this, putting on his properties of a Priest, in deepe silence he enter'd, and then sang in a loud voyce, *Iô Glycon*. To which many *Paphlagonians*, well throated, who followed him, in high shooes, and stunk of Garlicke, replyed, *Iô Alexander*. Many times, as he danced in Processi-on, his Cassock of purple flew open, and revealed a golden thigh; covered, I believe, with some gilt skinne, which glitter'd against the Torches: which raised a great dispute between two foolishly wise, whether he were informed by *Pythagoras* soule, since he had a golden thigh, or by a soule like his. The doubt was brought to *Alexander*, and was thus decided by Prince *Glycon*;

Pythagoras *soule felt often Transmigration*;
But my Priests soule had sacred generation,
Dropt by my father for mens preservation.

Againe

Againe:

Soules, from Jove's *lightning caſt, returne to* Jove.

He uſed to forbid the unnaturall uſe of Boyes as a heynous ſinne; though his prohibition were attended with this plot. He commanded the Cities of *Pontus*, and *Paphlagonia*, every third yeare to dedicate ſo many of their ſonnes to his God, to ſing his praiſes; and thoſe to be approved and ſelected by him, of noble birth, delicate age, and beautifull feature. Which hee keeping in a kind of Seraglio, like ſo many bought Captives, variouſly abuſed, and proſtituted to his luſt. He made a Law, alſo, that none above the age of eighteene, ſhould touch his mouth, or ſalute him with a kiſſe: To ſuch, therefore, he onely vouchſafed his hand, reſerving his lips only for thoſe who were handſome: who from thence were called the admitted within the kiſſe. In this manner he couſen'd ſimple people, corrupted their wives, and proſtituted their children: who accounted it a great matter, and much to be wiſht, if he would caſt a glance upon their wives. But if he would vouchſafe them a kiſſe, they thought deluges of good fortune would flow into their houſes. Some there were who bragg'd they had conceived by him, which was confirm'd by the teſtimony of their husbands. I will report to you a Dialogue which paſt between *Glycon*, and a *Tyanean* Prieſt, whoſe wiſdome you may perceive by his Queſtions. I read it in golden letters in the Prieſts houſe at *Tion*. Tell me, ſayd he, Prince *Glycon*, who art thou? I am, anſwered he, the leſſer *Æſculapius*. Diſtinguiſht from the former? Speake 'Tis not lawfull for thee to know. How many yeares wilt thou ſtay among us, and give Oracles? A thouſand and three. Whither wilt thou goe then? To *Bactra*, and the Regions about it. For 'tis fit the *Barbarians* ſhould ſhould enjoy my preſence. Have the Divinations at *Didymæ*, *Clare* and *Delphos*, *Apollo* for their Author, or are they falſe,

falſe, counterfet Oracles? 'Tis not lawfull for thee to know. What ſhall I be after this life? Firſt a Camell, then a Horſe, then a wiſe man, and a Prophet equall to *Alexander*. This was the Dialogue between *Glycon* and the Prieſt: whom at laſt, knowing him to be a friend to *Lepidus*, he ſent away with this Oracle wrapt up in this verſe,

Believe not Lepidus, *his fates are dire.*

For (as I ſaid before) he much feared *Epicurus*, as an Anti-plotter, and Anti-juggler to his cheats. A certaine *Epicurean*, therefore, not a little endanger'd himſelfe for confuting him in a publique Aſſembly: where ſetting upon him in a loud voyce, he ſaid, Thou *Alexander* didſt perſwade a *Paphlagonian* to accuſe his ſervants before the Prefect of *Galatia*, for the ſuſpected murther of his ſon, who went to ſchoole at *Alexandria*; yet the young man lives, and is ſafely come home, but the ſervants are executed, and by this meanes have bin caſt to wild beaſtes. The occaſion was this. The youth, ſayling a good way up into *Ægypt* againſt ſtreame, was perſwaded from thence to ſayle on to *India*. After a long ſtay, his unfortunate ſervants ſuppoſing him either drowned in the *Nile*, or ſlain by theeves, (of which there was then ſtore) returned home, and reported he was loſt; whereupon the Oracle was conſulted, and they condemned: preſently after return'd the youth, and reported his voyage. He had ſcarce done ſpeaking, but *Alexander*, much provok't by his confutation, and unable to heare truth longer, commanded the multitude to ſtone him, as they meant to avoyd the wicked name of Atheiſts, and Epicureans: which they preſently attempted. But one *Demoſtratus*, who ſojourned in *Pontus*, interpoſed himſelfe, and reſcued him from Lapidation; who had elſe bin deſervedly ſlaine: for why would he offer to be the only diſcreet man among ſo many diſtracted, and expoſe himſelfe to the madneſſe of

the *Paphlagonians*? you see what he got by it. *Alexanders* custome was, the day before he gave Oracles, to call in order those who had given in their Inquiries, and a cryer standing without the curtaine, ask't him if he were pleased to answer them. And if he gave this reply from within to any man's name, *To the crowes with him*, none afterwards received such a one into their house, or admitted him, as they say, *either* to their *fire* or *water*. But he was forced to wander up and downe forreine Countries, as an Atheist, a man hated of the Gods, and an Epicurean, which was the height of infamy. He did one thing very ridiculous. Having got *Epicurus* select Sentences, which, you know, is his best Booke, and the Abridgement of his whole Philosophy, he carryed them into the middest of the Market place, and burning them, in stead of the Author, cast the ashes into the Sea, with this Oracle, *The purblind old man's workes I doome to the flame.* Not considering of what use, and instruction that booke was to the Readers; and how it quieted, settled, and freed their minds from vaine feares, phantasmes, prodigious apprehensions, empty hopes, and swelling desires, and planted vertue in their stead; truly clearing, and purging the soule, not with a Taper, or Brush, or such other trifles, but with right reason, liberty, and truth. Among his other Pranks, you shall heare now one of the greatest the Rascall ever play'd. Having, by *Rutilianus* procurement, gain'd no small reputation in *Cæsar's* Court, in the heat of the *German* warre, when *Marcus* was to joyne battle with the *Bohemians*, he divulged an Oracle, which commanded two Lyons to be cast alive in *Danubius*, with many odours, and perfumes, and magnificent sacrifices. But 'tis best to repeat the Oracle as 'twas deliver'd;

Into Danubius, *when most swolne, and vast,*
Let two of Cybel's *Wood bred Teeme be cast,*
With fragrant flowers crown'd, which in India *grew,*
Then Conquest, Peace, and Triumph shall ensue.

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All things being performed as the Oracle directed, the Lyons ſwamme over to the enemies ſhoare; which the barbarous people tooke for forreine dogges or wolves, and chaſed them away with clubbes. But a great defeat, and ſlaughter befell us, to the loſſe of twenty thouſand men: preſently after, the like befell us at *Aquileia*; where we had almoſt loſt the Citty. He coldly vvreſted the *Delphicke* Oracle, vvhich vvas deliv ered to *Cræſus*, to this Accident, and ſaid, the God did indeed foretell a great victory, but explain'd not himſelfe vvhether it ſhould befall the *Romans*, or the enemy. When the Citty of *Abonwall* began at length to be ſo ſurcharged vvith the great confluence, and reſort of people, which came to conſult the Oracle; that it was not able to ſupply them with victuals, he invented a new kind of Oracles; which were call'd night Oracles. For taking their Tickets, and ſleeping with them, he gave ſuch anſwers as he ſaid his God revealed to him in his dreame; which, for the moſt part, were darke, ambiguous, and confuſed; eſpecially if the Ticket were exactly ſealed. For then, without the danger of opening, he ſubſcribed any thing by chance, which was obſcure, and agreeable to an Oracle. To theſe kind of Anſwers belonged certaine Interpreters; who received no ſmall rewards, from thoſe who askt their expoſitions, and farmed their places of *Alexander*; to whom they every one paid yearly an Attick Talent. Sometimes, when none came, or were ſent to enquire, he gave voluntary Oracles, to aſtoniſh the ſimple people, of which this was one;

The page, to thee moſt deare, at home unſpyed,
Commits adultery with thy faire cheekt Bride.
'Tis but a juſt revenge of ſinne with ſinne,
He Cuckolds thee, who hath thy pathick bin.
Drowſie Charmes, alſo, they in ſecret places,
To make thee ſtupid to their looſe Imbraces,

Under thy bed, neere to the wall have laid,
Assisted by Calypto, *thy wives maid.*

What *Democritus* would not be troubled to have names, and places thus punctually discribed? And yet would not smile assoone as he knew the plot?

He many times gave answers to barbarous people, though they enquired in their owne language; in *Syriack*, perchance, or *French*. But his manner was, when he could not easily find one of that Country, to take the Ticket, and to keep it, till he met with an Interpretter; which made a long space sometimes betweene the Inquirie, and Answer; A *Scythian* once received this Oracle;

Morphi Ebargulis, *into the shade,*
Chnenchichranc, *his light shall fade.*

Another time, when no body appear'd, or was present, he gave this answer in Prose; *Returne, he that sent thee is this day slain by his neighbour* Diocles, *assisted by three theeves,* Mangus, Celer, *and* Bubulus, *who are caught, and fetter'd.* Now heare some of the Oracles which were given to mee. One of my questions was, (which I sealed openly and exactly) whether *Alexander* were bald. To which this night answer was subscribed; Sabar, Dalachi, Malach, *he was another* Attis. Another of my Questions was, (which I wrote in severall Tickets) and sent under severall names, where *Homer* was borne. In one paper, deceived by my Boy, who, being askt for what he came, told him, he came for a cure of the paine in his side, he wrote;

Take Beares *grease, mingled with* Latona's *Dew.*

In another paper, being told by the Messenger, he came to enquire whether I were best goe into *Italy* by land or sea; He gave this answer, nothing at all to *Homer*,

Returne borne by thy feete, not by thy sayles.

Many such tricks I put upon him, inclosing sometimes the

the ſame enquiry in eight ſeverall notes; to which I feined as many names, and ſent them by eight ſeverall meſſengers, with as many groates, and what more was to be paid: he perſwaded by his gaine, and the Inſcription of the notes, to this one Queſtion, in which I ask't when *Alexander* the Impoſtor ſhould be diſcover'd, gave eight ſeverall anſwers, as farre diſtant as heaven and earth, ſenſleſſe withall, and hard to be underſtood: which comming afterwards to his knowledge, and becauſe I formerly diſſwaded *Rutilianus* from marriage, and from giving any credit to his Oracles, he hated mee, as he had reaſon, and accounted me his mortall enemy: Vpon a time, therefore, *Rutilianus* enquired of the Oracle ſomething concerning me, and was thus anſwered;

He ſpends his night with whores, in obſcure ſtewes.

And, to ſay truth, he deſervedly hated mee. Afterwards, having intelligence of my comming to the Citty, and that I was *Lucian* (now I brought two Souldiers in my company, one armed with a Lance, the other with a Halberd, lent mee by the Governour of *Cappadocia*, my eſpeciall friend, for my ſafe conduct to the Sea) He with much civility, ſent for mee: when I came, I found many with him, and by good fortune brought my Souldiers with mee. He, as his manner was, reach't me out his hand to kiſſe; which I reſpectfully taking, and offering to kiſſe, gave it ſuch a bite, as almoſt maim'd him. The ſtanders by preſently attempted to beat, and choke mee, as an irreligious perſon; having before taken it very ill that I did ſalute him by the name of *Alexander*, not of a Prophet. But he very generouſly interpoſing himſelfe, appeaſed them, and promiſed by the help and power of his God to heale my diſtraction, who, ſaid he, is able to aſſwage, and winne thoſe who are moſt tempeſtuous againſt him. Then putting them all out of the roome, he began to expoſtulate with mee, telling mee he knew vvhat counſell

I had given to *Rutilianus*; and asking mee how he had deſerved ſuch carriages from mee, ſeeing it was in his power to contrive great matters for mee? I was much overcome with his friendly behaviour; conſidering in what danger I was; And after ſome ſmall ſtay went out with him reconciled. The ſudden alteration ſtrucke deepe aſtoniſhment into the beholders. Not long after, I reſolved to take ſhip; and being alone with *Zenophon*, and having ſent my father, and my other company before to *Amaſtris*, he ſent me great gifts, and preſents, and offer'd to provide me a ſhip, and marriners to row mee, which I accepted as proceeding from a cleare, and honeſt intention. But when we came into the middle of the Sea, I ſaw the Pilot weepe, and earneſtly conteſt with the Saylers; which were no very good preſages of my ſafety. The truth is, they were hired by *Alexander* to throw us over board: which had they done, he had amply revenged himſelfe upon mee. But he that wept prevailed with them not to execute their deſigne; who in theſe words addreſt himſelfe to mee, I have lived, as you ſee, to the age of threeſcore yeares, a religious, innocent life; and will not now at this great age, having wife and children, defile my hands with murther. Intimating for what purpoſe he tooke us into the ſhip, and what plot *Alexander* had layd. Having ſet us aſhore at *Ægiali*, made ſo famous by *Homer*, he ſayled backe againe. Not long after ſayled by the *Boſphoran* Embaſſadours, ſent by their King *Eupater* with the Tribute mony which was yearly paid into *Bithynia*; To whom after I had told our danger, and eſcape, they courteouſly tooke us into their ſhip, and tranſported us ſafe to *Amaſtris*. So neare my death was I. From that time I tooke Armes againſt him, and raiſed all my forces to revenge my ſelf; who before this Trechery hated him, and accounted him my enemy for the wickedneſſe of his life, and manners. Nor had I failed to queſtion him, and joyned vvith others in his accuſation, eſpecially vvith

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the Schollers of *Timocrates* the *Heraclean* Philoſopher, had not the Governour of *Bithynia*, and *Pontus*, vvith much interceſſion, and intreaty diſſvvaded us, vvho out of his reſpect to *Rutilianus* profeſt he could not puniſh him, though his Impoſtures vvere never ſo plainly proo ved: vvhereupon I ſuppreſt, and ſuffer'd my revenge to coole, diſpairing of my ſucceſſe before a Judge ſo partiall. Of vvhom, to his other bold attempts, *Alexander* adventured to aske leave, that *Abonwall* might change its name, and be called *Ionople*; and obtained povver alſo to coyne mony, ſtampt vvith the Image of *Glycon*, on the one ſide, and of *Alexander* on the other, holding the Badge of his Grandfather *Æſculapius*, and *Perſeus* ſickle, from vvhom he derived himſelfe by the mother. At laſt he publiſh't this Oracle concerning himſelfe; *That 'twas decreed by the Fates that he ſhould live an hundred and fifty yeares, and that then he ſhould dye miſerably ſtruck with lightning*. But he dyed under ſeventy of a Gangrene, (as it became *Podalirius* ſonne) vvhich did eate from his foote to his thigh; and almoſt devoured by vvormes. At vvhich time hee vvas diſcover'd to be bald, by permitting his head to be bathed by Phyſitians, for the head-ache: vvhich they could not do, and not pluck off his Perivvigge. Thus ended the Tragedy of *Alexander*, and this vvas the Cataſtrophe of the vvhole play. Through vvhich there ſeemed to run a Thred of Providence, but all vvas caſualty, and chance. That vvhich followved vvas an Epitaph upon him, expreſſing the vvorthineſſe of his Actions, and Life, and a contention among his principall Camerades, and fellovv Cheaters, vvho referr'd themſelves to *Rutilianus* vvhich ſhould be preferr'd, and choſen to ſucceed in the Oracle, and vveare the Propheticke Crovvne, and Robe. In vvhich number vvas one *Pætus* of that Citty, by profeſſion a Phyſitian; vvho by ſuch a competition diſgraced both his profeſſion and vvhite haires. But *Rutilianus*, the Maſter of the Game, diſmiſt them all vvithout Gyrlands, and

and reserved the Propheticke place for himselfe, after his departure thence. These few things, of many, my *Celsus*, have I written both to give you a tast of the man, and to gratifie you, who are my acquaintance, and friend, and whom I hold in speciall regard, for your Wisedome, Love to Truth, Sweetnesse, and moderation of Carriage, serenity of Behaviour, and Affability toward those with whom you Converse. As also (a thing much in your wishes) to vindicate *Epicurus*, a man of a divine and inspired wit, who alone knew truth, and honesty, and deliver'd it, and infused liberty into all those who tasted his Conversation. Lastly, I doubt not but this peece of my writings will be of this use to the Readers, that 'twill confute, and cleare false opinions, and confirme those who are already rightly informed in true.

Toxaris,

Toxaris, *or a Diſcourſe of Friendſhip.*

The Speakers Mneſippus *a Greeke*, Toxaris *a Scythian.*

Mneſipp. WHat ſay you, *Toxaris*? do you *Scythians* Sacrifice to *Oreſtes*, and *Pylades*, and take them for Gods?

Toxaris. We Sacrifice to them, *Mneſippus*, but hold them not Gods, but good men.

Mneſipp. Have you a Cuſtome, then, to Sacrifice to good men departed as to Gods?

Toxaris. That's not all; we honour them with Feſtivals, and ſolemne aſſemblies too.

Mneſipp. Vpon what deſigne? your oblations cannot draw good influences from them being dead.

Toxaris. 'Twere not amiſſe, if the dead were propitious to us. But we thinke we much advantage the living by our Commemoration of excellent men; and do therefore honour them dead; out of our perſwaſion that many of us will thereby be wrought into their example.

Mneſipp. You do well. But why do you ſo much admire *Pylades* and *Oreſtes*, and equall them to the Gods, being but ſtrangers to you, or, which is more, enemies? For being caſt aſhore by ſhipwracke, and apprehended by the *Scythians* of thoſe times, to be Sacrificed to *Diana*, they aſſail'd their Keepers, forced the priſon, ſlew the King, ſurprized the Prieſt, raviſht away your Goddeſſe, and ſayl'd away with her, to the contempt and ſcorne of your publicke *Scythian* Lawes. If for this you adore them, 'twill be eaſie for you to drawe many into their Imitation. With reflection, therefore, upon this ancient paſſage, conſider whether it would be ſafe for you that more *Oreſteſ's*

and *Pyladeſs* ſhould land in *Scythia*. For methinkes you would thereby in ſhort time become irreligious, and Atheiſts; ſhould your Gods, which remaine, in like manner be tranſported from your Country: and ſhould you in their ſtead Deifie thoſe who came to tranſport them; and reward their ſacriledge with oblations. Or, if for this you worſhip not *Pylades* and *Oreſtes*, but for ſome other good confer'd upon you, why, holding them not anciently for Gods, do you now give them divine honours, as if they were? and why doe you ſacrifice to them, who themſelves had like to have beene made ſacrifices? This to mee ſeemes ridiculous, and contrary to your former practice.

Toxaris. Theſe, which you have repeated, were their generous exployts, *Mneſippus.* Who being but two durſt put themſelves upon ſuch a bold attempt, as being ſo farre diſtant from home, to ſayle the *Pontus*, a ſea not tryed before by any *Græcians*, but thoſe who made the expedition into *Colchos* in the *Argo*; neither daunted, nor affrighted with the fables which goe of it, or with thoſe names which call it Inhoſpitable, from the ſavageneſſe, I believe, of thoſe rude nations which inhabit the Coaſts. And when they were apprehended, to take courage from their misfortune, and not to thinke a bare eſcape enough, but to revenge their wrongs upon the King, and to ſayle away with our *Diana*, how can ſuch valiant Atchievements but raiſe Admiration, and deſerve divine honour from all men who have any taſte of vertue? Though we hold not *Oreſtes* and *Pylades* for Demi-gods, and worthyes from thoſe reflections.

Mneſipp. Say, then, what other brave or divine enterprize was wrought by them. For as for their navigation and travels, I can ſhow you many Merchants much diviner then they. For inſtance, the *Phœincians*, who ſayle not onely into *Pontus*, *Mæotis*, and the *Boſphorus*, but meaſure all ſeas, both *Græcian*, and *Barbarous*, and making,

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as I may ſo ſay, and yearly ſearch after all Coaſts, and ſhoares, returne home late in Autumne. Whom for the ſame reaſon you may ſtyle Gods, though perhaps they be but Huckſters and Fiſh-mongers.

Toxaris. Heare, then, admired Sir, and conſider how much our opinion of good men, who are *Barbarians*, is nobler then yours. For no famous monument of *Oreſtes* and *Pylades* is to be ſeene at *Argos*, or *Mycenæ*. But wee can ſhow a Temple equally, as 'twas fit, built to both, as they were friends; where ſacrifices are offer'd, and other rites of honour are performed. Nor do vve thinke them good men the leſſe, becauſe they vvere forrainers, and not *Scythians*; nor do vve examine, ſo they be vertuous, and honeſt, from vvhence they are, nor repine at great Actions, though vvrought by men not our friends: But rather applauding their adventures, entitled them to our ſelves by their deeds. But that vvhich in thoſe men vve do vvith moſt admiration extoll is, that they appeared to us a paire of unequall'd friends; and made their example a Lavv to others, Hovv, vvith their friendſhip, to partake in all fortunes too, and thereby gaine the veneration of the beſt *Scythians*. Whatſoever, therefore, they mutually ſuffer'd for, or with one another, our Anceſtors engraven in a pillar of Braſſe, which they erected in *Oreſte's* Temple, and made a Law that their childrens firſt leſſon and peece of education ſhould be to remember what was there carved. So that it is eaſier for them to forget the name of their father, then be ignorant of the deeds of *Oreſtes* and *Pylades*. In the porch of the Temple, alſo, is to be ſeene ſhadowed in Antique Imagery all that is written on the pillar. *Oreſtes* ſayling with his friend, then their ſhip broken, and wrack't againſt ſteepe rockes; then he apprehended, and dreſt for Immolation, and both conſecrated by *Iphigenia*. On the oppoſite wall he is drawne freed from his ſhackles, ſlaying *Thoas*, and many other *Scythians*; Then hoyſing ſayles, and conveying a-

way *Iphigenia*, and our Goddeſſe. Then the *Scythians* vainly ſtriving to ſtop the floating Barke, by laying hold on the Sterne, and labouring to get aboard. Laſtly, Failing in their attempt, ſome wounded, others for feare returning to the ſhoare. But the moſt remarkable paſſage is the mutuall friendſhip they ſhow'd in their Skirmiſh with the *Scythians*. For the Painter hath limbed them both ſeverally careleſſe of his owne aſſaylers, and ſolicitous only to encounter thoſe who beſet the other, and to divert his darts; not at all weighing his owne ſlaughter, ſo he might ſave his friend; and interpoſing his owne body to receive thoſe ſtrokes which were directed to the others. This their mutuall aſſiſtance, and communion in misfortunes, Their fidelity in friendſhip, ruth and conſtancy of affections, appeared to us no mortall vertues, but endowments of a mind advanced above the vulgar: who in proſperous times will take reſentment at their friends, if they ſhare not in their ſucceſſes; But let the wind blow a little adverſly, they fly away and leave them ſolitary in their dangers. For you muſt know, that the *Scythians* prize nothing ſo much as friendſhip, nor will a true *Scythian* think any thing ſo glorious as to ſuccour his friend, and partake in his diſtreſſes: And therefore among us no infamy is ſo great, as to be held a Traytor in Friendſhip. The reaſon, then, why wee honour *Oreſtes*, and *Pylades*, is, becauſe they excell'd in *Scythian* virtues, and were approved in friendſhip, a thing moſt in our admiration. From theſe proceedings of theirs we have given them a name, and call'd them *Coraci*; which in our Language is as much as to ſay, the Gods of friendſhip.

Mneſipp. Believe mee, *Toxaris*, you *Scythians* are not onely good Archers, and better warriers then others, but the beſt perſwaders, and Oratours too. For though I once thought otherwiſe, yet now, methinkes, 'tis but juſtice that you have placed *Oreſtes* and *Pylades* among the Gods. This only I knew not, that you were a good painter

ter too. Truſt mee, you have moſt livingly deſcribed the peeces in *Oreſtes* Temple, as alſo their Encounters, and wounds received for one another. But I thought friendſhip had not beene ſo ſacred among the *Scythians*; but that being a people barbarous and wilde, they had nouriſht mutuall ſtrifes, quarrels, and diſagreements, and had not held friendſhip with their neereſt Alliances and Domeſticks; Being led to this opinion by that report, which among others I have heard, that they eate their departed Anceſtors.

Toxaris. Whether, as in other things, ſo in the reverence of our Anceſtours we be more religious, and pious then you *Greekes*, for the preſent I diſpute not. But that *Scythian* friends are much faithfuller, then *Grecians*, and that friendſhip is more regarded among us then you, I ſhall eaſily make appeare. By the Gods of *Greece*, therefore, I deſire you not to heare mee impatiently, whilſt I recount what I obſerved during the large time of my converſation here. You, indeed, ſeeme abler then others to talke of friendſhip; but, contrary to your high diſcourſes, doe ſo neglect the works of it, that you hold it ſufficient to praiſe it, and to ſhow what an ample vertue 'tis. But when you ſhould come to uſe it, you fall from your words, and taking wing, I know not how, ſhift your ſelves from the practice. And when you ſee ſuch rare friendſhips preſented on the ſtage in a Tragedy, you applaud, and clap hands; and when you ſee them mutually engaged in one anothers dangers, many of you ſhed teares: yet you your ſelves attempt nothing praiſe worthy for your friend. But if he chance to be diſtreſt, preſently, like dreames, all the Tragedy you ſaw flyes away and vaniſhes; and leaves you like thoſe hollow, and dumbe vizards, which broadly diſtend their mouth, and gape widely, but ſpeake not the leaſt word: whereas wee, by how much we come ſhort in our diſcourſes of Friendſhip, by ſo much we excell you in the practice. If you like the motion, therefore, let us

paſſe over thoſe ancient friends which lived heretofore, and which either you, or we are able to muſter up: becauſe herein you overcome us, being fortified by many authenticke authorities, eſpecially Poets, who have ſung the friendſhip of *Achilles*, and *Patroclus*, *Theſeus* and *Perithous*, and others in moſt excellent Poem and verſe. And let us ſelect, and produce ſome few among our ſelves, and report the deeds, I of *Scythians*, you of *Greekes*. And let him that overcomes, and produces the beſt examples in friendſhip, be Conquerour, and divulge his conqueſt, as having vanquiſht in a moſt glorious combate. For my part, if I be worſted in the Duell, I had much rather have my right hand cut off (the puniſhment among us of the vanquiſht) then be thought inferiour to any *Grecian* in Friendſhip, being my ſelfe a *Scythian*.

Mneſipp. 'Tis no ſmall enterprize, *Toxaris*, to enter the Liſts with ſuch a Warriour as you are, ſo well appointed with darts and arrowes of Language, yet will I not inglorioufly upon the firſt encounter betray my Countrey, and yield to you. For 'twere moſt abſurd that two ſhould overcome ſuch Troopes of *Scythians*, as the Hiſtories and ancient pictures which you juſt now ſo exactly deſcribed, teſtifie; and that ſo many *Greeke* Nations, and Citties, ſhould without defence be vanquiſht by you ſingle; which ſhould I permit, 'twere fit, that not only my right hand, as your cuſtome is, but my tongue ſhould be cut out. But by what account ſhall wee proceed; by the number of adventures in Friendſhip, or ſhall he that can give moſt inſtances of Friends be held the Conquerour.

Toxaris. By no meanes: victory ought not to be reckon'd here by multitude. But if your examples appeare more excellent, and piercing then mine, though their number be equall, they will with more advantage wound mee, and I ſhall willingly meete your ſtrokes.

Mneſipp. You ſay well: let us agree then upon the number.

Toxaris.

Toxaris, I thinke five for each ſufficient.

Mneſipp. So do I. Begin then; but ſweare firſt to ſpeake nothing but Truths. Otherwiſe, 'twill not be hard for you to coyne ſuch examples as are not capable of diſproofe, but being ſworne 'twere irreligious to diſtruſt you.

Toxaris. Let us both take an oath, then, if you thinke fit.

Mneſipp. By which of our Gods ſhall I ſweare? doe you like *Iupiter Philius*?

Toxaris. I doe: and will ſweare in my language by another of my Country Gods.

Mneſipp. Be *Iupiter*, the Protector of Friends witneſſe, then, that what I ſhall now report to you, either I have my ſelfe ſeene, or, upon the moſt exact information to me poſſible, I have received from others, and that I will faine nothing of my ſelfe. Firſt, I will relate the Friendſhip of *Agathocles*, and *Dinias*, famous among the *Ionians*. This *Agathocles*, by birth a *Samian*, lived not long ſince. A man unequall'd in friendſhip, as he gave good Teſtimony, though in other things, as Pedigree, and greatneſſe of fortune, he nothing differ'd from the other vulgar *Samians*. He was from his childhood friend to *Dinias*, the *Epheſian*, the ſonne of *Lyſio*. This *Dinias* was left exceeding rich. And as it falls out with men newly come to great eſtates, had many acquaintances about him fit to aſſociate him in Potations and Drinkings, and converſations of Pleaſure; but were mere ſtrangers to Friendſhip. Among thoſe was *Agathocles*, who converſt and drunke with them, not pleaſed with the courſe. Nor did *Dinias* value him more then his other flatterers. But at length became offended with his frequent reprehenſions, and held him troubleſome, for remembring him of his Anceſtours, and counſelling to keepe what his father, with much induſtry poſſeſt, and left him. So that hee no longer admitted him to their Revellings, but continued his

his diſorders privately with them; though with ſome concealment from *Agathocles*. It happen'd that the unfortunate man was perſwaded by his flatterers that he was beloved of *Chariclea*, the wife of *Demonax*, a man of great Quality and Office, among the *Epheſians*; letters, alſo, were brought to him from the woman, and chaplets halfe wither'd, and apples juſt taſted, and whatſoever Bawdes uſually project for the enticement of young men, when they would inſinuate affection into them, and inflame them with an opinion that they are firſt beloved. For ſuch Arts prevaile much; eſpecially with ſuch as think themſelves handſome, till unawares they fall into the net. This *Chariclea* was a Courtly woman, but extraordinarily a whore; alwaies his, who approach't her upon the leaſt ſuite. If any man but glanced at her, ſhe preſently returned a conſent; ſo little feare was there of her denyals. But withall, ſhe was more artificially cunning then all other whores, to allure her ſervants, and to keepe him doubtfull, till ſhe had wholly vanquiſht him. And when he was once caught, to whet him on, and enflame him ſometimes with quarrels, ſometimes with enticements, ſoone after with diſdaine, and jealouſie, of her inclination to another. In a word, ſhe was every way expert, and practiced in the arts how to deale with her Lovers. Her, then, *Dinias* flatterers projected for the youth, and laid many traines to kindle his love towards *Chariclea*. She, who had already beene the ruine of many ſuch, and had acted innumerable affections, and like a changeable, and exerciſed miſchiefe, had ſubverted many families, having got into her hands a youth, ſimple, and unexperienced in ſuch ſtratagems, ſuffer'd him not to eſcape her clutches, but inclining, and enſnaring him on all ſides, when ſhe had wholly caught him, ſhe herſelfe ſeemed taken in the ſnare, and became to miſerable *Dinias* the originall of numberleſſe miſchiefes. For, firſt, ſhe ſent him letters, which were frequently ſeconded by her maid, who told him

him how her Miſtris wept, and broke her ſleepes; Laſtly, how ſhe, wretched woman, meant to ſtrangle her ſelfe for Love. Till hee became perſwaded that he was moſt happy, amiable, and beyond meaſure affected by the *Epheſian* wives. At length, with much intreaty, he gave her a meeting, and from that time you may gueſſe how eaſily he was to be caught by a woman beautifull, of a pleaſant behaviour, skill'd to weepe when ſhee liſt, and to mingle compaſſionate ſighs with diſcourſes, to twine about him at his departures, and to meete his approaches; to adorne herſelfe in Dreſſes of moſt enticement, and ſometimes to ſing, and play on her Lute; All which arts ſhee imployed upon *Dinias*. But when ſhee perceived him once perplext, and ſufficiently ſteept, and melted in Love, that ſhee might utterly ruine the wretch, ſhee contrived this plot: ſhe fained her ſelfe with child by him, (a ſure device the more to inflame a beſotted Lover) and forbore farther viſits, out of a pretence that ſhe was obſerved by her husband; who had ſome Jealouſies of their Love. He unable to beare the ſeparation, and impatient when he ſavv her not, vvept, and aſſembled his flatterers, and dolefully invok't *Charcilea's* name, and embracing her ſtatue made of Alablaſter, made pittifull lamentation. At laſt, he caſt himſelfe downe, and rould himſelfe upon the floore, and fell into a perfect diſtraction. Hereupon gifts vvere ſent to her, not in value like her Apples, or Chaplets, but entire houſes, farmes, ſervants, embroyder'd garments, and gold as much as ſhe deſired. What ſhall I ſay more? In ſhort time *Lyſios* family, the moſt renovvned among the *Ionians*, vvas vvaſted and ſpent. She having thus dravvne him dry, forſooke him, and layd her engines for a certaine rich *Cretan* young Gentleman, to vvhom ſhe revolted and made Love, vvhich he believed. *Dinias* thus neglected not onely of *Chariclea*, but of his flatterers, vvho alſo applyed themſelves to the *Cretan* Lover, addreſt himſelfe to *Agathocles*; vvho all the vvhile vvas a ſpectator of

the miſcarriage of his affaires. After ſome expreſſions of ſhame, he told him the paſſages of his Love, wants, the womans diſdaine, and his *Cretan* Rivall; and in briefe, how he could not live without *Chariclea's* converſation. He, holding it at that time unſeaſonable to expoſtulate with *Dinias*, why of all his friends he excluded him, and preferr'd his flatterers before him, ſold the onely houſe he had, left him in *Samos* by his father, for three Talents, and brought him the price: which he no ſooner received, but he left off to be obſcure to *Chariclea*, and became once more amiable. The maid was againe ſent with letters, and a complaint for his ſtrangeneſſe. His flatterers alſo reſorted to him, with much inſinuation, ſeeing he had yet ſomething to give. *Dinias* promiſed to come to her, and came about the time of the firſt ſleep. But, whither by his voluntary foreknowledge, or by deſigne with his wife, for both are reported, *Demonax*, *Chariclea's* husband was within: who riſing, as it were, from an Ambuſh, commanded to ſhut the doores, and to take *Dinias*; threatning fire, and whips, and drawing his ſword as againſt an Adulterer. He ſeeing in what danger he was, ſnatcht up a barre which lay neare, and ſlew *Demonax* with a blow on the head, and next *Chariclea*; but not with one blow, but iterated ſtrokes which he gave her, partly with the barre, laſtly with her husbands ſword. The ſervants in the meane time ſtood ſpeechleſſe, and aſtoniſh't at the novelty of the enterprize. But endeavouring at length to apprehend him, he no ſooner made reſiſtance with the ſword but they all fled. *Dinias*, after his great atchievement, conveyed himſelfe privately away, and lodged till morning with *Agathocles*, where they diſcourſed what had happen'd; and conſidered what might be the iſſue. 'Twas no ſooner day but ſouldiers beſet the houſe, (for the fact was by this time divulged) and tooke *Dinias*; whom, not at all denying the murthers, they brought before the then Governour of *Aſia*; who ſent him to the great King,

King, who not long after doomed him to *Gyarus*, one of the *Cyclad* Ilands, there to remaine baniſh't during his life. *Agathocles*, who had aſſiſted at his other miſ-fortunes, ſayled with him alſo into *Italy*, and was the onely friend that ſtuck to him at his arraignment, and failed him in no good office. Nay after *Dinias* was baniſh't, he was not forſaken of his friend; who voluntarily ſentenced himſelfe, aſſociated him in the Iſle, and ſhared in his baniſhment. At length wanting all neceſſary ſuſtenance, and ſupplyes, he hired himſelfe to certaine purple dyers, to dive for them, and nouriſht *Dinias* with his gaines; and attended him alſo in a lingring ſickneſſe; and after his death he refuſed to returne into his owne Country, but tarried ſtill in the Iſle; holding it a reproach to forſake his friend though dead. Theſe were the Acts of a *Græcian* friend, not of any ancient performance; For I know not well whether it be more then five yeares ſince *Agathocles* dyed in the Iſland.

Toxaris. I could wiſh *Mneſippus*, you had told this ſtory unſworne, that I might not have believed it. For in *Agathocles* you have decipher'd a *Scythian* friend, I feare you have not ſuch another example.

Mneſipp. Heare, therefore, another, *Toxaris*; And it ſhall be *Euthydicus* of *Chalcis*; whoſe ſtory was told me by *Simylus*, a Pilot of *Megara*, who ſwore he was witneſſe to the whole paſſage. He ſaid, he ſayled from *Italy* towards *Athens*, about the ſetting of the *Pleiades*, and tranſported a mixt Company of Paſſengers. Among whom was *Euthydicus*, and with him *Damon* of *Chalcis*, who was his friend, of equall yeares; onely *Euthydicus* was the luſtier and ſtronger, *Damon* was pale, and feeble, and appeared like one lately recovered from a long ſickneſſe. They ſayled, ſaid *Simylus* as far as *Sicily* with proſperous winds; But upon their paſſage from that Sea into the *Ionian*, they were ſurprized with a great tempeſt; And not to ſpin out the Story with the deſcriptions of the vaſt riſings, and Bil-

lovves, and the other calamities of the ſtorme; vvhen they vvere neere *Zacynthus*, ſayling vvith a naked yard, and holding by the Tackling, the better to receive the fury of the vvaves; about midnight *Damon*, diſtemper'd vvith the toſſing, ſtoopt dovvne to vomit into the ſea, and the ſhip, as I gueſſe, at that time ſhelving much on that ſide vvhere he ſtood, and driven by the ſtorme, he fell headlong into the ſea, not naked, vvhich might have advantaged the unfortunate man in ſvvimming. Being almoſt ſtifled, he cryed out, and vvith much labour rayſed himſelf above the flood: vvhich *Euthydocus* no ſooner heard, vvho by good fortune vvas then naked on the deck, but he caſt himſelfe into the Sea, and laying hold on *Damon* then gaſping, (for by the moone-ſhine vve beheld the vvhole adventure) he ſvvamme by him, and held him up. They in the Ship ſtrived to ſuccour them, out of pitty to their mutuall diſtreſſe; but could not, being raviſh't away by the violence of the winde. All they could doe, was to throw many Corkes, and poles to them, on which if they could lay hold, they might ſupport themſelves; and after all they let downe a Ladder of no ſmall length. Conſider, now I pray, what ſtronger teſtimony of affection could any man ſhow to his friend, then by night to caſt himſelfe into a Tempeſtuous ſea, and to partake in his death. Lay, I ſay, before your imagination, the ſwelling of the waves, the horrid murmure of the Billowes rolling together, the foame boyling round about, the night, and diſpaire; then the one beginning to be choakt, and hardly able to beare himſelfe above water, or to reach out his hand to his friend; the other preſently leaping overboard, and ſwimming by him, and feariug leſt *Damon* ſhould periſh before him; and you will perceive that this *Euthydicus* whom I have reported to you was no degenerous friend.

Toxaris. Were they both drowned, *Mneſippus*, or did ſome unexpected deliverance befall them? for I have all this while aſſiſted them with my feares.

Mneſipp.

Mneſipp. Take courage *Toxaris*, they were both ſaved, and do now ſtudy Philoſophy at *Athens*. All that *Simylus* could report was, what he ſaw by night, the one tumbling over-board, the other leaping after him, and both ſwimming together, which was all the ſpectacle he could have of them in the darke. The reſt of the eſcape is told by *Euthydicus* himſelfe; As firſt, that having lighted on ſome Corkes, they ſupported themſelves by them, and with much difficulty kept themſelves floating; At laſt, towards morning, when they ſaw a Ladder let downe, they ſwam to it, and aſcending the veſſell, they ſafely ſailed on to *Zacynthus*. Next to theſe examples, not vulgar, as I ſuppoſe, lend me your Attention to a third, not at all inferiour to the other two. *Eudamidas*, the *Corinthian*, held ſtraight friendſhip with *Aretæus* of *Corinth*, and *Charixenus* the *Sicyonian*: being himſelfe as poore as they were wealthy. At his death he left a will, in the judgement of others, perhaps, ridiculous, though I know not whether it will appeare ſo to you, who are a good man, and value friendſhip, and therein deſerve to be rankt with the foremoſt. The purpoſe of it was this. I bequeath to *Aretæus* my mother, to be maintained, and cheriſht in her old age. And to *Charixenus* my daughter, to be beſtowed vvith as great a dovvry as he can poſſibly give vvith her. Novv he had a mother very aged; and a daughter ripe for marriage. And if, ſaid he, either of them ſhall die in the meane time, let the other take his burden. When his vvill vvas read, they vvho knevv onely his poverty, and knevv not vvhat friendſhip vvas betvveene *Eudamidas* and theſe tvvo men, made it matter of ſport: and there vvas no man vvho departed not ſmiling at the Legacies bequeathed to rich *Aretæus*, and *Charixenus*; and ſaying, that they vvere to pay Legacies to *Eudamidas*, and that the ſurvivers vvere to give inheritances to the deceaſt. But the heires, vvho vvere thus left, came aſſoone as they heard of the vvill, and ratified it in all the particulars. Onely *Charixenus* ſurvived

him five dayes, and dyed. Whereupon *Aretæus*, the generous ſucceſſor of both, tooke upon him both his owne, and the others charge: and maintaines *Eudamidas*'s Mother, and not long ſince matcht his daughter; and of the five talents which he was worth, he gave two with his owne daughter, and two with his friend's, and cauſed their marriages to be celebrated upon the ſame day. And now *Toxaris* what thinke you of this *Aretæus*? Hath he not given a noble inſtance of friendſhip, to inherit ſuch Legacies, and not to fruſtrate his friends will? Is he, think you, In juſt account to be reckond among the five?

Toxaris. He is a rare example. Yet I much more admire the confidence of *Eudamidas* in his friends: whereby he gave proofe that he would have done the like for them, though charged by no will, and had prevented others, though hee had not beene written heire to ſuch Legacyes.

Mneſipp. You ſay well. The fourth, then, of whom I ſhall ſpeake is *Zenothemis*, the ſonne of *Charmoleus*, borne at *Marcelleis*. He was ſhowne to mee in *Italy*, when I was there Ambaſſadour for my Country. Hee ſeemed to be a man of goodly preſence, bigge, and wealthy. By him in Coach as he travelled ſate his wife, every way deformed, eſpecially lame of her right ſide, blind of one eye, a Hagge perfectly loathſome, and not to be approacht. I wondring that one ſo proper, and beautifull, ſhould have the patience to wedde a woman ſo miſhapen, hee who ſhow'd him to mee told mee the occaſion of his marriage; exactly knowing all paſſages, being himſelfe of *Marcelleis*. *Zenothemis*, ſaid he, was friend to *Menecrates*; this ill-featured womans father, whom he equall'd in wealth and honour; though he abounded in both. It came to paſſe that *Menecrates* was ruined in his fortune, and made uncapable of honour by the ſentence of the ſixe hundred, as one that had given Judgement contrary to Law. For ſo, ſaid he, do wee of *Marcelleis* puniſh thoſe who pronounce corruptly.

ruptly. *Menecrates* was much grieved, both for his doome, and that in an instant of a rich man hee was made poore, and of a great man dishonourable. But above all his daughter troubled him most, now marriageable, being eighteene yeares old, whom not with all the fortunes which her father before his sentence possest, any, either rich, or poore, would vouchsafe to marry, of such affrighting lineaments: was she. She was said too, to have the fits of the falling evill, at every increase of the Moone. When *Menecrates* layd all this open to *Zenothemis* in one complaint: hee bid him take heart, and told him that he should neither want accommodations, nor his daughter a husband worthy her descent. And so saying he tooke him by the hand, brought him to his house, divided his estate, which was very great, with him, and made a feast, where he entertained his friends, and among them *Menecrates*, as if he had prevailed with one of them to accept the wench in marriage. The meale being ended, and grace said, delivering to him a full bowle, Take, said he, *Menecrates* from thy sonne in law a pledge of Alliance; for to day I will marry *Cydimache* thy daughter: I have formerly received five and twenty Talents as her dowry. The other replyed, the Gods forbid, It must not be *Zenothemis*, nor must I be so mad to suffer you, a young man, and amiable, to be joyned to a deform'd, opprobrious girle. Thus saying, the other tooke his bride, led her into his chamber, and a while after brought her forth unvirgin'd, and from that time lives most affectionately with her, and carries her every where, as you see, about with him; And is so farre from taking shame at his match, that hee makes it his glory to shovv hovv much he contemnes the beauties, or deformities of the body; Riches also, & opinion, and reflects onely on *Menecrates*, his friend: vvhom he thinkes not the lesse capable of his friendship for being sentenced by the sixe hundred. Though fortune have for this requited him. For a very faire sonne hath been borne to him of a very fowle mother.

mother. 'Tis not long ſince his father tooke him, and carried him into the Court crown'd with a green chaplet, and clad in mourning, the better to winne pitty to his Grandfather. The Infant ſmiled upon the Judges, and clapt it's hands: whereupon the Court was ſo taken with him, that they forgave his Fine, and reſtor'd him to his honours, overcome by ſuch an advocate. Thus much the *Marcilean* affirm'd *Zenothemis* to have done for his friend: wherein you find nothing ordinary, or done like you *Scythians*; who are ſaid to chooſe onely the moſt beautifull your Miſtreſſes. I paſſe on to the fift. Nor thinke I it fit to ſpeake of any other and to omit *Demetrius* the *Sunian*. This *Demetrius* ſayled in company into *Ægypt* with *Antiphilus* of *Alopece*; who was his friend of a child; and with whom he grew up, and was bred to the ſtudy of Cynicke Philoſophy under *Rhodius* the Sophiſter; *Antiphilus* to Phyſicke. But at this time *Demetrius* went into *Ægypt* to ſee the *Pyramides*, and *Memnon's* Statue. For he had heard that from their great height they did caſt no ſhadow; and that *Memnon* at every Sun riſing was vocall. Drawne, therefore, with the deſire of thoſe ſpectacles, in Auguſt hee ſayled up the *Nile*, and left *Antiphilus* tyred with travell and heat; who, in the mean time, fell into a misfortune, which required the aſſiſtance of a generous friend. For one *Syrus* his ſervant, ſo ſtiled from his Country, by conſpiracy with certaine ſacrilegious thieves, broke into *Anubis* Temple, and ſtole the God, two golden Chalices, a guilt Caduceus, diverſe dogges heads of ſilver, with other things. All which they left to be kept by *Syrus*. Soone after being apprehended ſelling ſome things, they confeſt all upon their firſt torture upon the wheele. And being carried to *Antiphilus* lodging; they produced the things ſtolne, ſecretly under a Couch. *Syrus* was preſently bound, and his maſter *Antiphilus* raviſht from his Tutor as he was then at Lecture. No man aſſiſted him, but they who were but till then his friends, ſhunned him as a robber

robber of *Anubis* Temple, and thought it Impiety either to drinke or to eate with him. His other ſervants, who were two, rifling all that was in the houſe betooke themſelves to flight. Long time lay miſerable *Antiphilus* in ſhackles, of all the malefactors there impriſoned held the greateſt. The Goaler, alſo, an *Ægyptian*, a man ſuperſtitious, thought he pleaſured and revenged his God by being harſh to *Antiphilus*. If at any time he defended himſelfe, and denyed the Fact, he was held impudent, and became ſo much the more odious. This drew on a ſickneſſe, and caſt him into a diſeaſe. And no marvaile, lying nightly on the ground, and not able to extend his legges lockt up in the ſtocks. For by day he was incloſed in a cage, and but one of his hands manacled, but by night he lay wholly in fetters. Adde to this the ſtinke, and ill ayre of the houſe, ariſing from ſo many cloſe priſoners, thruſt into a narrow roome, and ſcarce able to breath; Then the ſound of Irons, and broken ſleepes, all which were grievous, and intolerable to one unpractiſed, and unaccuſtomed to ſo hard a kind of uſage. As hee thus languiſht, and refuſed to eate any meat, *Demetrius* return'd, ignorant of what had happen'd. But aſſoone as he knew how things ſtood, he preſently ran to the priſon, but was not permitted entrance. It being then night, and the Goaler having long before lockt the doore, and gone to ſleepe, and commanded his under keepers to watch. In the morning, after much intreaty, he was let in; and comming neere, 'twas long before he could finde *Antiphilus*, ſo much diſguiſed was hee with his misfortunes. In ſearch of him, therefore, hee viewed every priſoner, like thoſe who ſeeke the wither'd bodies of their dead friends after a ſlaughter. So that had he not aloud revealed himſelfe to be *Antiphilus*, the ſonne of *Denomenes*, he had beene long unknowne who he was; ſo transformed was he by his calamities. But aſſoone as he anſwered to his Friends voyce, and, as he came near, ſtiokt aſide his hayre, which hung fowle, and knotted over his

face, and discovered who he was, both fell downe amazed at the strangenesse of the spectacle. After a while, both comming to themselves, *Demetrius* enquired of him exactly how he fell into that mishap. And bid him take courage, divided his mantle, and wore one halfe himselfe, the other he gave to him; and stript him of his owne totter'd ragges. And from that time giving him his best assistances, he tooke care of him, and attended him. For hiring himselfe out from morning till noone to certaine Merchants, who then lay in the Haven, his gaines were not small which he earn'd by carrying burdens; and still when he returned from his labour, part of his gaines he gave to the Goaler to mollifie and make him gentle, the rest plentifully serv'd to supply his friend. By day, therefore, he kept *Antiphilus* company, and comforted him; and when night came, he reposed himselfe not far from the prison gate upon a bed made of grasse and boughes. Thus a while they lived; *Demetrius* had free accesses, which much mitigated the afflictions of *Antiphilus*: Till at length, upon the death of a certaine thiefe in the prison, it seemes, poyson'd, the gates were strictlier kept, and no man was any more permitted to enter into the house, whereat *Demetrius* much perplext, and troubled, and having no other way to relieve his friend, went to the Magistrate, and accused himselfe for one of those who broke into *Anubis* Temple. Upon which confession he was presently carryed to the prison, and brought to *Antiphilus*; and with much petition obtained of the Keeper that he might be chained next to him in the same Gives. Here, then, was a rare expression of friendship, to dispise his owne miseries, and though he were himselfe sicke, yet he tooke care that the other might sleep quietly, and undisturbed. Thus lessen'd they their misfortunes by communion; Till not long after an Accident happen'd which did almost put a period to their sufferings. For one of the prisoners, having, I know not from whence, got a file, and made most of the

the other prisoners of the conspiracy, filed asun der a chain to which they were fasten'd by a row of shackles, and let them all loose. They having easily slaine their Keepers, being but few, issued forth in Tumults, and presently dispersed themselves severall wayes as they safelieſt might, though many of them were afterwards taken. *Demetrius* and *Antiphilus* remain'd, and stay'd *Syrus*, ready to follow the rest. Next morning, the Prefect of *Ægypt*, knowing what had happen'd, sent pursuers after them; and sending for those who were with *Demetrius* releast them of their shackles; much prayſing them that they onely refused to make an escape. They were not at all pleased with their manner of dismission. *Demetrius*, therefore, proclam'd both himselfe & friend much injured, if being taken for malefactors, they should be thought worthy of pitty, or praise, or releasement, because they did not breake prison. To conclude, therefore, they compell'd the Judge more exactly to reexamine the business; who finding them innocent, with great praises of both, and admiration of *Demetrius* acquitted them. And as a recompence for the punishment, and shackles, which they unjustly suffer'd, he gave them large gifts; ten thousand drachmes to *Antiphilus*, and twice so many to *Demetrius*. *Antiphilus* is now in *Ægypt*. But *Demetrius* bestowing his twenty thousand Drachmes on his friend, went into *India* to the *Brachmans*; saying onely thus much to *Antiphilus* at his departure, that he hop't he was excusable if he then left him; and that he needed not mony as long as he was of a composition to be content with a little; nor that hee any farther wanted a friend, whose affaires were so well accomplish't. These were *Græcian* Friends, *Toxaris*. And here, had you not in the beginning noted us for high talkers, I could repeat to you the many excellent Orations spoken by *Demetrius* at his Arraignment, where he made no defence for himselfe; but spent teares and supplications for *Antiphilus*; and tooke the whole offence upon himself, till *Syrus* urged

by ſcourging acquitted both. Theſe few examples of many famous, and conſtant friends, as they firſt offer'd themſelves to my remembrance, have I reported to you. 'Tis now time that finiſhing my Narration, you ſhould begin yours, whom it will concerne to produce *Scythians* not of inferiour, but of much more eminent example, if you intend your right hand ſhall not be cut off. Be conſtant to your ſelfe therefore; For 'twill ſhow moſt ridiculous in you, having, ſo like a Sophiſter, extoll'd *Oreſtes* and *Pylades*, to ſhow your ſelfe a bad Oratour for your Country.

Toxaris. You do well, *Mneſippus*, to invite me to ſpeake, and not to ſhow your ſelfe afraid, that vanquiſht by my narrations, your tougue ſhall be cut out. I begin, then, not like you, with Trappings of ſpeech, (a thing unuſuall to *Scythians*) ſince the realities of my ſtories ſhall be more eloquent then the Hiſtorian. Nor are you to expect from me ſtories like yours, who have magnified a man for wedding a deformed woman, without a portion; Another for giving two Talents in Marriage with his friends daughter; a third for caſting himſelfe voluntarily into ſhackles; knowing he was ſhortly after to be releaſt. All which are ſlight paſſages, and have nothing high, or manly in them. I will recount to you ſlaughters, warres, and deaths undergone for Friends; whereby you ſhall perceive how childiſh your undertakings are compared to ours. Yet it is not without cauſe that you admire your own ſmall adventures, ſince living in a firme, eſtabliſht peace, you want thoſe Heroick opportunities, by which friendſhips are to be tryed. As you cannot judge in a calme of the Abilities of a Pilot, which are beſt diſcovered in a ſtorme. Whereas we have continuall warres, and do either invade others, or are invaded our ſelves; or joyning battle do fight for paſtures, or prey. Hence ſtand we moſt in need of good friends, whoſe Armes become unconquer'd, and impregnable from the ſtrictneſſe of our friendſhips.

ſhips. Firſt, then, let mee tell you, that the Ceremonies by which wee initiate friends, are not, like yours, perform'd in Bowles, and Potations; or with our equals, or neighbours: but when we ſee a man valiant, and able for great Actions, wee all preſently affect him; and the ſame courſe which you take to win your wives, do we take to beget friends. We court them much, and omit no application, which may defeat us of their friendſhip, or render us deſpiſed. And when choice is made of a friend, articles are next entred into, and a ſolemne oath taken, that they ſhall mutually live, and, if need be, die, for one another. Next, having open'd a veine in our hand, we receive the blood in a cup, in which wee dippe the points of our ſwords; then both drinke, nor can any thing afterwards divide us. Theſe leagues at moſt conſiſt of three: wee account of him who is a friend to more, as we do of common adulterate wives, and never thinke his a firme laſting friendſhip, which is divided among many. I will begin, then, with the late Deeds of *Dandamis*. This *Dandamis* ſeeing his friend *Amizocas* taken priſoner in a skirmiſh with the *Sarmatians* -- But firſt I will take my oath as we agreed in the beginning. By this Ayre, and Sagar, I will report no untruths, *Mneſippus*, of our *Scythian* friendſhips.

Mneſipp: I might very well ſpare your oath, *Toxaris*, if you ſweare by none of the Gods.

Toxaris, Why? Do not you take the Winde, and Sagar for Gods? or know you not that to Mortalls nothing is greater then life and death? wee ſweare by thoſe two as often as we ſweare by the Winde the cauſe of Life, and a Sagar the cauſe of Death.

Mneſipp: If this be a good reaſon, you may have many ſuch Gods as your Sagar; as a Dart, Speare, and Poyſon, and a Rope; for death is a various and numerous Deity; and is by endleſſe wayes attained.

Toxaris. See what a caviller, and wrangler you are, thus to trouble, and divert my diſcourſe, who all the while you ſpoke kept ſilence. *Mneſipp*:

Mneſipp: You deſervedly chide mee, *Toxaris*. Hereafter, therefore, I will not interrupt you. Proceed, therefore, in your ſtory; you ſhall have mee as ſilent, as if I were abſent, to your Relations.

Toxaris. The fourth day, then, after *Dandamis*, and *Amizocas* had joyned friendſhip, and confirmed it with a mutuall draught of blood, the *Sarmatians* entred our Country with ten thouſand Horſe, and thirty thouſand foote. We, ſurprized with their invaſion, were put into a diſtraction: ſome, vvho made reſiſtance they ſlevv; ſome they led avvay alive; none ſcap't, but ſuch as ſvvam croſſe the River, vvhere lay halfe our Army, and a great part of our vvaggons. For our Commanders, I knovv not for vvhat deſigne had at that time lodged their Troopes on both ſides of *Tanais*. They, therefore, eaſily made their prey, led avvay captive, ranſackt our Tents, tooke our Chariots vvith the men, and raviſht our vvives, and concubines before our eyes. The accident much troubled us. But *Amizocas*, as he vvas led captive, and manacled, loudly invok't his friend, and remembred him of the cuppe, and blood. Which *Dandamis* no ſooner heard, but vvithout delay in the ſight of all he ſvvumme over to the enemies, vvho caſt ſhovvres of darts at him; and had vvith one aſſault thruſt him through had he not cryed out *Zizis*: At the pronuntiation of vvhich vvord they ſlay no man, but receive him, as yielding himſelfe to be ranſomed. Being brought to their Generall, he demanded his friend, and he demanded his ranſome, and refuſed to give him liberty but at an exceſſive price. Then ſaid *Dandamis*, all my poſſeſſions and fortunes you have taken from mee. If naked, as I am, I can make you ſatisfaction, I am ready. Make your demands. Take mee, if you pleaſe in exchange, and abuſe mee as you liſt. 'Twere needleſſe, replyed the *Sarmatian*, to keepe thee who didſt voluntarily yield thy ſelfe. Give ſomething which thou now poſſeſſeſt in ranſome of thy friend, and take him.

Dandamis

Dandamis bid him aske what he would. He required his eyes; which the other presently submitted to be pluck't out. Which being done, and the *Sarmatians* allowing it for a ransome, hee returned, leaning on his friend, and swimming with him back againe safely arrived at us. This Action struck spirit into the *Scythians*, who now thought themselves not vanquisht, since the thing by us most valued was not conquered by the enemy; but that our courage, and Constancy to our friends, was still unsubdued. The *Sarmatians*, on the contrary, were much terrified, when they consider'd what men they were to encounter upon preparation; though they then overcame them by surprize. 'Twas therefore, no sooner night, but leaving most of their spoyles behind them, and burning our Chariots, they betooke themselves to flight. *Amizocas* in the meane time, disdaining the use of his eyes, after his friend had lost his, made himselfe blinde. And now sightlesse, as they are, they are observ'd, and kept with all honour at the publicke charge of the *Scythians*. I doubt, *Mnesippus*, whether you could equall this example, though I should allow you to joyne ten more to your five; or if unsworne you should have liberty to use what fictions you list. I have deliver'd nothing but naked story, which in your narration had, I know right well, been painted with all variety of circumstances; How affectionate *Dandamis* intreaties were; how gladly he lost his eyes; what he sayd, how he return'd, and with what acclamations he was received; with other passages, wherewith you artificially worke on your hearers. Heare, next, the story of *Belitta*, Cousin German to *Amizocas*, equall to the former. He beholding *Basthes* his friend, at a hunting, pluck't from his horse by a Lyon, who infolding him in his pawes, began to teare his throat, alighting from his horse leapt upon the Lyons backe, forcibly rayned backe his head upon himselfe, spurr'd, and provok't him, thrust his fingers into his mouth; and laboured with all his strength to free

Basthes

Baſthes from his Jawes, till the Lyon leaving him halfe dead turned upon *Belitta*; and griping him in his pawes kill'd him, who dying, had onely the power to thruſt his ſword into the Lyons paunch, and ſo all three expired. Whom we have buried, and erected two neighbouring monuments, one to the two friends, the other juſt oppoſite to the Lyon. My third relation ſhall be of the friendſhip of *Macentes*, *Lonchatas*, and *Arſacomas*. This *Arſacomas* became enamoured of *Mazæa*, daughter of *Leucanor*, who raigned in *Boſphorus*, at that time when he was ſent Embaſſadour thither to demand the Tribute, which the *Boſphorans* are obliged to pay us; but were then behind three months beyond their accuſtomed day. For having ſight of *Mazæa* at a feaſt, a goodly, and amiable Lady, he was enflamed, and much ſtruck with her. The buſineſſe of the tribute was now tranſacted, and the King having given him his anſwer, and entertained him at a banquet, was ready to give him his diſpatch. 'Tis the cuſtome in *Boſphorus* that ſuiters wooe openly at Table, where they declare their Quality, and to what fortunes they can bring thoſe they deſire to marry. It happened that there were many ſuitors then preſent, both Kings, and Kings ſonnes; Among whom were *Tigrapates*, Prince of *Themiſcyra*, and *Adyrmachus*, Duke of *Maclyna*, and many others; every wooer having revealed himſelf, and ſhowne upon what confidence he came thither a ſuiter, is to feaſt with the reſt, and to ſit ſilent. The Feaſt ended, he is to take a cuppe, and to powre wine on the Table, then to addreſſe himſelfe to the Bride, and to enlarge his owne praiſes, by declaring his Pedigree, wealth, and power. Many having perform'd the Ceremony, and extoll'd their Dominions, & eſtates, at laſt *Arſacomas* requeſting the cup, ſpilt no wine (for we hold it reproachfull to the God to ſpill him) but taking it off at a draught, give me thy daughter *Mazæa*, O King, ſaid he, to wife, who for my riches, and poſſeſſions am much to be preferr'd before theſe; where-

at

at *Leucanor* wondring, and knowing *Arſacomas* to be but a poore vulgar *Scythian*, ask't him, How many head of Cattle, and wagons have you, *Arſacomas?* for herein you *Scythians* are onely rich. I have, ſaid he, neither waggons nor flocks; but I have two rare, and excellent friends, ſuch as no *Scythian* hath beſides, which raiſed their generall laughter, who contemned and thought him drunke. In the morning *Adyrmachus* was prefer'd before the reſt, who ſhortly after purpoſed to carry his Bride into *Mæotis* to his *Machlyans*. At his returne *Arſacomas* reported to his two friends how diſhonourably he was refuſed by the King, and laught at in the banquet for his poverty. Though, ſaid he, I told him what great Treaſures I had in you *Lonchates*, and *Macentas*, and in your friendſhip, which is much more pretious, and powerfull then all the *Boſphoran* forces, whereat he laught, and diſpiſed us *Scythians*, and gave his daughter in marryage to *Adyrmachus* the *Machlyan*, for boaſting himſelfe to have ten golden Cuppes, eighty four-ſeated Chariots, beſides ſheep and oxen in abundance; preferring before valiant men heards of Cattle, wrought bowles, and maſſie Chariots. Two things, then, my beſt friends, torment mee, my love of *Mazæa*, and affront in ſo publique an aſſembly, where, I ſuppoſe, you alſo equally injur'd; ſince every one ſeverally is intereſted in the third par of the diſhonour, if we live as vve begun at our firſt conjunction, three made one, and doe reſent and rejoyce at the ſame things. More then ſo, ſaid *Lonchates*, in your ſufferings the vvhole injury vvas offer'd to every one of us in particular. Hovv, then, replyed *Macentas*, ſhall vve order our revenge? let us divide, anſvvered *Lonchates*, the buſineſſe among us. I dare undertake to bring *Leucanors* head to *Arſacomas*, be it your taske to bring him his daughter. I accept the diviſion, anſvvered *Lonchates*; and do you, ſaid he, *Arſacomas* in the meane time (for the enterprize muſt in likelihood engage us in a vvarre) ſtay here, and raiſe vvhat Armes, Horſes, and Forces you can:

which will be no hard matter, being your ſelfe a ſtout man, and our Allyes being not few, but eſpecially if you ſit upon the oxe hide. The deſigne pleaſed; and *Lonchates* preſently tooke the next way into *Boſphorus*, *Macentes* to the *Machlyans*, both well horſt. But *Arſacomas* ſtay'd at home; and imparted the adventure to his equall acquaintances, and put ſome Companies of his familiars into armes; and laſtly ſate downe upon the oxe hide. Now our cuſtome of the hide is this; when any man is injured by another, and would redreſſe himſelfe, and is unable to wage warre, he ſacrificeth an oxe, whoſe fleſh he divides into parcels, and roaſts it; then ſpreading the hide upon the ground, ſits on it, holding his hands behind him, like thoſe who are pinion'd. And this with us is the moſt paſſionate way of petitioning. Then the fleſh of the oxe roaſted being ſet to the publike acceſſe, his neere acquaintances, and whoſoever elſe will, aſſemble to him, and taking every one a piece, and treading on the hide with their right foote, promiſe ayd according to their abilities; one to find five horſe at his owne charge, another ten, another more, another as many Armed foote ſouldiers, as he can; and he that is pooreſt, himſelfe: ſo that ſometimes great troopes are gather'd to the hide, and an Army thus raiſed is of firmeſt combination, and as inviolable to the enemy, as if they were knit by Sacrament; for to tread upon the hide is with us an oath. Thus did *Arſacomas* order matters; to whom repair'd about five thouſand horſemen, and promiſcuouſly armed twenty thouſand foot. *Lonchates*, in the mean time, paſſing unknowne into *Boſphorus* got acceſſe to the King then buſie in affaires of State; and told him that he came publikely ſent by the *Scythians*, but that the greatneſſe of his meſſage requir'd to be deliver'd in private. The King bidding him ſpeake his embaſſie. As for their common, dayly grievances, ſaid he, the *Scythians* forbid that your ſhepheards any more paſſe beyond your owne plaines, but feed their flocks within

Tracho.

Tracho. Next, they deny those theeves, whereof you accuse them for over-running your Country, to have any publike warrant; but say, they rob for their owne private gaine, and that if any of them be taken, 'tis in your power to punish them. And this I have commission to tell you from them. But from my owne private Intelligence I do informe you, that *Arsacomas*, the sonne of *Mariantas*, who was lately embassadour here, will shortly make a great invasion upon you, the cause, I guesse to be your refusall of him when he desired your daughter, which he takes as a dishonour, and hath already sate seaven dayes upon the hide; and contracted an Army not contemptible. I have heard, sayd *Leucanor*, that forces were assembled to the hide, but knew not that they were raised against us; or that *Arsacomas* ruled the expedition. Against thee, said *Lonchates*, is the preparation made. But *Arsacomas* is my enemy, and takes resentment that our Elders should preferre mee before him; or that I should in all things eclipse his reputation; If therefore, Thou wilt contract thy other daughter *Barcetis* to mee, who am not unworthy of the Alliance, ere long I will returne and bring thee his head. I do here promise said the King, exceedingly frighted, knowing the cause of *Arsacomas* quarrell to be the denyall of his marriage. Besides, the *Scythians* had ever been dreadfull to him. Sweare, said *Lonchates*, to keepe covenants, and never to deny them, which the King preparing to do, and being ready to sweare with his hands lift up to heaven, forbeare thus openly, Sir, said the other, lest some of the beholders make interpretations of your Oath. But let us enter into this Temple of *Mars*, and shut the doores, that none may overheare you: for if the least revelation be made to *Arsacomas*, I feare, he will begin the warre with my sacrifice, being already fortified with no small Regiments. Let us enter, said the King; and keepe you distance, nor let any approach the Temple whom I shall not call. Being enter'd, and the guard farre removed,

Lonchates drew his Sagar, and ſtopping his mouth with the other hand to ſuppreſſe cryes, ſtabb'd him in the breſt. Then cutting off his head, and carrying it under his cloake, he went forth, making as if he ſpoke to him all the while, and ſaying he would preſently come againe, as if he had beene ſent by the King upon buſineſſe. And ſo returning to the place where hee left his horſe tyed, mounting he rode back into *Scythia*. But no purſuit was made after him, becauſe 'twas long before the *Boſphorans* knew what was done; and when they knew they grew factious for the Kingdome. Thus accompliſh't *Lonchates* his atchievment, and fulfilled his undertaking by the delivery of *Leucanors* head to *Arſacomas*. *Macentes* having intelligence by the way of the *Boſphoran* affaires, paſt on to the *Machlyans*, and vvas the firſt reporter of the Kings death. But the people, ſaid he, call on you, *Adyrmachus*, being his ſonne in Lavv, to accept the Crovvne; By vvay of Anticipation, therefore, things favouring you by their diſtraction, ſhovv your ſelfe unexpectedly, and aſſume the Empire. Let your vvife by Coach follovv after: vvhoſe preſence, being *Leucanors* daughter, vvill give you a quick intereſt in the vulgar *Boſphorans*. As for me, I am both an Aliance, and of affinity to your vvife by the mother. For *Leucanor* married *Maſtera* from my Country: from vvhoſe brothers at *Alania* I am novv ſent vvith commiſſion to exhort you to make all haſty diſpatch into *Boſphorus*; and not to ſuffer the Crovvne to fall on *Eubiatus*, *Leucanors* baſe brother, a long friend to the *Scythians*, and diſaffected to the *Alanes*. Thus ſaid *Macentes*, reſembling that people both in his habit, and ſpeech. For there is onely this difference betvveene them, that the *Alanes* vveare not their haire ſo long as the *Scythians*; vvhich *Macentes* having nevvly cut, paſt eaſily undiſtinguiſh't, and gained credit to his diſguiſe, under vvhich he vvas taken for *Maſtera's*, and *Mazæa's* kinſman. And novv, ſaid he, I am ready, *Adyrmachus*, as you pleaſe to command mee; either

either to accompany you into *Bosphorus*, or to stay, and as occasion serves to conduct your wife. I had much rather, replyed *Adyrmachus*, that being of her alliance you would convey my wife. For by accompanying mee into *Bosphorus* you shall but adde one horseman more to the Troope: but in conducting my wife you will serve in stead of many. Things thus resolved, he presently began his journey, and left *Mazæa* yet a virgin, to be brought after by *Macentes*; who by day carried her in a coach. But when night came, by designe with one of his servants, who followed him with horses, he set her on horse-back, and mounting himselfe, kept not any longer the way towards *Mœotis*, but turning aside to the Mediterranean, and leaving the *Mitræan* mountaines on his right hand, appeasing the young Lady the best hee could, in three dayes passage through the *Machlyans*, he arrived in *Scythia*: where his horse no sooner finish't his course, but after a short stand expired. But *Macentes* delivering *Mazæa* to *Arsacomas*, Receive, said he, from mee my promise; and when the other much astonisht at the unhop't for spectacle prepared to thanke him: Forbeare, said *Macentes*, to make me any other then your selfe, For to acknowledge your selfe obliged to mee for what I have done, is as if my left hand should give thankes to the right, for curing it wounded, and affording it friendly attendance. Twere, then, most ridiculous in us, if after a long conjunction, wee, who as farre as 'tis possible became one, should put great values upon any thing adventurously atchieved by a part for the whole. Since being but a part, the good wrought for the whole, was wrought for the part too. Thus said *Macentes* to *Arsacomas*, preparing to give him thankes. But when *Adyrmachus* heard of the plot, he broke off his journey intended for *Bosphorus*; for there *Eubiotus* was Crowned, called home from *Sarmatia*, where hee sojourn'd, and returning to his Country rais'd a great Army, and through the mountaines made an invasion

upon *Scythia*. Shortly after he was seconded by *Eubiotus*, who led a promiscuous Army of *Greekes*, *Alanes*, and choyce *Sarmatians*, consisting of 20000 of each, which joyned to *Adyrmachus* Troopes, made an Army of ninety Thousand; whereof the third part were Horse Archers: we on the contrary, (I bearing a share in the expedition, to which I with others assembled to the hide contributed an hundred well appointed horsemen) having gather'd a body, little lesse then thirty thousand, with our Cavalry attended their assault, having *Arsacomas* for our Generall. As they made their approach, we march't Counter, placeing our forces of Horse in front. After a long uncertaine battle, we were put to the worst, and our Squadrons routed; And at last the *Scythians* being divided into two bodies, one part fled, as if apparently vanquish't, but in a kind of retreat, so as the *Alanes* durst not pursue them farre, but incircling the other part which was the weaker, with help of the *Machlyans*, made great slaughter with their showres of Darts, and Arrowes: so that our men thus besieged were very much distressed, and many of them threw away their Armes; in which number by chance were *Lonchates*, and *Macentes*; who more forward then others to put themselves upon dangers, were both wounded, *Lonchates* with a poyson'd dart which burnt his thigh, *Macentes* with a stroke of a Battle axe on the head, and a halberd on the shoulder, which when *Arsacomas* understood, who was then with us in the other part of the Army, holding it dishonourable not to relieve his friends, putting spurres to his horse, with loud cryes and his sword drawne he broke through the enemy, nor could the *Machlyans* resist his fury, but gave him passage. He having brought off his friends, and given new courage to the rest, rusht upon *Adyrmachus*, and striking him on the neck with his whineyard, cleft him downe to the girdle, upon vvhose fall the vvhole Army of the *Machlyans* vvere disorder'd, and soone after the *Alanes*, and

after

after all the *Grecians*. So that by an after Battle wee conquer'd, and purſued them with a great ſlaughter, to which onely the night gave a period: next day came Embaſſadours from the enemy with petitions of League. The *Boſphorans* covenanted to pay double Tribute, the *Machlyans* promiſed to give Hoſtages; the *Alanes* in diſcharge of that invaſion undertooke to ſubdue the *Syndians* ancient enemies to our State. To theſe Articles wee agreed, led chiefly by the conſents of *Arſacomas*, and *Lonchates*, who ſway'd the reſt, and a peace was concluded. Theſe, *Mneſippus*, are the exployts of *Scythians* for their friends.

Mneſipp. They are very Tragicall, *Toxaris*, and ſound like *Romances*; your Sagar, therefore, and wind by which you ſwore muſt grant eaſie pardons, and not blame him much that ſhall not believe you.

Toxaris. Take heed, generous Sir, your envy cauſe not your infidelity: yet ſhall not your hardneſſe of faith divert mee from reporting the like enterprizes perform'd by other *Scythians* of my knowledge.

Mneſipp. Be not tedious, then, I beſeech you, excellent Sir, nor let your diſcourſe be Errantry, or ſometimes wander up and downe *Scythia*, and *Machlyna*, then paſſe over into *Boſphorus*, at laſt returne home to the vexation of my ſilence.

Toxaris. You ſhall be obeyed in your Impoſitions and I will be briefe, leſt your attention ſhould tire in following my Digreſſions. Heare then what a friend of mine call'd *Siſinnes* did for mee. When I tooke my voyage for *Athens*, out of my deſire to the *Greeke* education, I ſtroke in at *Amaſtris*, a Towne of *Pontus*, lying juſt in paſſage to thoſe who ſaile from *Scythia*, and not farre diſtant from *Caramòe*. *Siſinnes* bore mee company, my friend of a child. Here wee ſaw certaine Merchandizes brought into the Haven, which carrying aſhore we bought, not ſuſpecting any miſchance. In the mean time, ſome theeves broke open our trunkes, and ſtole all we had, and left us not enough

enough to ſupply us for that day. At our returne from our Lodging, underſtanding what had happened, we thought it not fit to queſtion the neighbours being many, or our Hoſte, out of our feare to be taken for Braggarts, if wee ſhould have complain'd that foure hundred Daricks, diverſe ſuits of rich apparell, and hangings, and whatſoever elſe we had, had beene ſtolne from us. Wee conſulted, therefore, what men thus impoveriſht were to doe in a ſtrange place: my reſolution was to kill my ſelfe, by falling on my ſword, before I was caſt upon baſe wayes of reliefe, either by thirſt or famine. But *Siſinnes* by his better counſels diverted mee from ſuch a fact: And ſaid hee had found a way to ſuſtaine us. That day his gaines for carrying wood from the wharfe ſupplyed us with victuals. Next morning, as he walkt in the market place, hee ſaw (as he tells the ſtory) a gallant ſhow of ſtout young Gentlemen, who man by man were choſen for a prize ſet, to enter combate the third day following. Having well inſtructed himſelfe in the conditions, hee came to mee, and ſaid, *Toxaris*, hereafter call not your ſelfe poore, for three dayes hence I will enrich you. Wee paſſing the time in miſerable reliefes, at the day of the ſhow came thither as ſpectators. Inviting mee abroad he carried me to the Theater, as to ſome delightfull ſpectacle of the *Gracians*. Having ſeated our ſelves, we ſaw firſt ſome wild beaſts peirced with javelins, and hunted with dogges; others let looſe upon certaine men bound, whom wee gueſſed to be malefactors. When the combatants entred, the cryer produced a young man of vaſt ſize, ſaying, if any man will enter duell with this Champion, let him ſtand forth, and as the reward of the fight he ſhall receive ten thouſand Drachmes. *Siſinnes* preſently riſing up, leapt out, undertooke the combate, and required armes; and receiving the mony deliver'd it into my hands; ſaying, If I overcome, *Toxaris*, when we depart this ſhall be our *viaticum*. If I be ſlaine, bury mee, and returne to *Scythia*. The words

words drew ſighs from wee, whilſt hee taking the Armour, put it all on but the helmet, and fought bare headed. In the firſt encounter he was wounded with a reverſt blow in the hamme; at which much blood iſſued, which halfe ſlew mee with feare; but hee ſtoutly obſerving his adverſaries aſſaults, ran him through the breſt, whereupon hee fell preſently at his feet. And hee faint with his wound was forced to ſit downe upon his conqueſt; ſo neere was he expiration. I running to him, raiſ'd him, and gave him heart. And after hee was declared victor, tooke him upon my backe, and carried him home: where he lay a while under cure, but is now recover'd, and lives in *Scythia*, marryed to my ſiſter, onely he is ſtill lame of his wound. This, *Mneſippus*, was not done among the *Machlyans*, or in *Alania*, which might give you colours for your diſtruſt. But the *Amaſtrians* have yet in freſh memory *Siſinnes* combate. I will conclude my firſt narration with the ſtory of *Abauchas*. This *Abauchas* arrived at the Citty of the *Boryſthenians*, and brought with him his wife, whom hee exceedingly loved, and two children, one a ſucking boy, the other a girle, of the age of ſeven yeares. He had beſides in his company a friend, one *Gyndanes*, who lay ſick of a wound received by the way from certaine theeves which aſſaulted them. By whom in the skirmiſh he was hurt in the thigh, and diſabled from ſtanding by the paine. One night as they lodged in an upper chamber, and were all aſleepe, a great fire happen'd, which ſhut them in, and ſurrounded the houſe. At which *Abauchas* awaking, left his children crying, and thruſting away his wife, who cleaved to him, and bidding her ſave her ſelfe, taking his friend upon his ſhoulders, he carryed him downe, and broke with him through the flame untoucht. His wife bearing the little infant followed, and bid her daughter follovv her, but halfe burnt ſhe vvas conſtrained to caſt the child from her armes, and yet hardly ſo eſcap't the flame; her daughter alſo

which closely follow'd was almost smother'd. Afterwards, when one objected to *Abauchas*, that he betray'd his wife, and children, and saved *Gyndanes*, 'Twill not be hard for mee, said hee, to beget more children; besides 'tis doubtfull how they will prove: but it must be a long time before I can find such another friend as *Gyndanes*; of whole affection I had so many tryalls. I have sayd, *Mnesippus*, and have reported five examples of many. 'Tis now time to pronounce whether I be to loose my right hand, or you your tongue; who shall be Judge?

Mnesipp. That wee did not agree upon. But Ile tell you what we will doe; since we have all this while shot without a marke; let us upon a new agreement choose a Moderator, and report before him other examples of friendship: and as the conquest is decided, let either my tongue, or your hand be cutt off; or if such decision be too savage, since you seem to be an admirer of friendship; and since I hold nothing more excellent, or desirable to men, why should not wee two combind betweene our selves, hereafter become friends, and for ever enterchange affections, being both conquerours, and both receiving the highest reward, instead of one tongue and one hand, two apiece, foure eyes also, & foure feet, & in a word, all things double? For two or three friends joyn'd become the *Geryon* described by writers to be a man vvith sixe hands, and three heads. But I suppose them three men vvho did all things in common as it becomes friends.

Toxaras. You say vvell, be it so then.

Mnesippus. To confirme our friendship, then, vve need not use a svvord, *Toxaris*, or blood. Our present discourse, and sympathy is much more povverfull then your Cuppe: since such friendships require affection not necessity for their ground.

Toxaris. 'Tis true. Be vve then mutually friends, and hostes, you to mee here in *Greece*, I to you vvhensoever you come into *Scythia*.

Mnesipp.

Mneſipp: Aſſure your ſelfe, I would take a much longer voyage to gaine ſuch a friend, as you, *Toxaris*, by your diſcourſe have ſhowne your ſelfe.

Anacharſis, or a Diſcourſe of Exerciſes.

The Speakers Anacharſis *and* Solon.

Anarcharſis. WHat Cuſtome is this among you, *Solon?* ſome of your young men mutually cloſing, trip up one anothers heeles; others take their companion by the Throat, and toſſe him; others tumble, and rowle themſelves in the mire like ſwine. But firſt I obſerved that unclothing themſelves they ſhave and annoint one another very peaceably; and preſently, I know not upon what quarrell, they fall to puſhing, and to daſh foreheads like rammes. Looke, yonder one having lift his fellow up by the thighs, hurles him to the ground, and falling on him, ſuffers him not to riſe, but drawes him into a puddle, and ſcrewing his legges up to his belly, and infolding his neck with his arme almoſt ſtifles him; another beats him on the backe; requeſting him, I ſuppoſe, not to be chok't; nor care they to looſe their oyle, or to be ſullied; but bemiring, bedaubing, and putting themſelves into a great ſweat, make mee ſport, like ſo many Eeles ſlipping away betweene the holders fingers. In like manner, others here in the Court yard, rowle not themſelves in puddle, but in the deep ſand, and tumble together into a pit, where like ſo many cocks they beduſt one another, to hinder diſ-imbracements, I ſuppoſe, &to avoyd ſlipperyneſſe; and by drying his body, to ſtrengthen his hold on his adverſary. Others, keeping poſture, and duſted all over, beat and kick one another. See how

yonder poore wretch ſprinkled with ſand bleeds with a blow on the face, and is ready to ſpit out his teeth; nor doth their Captaine (for ſo I gueſſe him by his purple) offer to part them, or compoſe the quarrell, but rather provokes them, and praiſes the ſtriker: others, farre off, with much ſpeed ſeeme to runne races, yet keepe the ſame place, and kicke up their heeles into the ayre. I would, therefore, know to what end they doe thus. For to mee theſe agitations ſeeme plaine madneſſe; nor ſhall any man eaſily perſwade mee that they, who do thus, are not diſtracted.

Solon. 'Tis like enough, *Anacharſis*, that theſe exerciſes carry ſuch appearances to you, being ſtrange, and different from your *Scythian* cuſtomes, and formes of exerciſes; which to a *Græcian* ſpectator, would ſeeme as forraigne, and ſtrange. But cenſure fairely, I pray, Theſe are not exerciſes of diſtraction; nor doe they beat, or rowle in the mire, or beſprinkle one another with duſt out of quarrell, but out of a delightfull neceſſity, to encreaſe the ſtrength, and vigour of their bodies: nor doubt I but, when you have ſtay'd a while in *Greece*, you will be one of thoſe who tumble in the mire, and ſand, and will take both pleaſure and profit in the exerciſe..

Anacharſis. The Gods forbid, *Solon*, I bequeath ſuch Recreations of profit to you. Should one of you offer mee ſuch affronts, he ſhould feele I wore not a ſword in vaine. But pray tell mee, what doe you call theſe kind of Horſe-playes? what name may wee give to theſe paſtimes?

Solon. That ſpace yonder, *Anarcharſis*, is call'd the Schoole of Exerciſe, and dedicated to *Apollo Lycius*: whoſe ſtatue you ſee leaning to a pillar, holding a bow in the left hand, and ſuſtaining his head with the right, as taking his reſt after a long wearineſſe. Theſe exerciſes, which you ſee performed in the mire, wee call wreſtling, as alſo thoſe in the ſand. Thoſe that you ſee thruſt, and beate

beate one another are called Hurlers: we have many other kinds of exerciſe, as Cuffing, Quoites, and Jumping; wherein wee propoſe games. In any of which the conquerer is held the moſt Generous, and carryes away the prize.

Anacharſis. And what are your prizes?

Solon. In the *Olympicke* games, wee give a Crowne of wild Olive; in the *Iſthmian* of Pine; in the *Nemean* of Parſely; in the *Pythian*, the Prieſts of the God give Apples; wee *Athenians* give Oyle of Olive. Why do you ſmile *Anacharſis*, are theſe Trifles thinke you?

Anacharſis. Noe, you have reckon'd up rewards, *Solon*, very honourable, and worthy both of their propoſers for their magnificence, and of the contenders, who ſo earneſtly ſtrive for them. For Apples, then, and Parſlye, they toyle, and endanger themſelves, thruſting and beating one another: nor, though they ſhould long, may they without much contention eate Apples, or be crown'd with Parſlye, or Pine; unleſſe they bedaube their faces with mire, or receive kicks in the belly from their Antagoniſts.

Solon. But wee, good Sir, doe not barely looke upon the meanneſſe of the rewards, which are but ſignes of victory, and markes, whereby to know the Conquerours; who preferre the glory which accompanies them above all things elſe. And, therefore, they who ſeeke Reputation from their dangers, thinke it honourable to be kickt. For fame is not purchaſed without labour; But it behooves him that courts it, to undergoe many difficulties at firſt, and to purſue, and ſweeten his end with ſufferances, and toyles.

Anachar: Call you their end, *Solon*, ſweet, and gainfull, who are crown'd in publique Aſſembly, and extol'd for their victory, who juſt before were pitied for their patience? or can they be happy, who for ſo much danger, are paid with Apples, and Parſly?

Solon. You are ſtill unexperienced in our Cuſtomes: ere long you will change your opinion, when you have beene once at our Games, and there ſee a numberleſſe multitude gather'd, to the ſpectacle, the Theatre fill'd with thouſands, the exercilers ſhouted, and the Conquerour equall'd to the Gods.

Anachar: This makes their caſe the more deplorable, *Solon*, not to ſuffer ſuch indignities before a few, but before ſo many ſpectatours, and witneſſes of their affronts, who pronounce them not happy till they ſee them ſtream with blood, or throttled by their Antagoniſts. And this you call the felicity of their conqueſt. But among us *Scythians*, if any ſtrike a Cittizen, or juſtle him out of the way, or tare his garment, the Elders fine him very deeply, though the injury were offer'd but in the preſence of few, and not in ſuch publique Theatres as *Iſthmus*, and *Olympia*. Nor doe I onely pitty your exerciſers for their ſufferings, but your ſpectators; who, you ſay, being of great quality, reſort from all places to the ſhow. For I cannot but wonder that they ſhould neglect their ſerious affaires, and find leaſure for vanities. Nor can I underſtand how it can be a ſpectacle of pleaſure to them, to ſee men ſtrucke, and beaten, and throvvne downe, and trampled by one another.

Solon. Were this the time, *Anacharſis*, of our *Olympick*, or *Iſtmian*, or *Athenian* Games, the things there done would teach you that our ſtudies of them are not vaine. For no man by my deſcriptions can ſo inſtill the pleaſure of thoſe ſights, as when you your ſelfe making one of the ſpectators, behold mens valour, the goodlineſſe of their perſons, their admirable dexterity, prodigious skill, invincible ſtrength, courage, emulation, unavoidable ſleights, and indefatigable deſire of victory, which I know you would inceſſantly praiſe, ſhout, and clap.

Anarchar: By *Jupiter*, *Solon*, I ſhould inceſſantly flout, and laugh, to ſee your whole Catalogue of vertues, bodily force,

force, ſhape, and courage miſiimploy'd, and ſpent to no end: when neither your Country is endangered, nor your Coaſts invaded, nor your friends injured. For, to mee, thoſe whom you call valiant, appeare the more ridiculous for their vaine ſufferings, afflictions, and defacement of their lineaments, and perſonage with duſt, and tramplings, that their victories may be rewarded with Apples, and Pine-leaves. I cannot, therefore, thinke of ſuch prizes but they are my ſport. But tell mee, have all excerciſers the ſame reward?

Solon. Noe; He onely that conquers.

Anachar: Do the reſt, then, toyle for a doubtfull, uncertaine victory, knowing there can be but one Conquerour; And that the conquered, who are many, endure all thoſe beatings, and wounds to no purpoſe?

Solon. You ſeeme, *Anacharſis*, to know nothing of a well ordered Commonwealth; otherwiſe you would not ſo ſlightly value the beſt cuſtomes. But whenſoever you give your mind to know how the beſt State is to be governed, and how the beſt Cittizens are to be made, you will then praiſe thoſe exerciſes, and emulations ſo much practiſed by us, and will diſcerne the commodities mingled with thoſe ſweats, though they now ſeeme labours in vaine.

Anacharſ. I had no other purpoſe, *Solon*, to my journey from *Scythia* hither, in which I meaſured much Land, beſide the tempeſtuous *Euxine* Sea, but to learne the *Grecian* Lawes, and to inſtruct my ſelfe in your cnſtomes, and ſtudy the beſt forme of Government. Of all the *Athenians*, therefore, and forreiners, I choſe you by your fame for my acquaintance, after I heard you were a giver of Lawes, and an inventer of excellent cuſtomes, and an introducer of uſefull inſtitutions, and faſhioner of a commonwealth. You cannot therefore, more deſire to teach, and to make mee your Scholer, then I ſhall be ready, without eating or drinking, to ſit as long as you are

are able to ſpeake, and greedily attend your Lecture of Lawes and States.

Solon. To give you a juſt account in a briefe narration were not eaſie. You ſhall, therefore, by degrees and ſteps, know what opinions wee hold of the Gods, of our parents, of marryage, and other things; As alſo what wee decree of our young men, and how wee breed them, when they they once begin to know what is beſt; and arrive at ſuch a ſtrength of body as to endure labours. All which I will unfold to you, that you may be inſtructed, why wee ſet them thoſe Games, and compell them to exerciſe their bodies; not meerly for the Games ſake, or the glory of the prize (for few attaine to it) but for a farre more excellent good, which hereby growes to the whole Commonwealth, and to themſelves in particular. For there is a more publique prize, and crowne propoſed to all good Cittizens, not made of Pine, or wild Olive, or Parſly, but which comprehends the common happineſſe of men; namely, the private liberty of every one, and publique of the State; beſides riches, glory, fruition of ſolemne Aſſemblies, ſecurity of friends, and whatſoever Bleſſings elſe men would aske in their prayers of the Gods. All which are woven into the Garland, I ſpoke of, and accompany that prize, to which thoſe exerciſes, and labours lead.

Anachar: Why then, moſt venerable *Solon*, having rewards of ſuch value, did you tell mee of Apples, and Parſly, and boughs of wild Olive, and Pine?

Solon. Even theſe, *Anacharſis*, will not be of ſlight conſideration to you after you underſtand what I am about to ſay. For theſe have the ſame purpoſe, and end, and are but leſſer portions of that ample and happy reward, and Garland I mentioned. But my diſcourſe, hath, I know not how, broke order, to begin with things done in the *Iſthmian*, *Olympick*, and *Nemean* Games, I, therefore, ſince my leiſure and your patience meet; will drawv things

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from their first principles, and lay for my originall that publique reward to which all these exercises aspire.

Anachar. You shall do well, *Solon*, if you use no more digressions by the way; And thereby I shall the easier be perswaded not to laugh any more when I see one stalke Majestically crowned with wild Olive, or Parsly. If you please, therefore, let us withdraw into yonder shade, where wee may sit undisturb'd with the noyse of the exercisers. For (not to dissemble) I am impatient of the scorching Sun-beames striking on my bare head, and left my cap at home, that I might not be the onely man seene among you in a forraine Habit. Besides, now is the time of the yeare that the scorching starre, which you call the Dogge, raignes, and burnes all things, and renders the Ayre sultry and enflamed; The Sun also now at noone, being verticall, casts an insupportable raye on our bodies. So that I wonder, you being an old man, do not, like me swet, nor appeare molested with the heat, nor looke about for some cool place to retire to, but patiently brook the season.

Solon. Those foolish exercises, *Anacharsis*, and frequent tumblings in the mire, and open contentions in the Sands do harden, and fortifie us against the Sunne; nor need we cappes to protect our heads from his beames. But let us withdraw. I expect not you should consent or bind your whole faith to every thing I speake as Law, but when you think I speak amisse presently to contradict, and rectifie my discourse. For in one of those two I will not faile, either to make you of my opinion, if you meet with nothing to be contradicted, or learne from you how erroneously I have beene the author of those customes; For which the whole Citty of *Athens* will give you ample thankes. Nor can you more oblige them then by disciplining, and instilling righter opinions into mee. which I will not conceale, but will presently make them publique, and standing in open Assembly thus bespeake the Citty. I, O yee *Athenians*, have heretofore written

Lawes, which I thought moſt neceſſary for the State; But this ſtranger (pointing at you, *Anacharſis*,) being by Country a *Scythian*, yet a wiſe man, hath otherwiſe inſtructed mee, and taught mee better principles, and inſtitutions. Let him, therefore, be regiſtred your Benefactor, and erect his braſen ſtatue among the perſons moſt of honour in the Citty, neere *Minerva*. Hereupon aſſure your ſelfe, *Anacharſis*, the *Athenians* will not be aſhamed to be taught better rules by a *Barbarian*, and a ſtranger.

Anachar. I heard as much before of you *Athenians*, that you were great ſcoffers: For how ſhould I, being a rude, wandring man, living in a waggon, and travailing from one Country to another, who never inhabited, or till now ſaw a Citty, diſcourſe of policy, or teach men borne and bred in an ancient State; where for ſo many ſucceſſions they have lived under the beſt forme of government? eſpecially you, *Solon*, whoſe ſtudy, they ſay, it hath alwayes beene to lay the beſt foundations of a Commonwealth; and to know under what Lawes it would moſt flouriſh? 'Tis fit, therefore, your Authority, being a Lawgiver, ſhould ſway mee. And, therefore, if I oppoſe you, where you ſeeme not to ſpeake reaſon, it ſhall be that I may be the firmlier inſtructed. See we are now ſheltred in this Arbour from the Sunne; this coole marble alſo offers us a pleaſant, and ſeaſonable ſeat. Begin your diſcourſe then, and ſay, why you breed your children to thoſe hard labours; or how puddles, and exerciſe can make them gallant men; or how duſt, and tumblings in the mire can advance their vertues. This I firſt deſire to know: you ſhall informe mee of other particulars in their place and order. Remember I pray withall in the ſtructure of your narration that you ſpeake to a *Barbarian*; which I tell you, that you may neither involve, nor prolong your diſcourſe. For I ſhall be apt to forget the beginning, if your narration be too much lengthened.

Solon. Your admonition will be timelier, *Anacharſis*, when

when you find mee darke in my expreſſions, or digreſſing from the purpoſe. It ſhall, therefore, be in your power to aske what queſtions by the way, and to cut off what ſuperfluities, you pleaſe. But where I am pertinent, and rove not from the marke, you muſt give mee leave to be copious; and to obſerve the practice of my Country, allow'd of even by the *Areopagus*, where matters of the higheſt nature are decided. For in that Court the Judges being entred, and placed, to determine of murthers, intended wounds, and conflagrations, Liberty is given both for the accuſer, and the accuſed to ſpeake by turnes, either themſelves, or by their Advocates, retain'd to plead for them: who, as long as they ſpeake to the buſineſſe, are heard with ſilence of the Senate. But if any ſhall offer by a preface to render the Judges favourable, or to draw pitty, or powerfulneſſe to his cauſe, (which are the ordinary arts of young Oratours) preſently a Cryer ſtands forth, and enjoynes him ſilence, and ſuffers him not to trifle before the Senate, or to colour the buſineſſe with eloquence, but to preſent it naked to them. So I doe conſtitute you, *Anacharſis*, the *Areopagite* of my preſent diſcourſe; and give you power to heare mee according to the Lawes of my Court; and where you find mee over Rhetoricall to ſilence mee; but where I ſpeake agreeable to the buſineſſe to ſuffer mee to enlarge my ſelfe. For wee hold not Dialogue now in the heat of the Sunne; And therefore let mee not ſeeme tedious, if I prolong my narration, ſince wee are now in the thicke ſhade, and are both vacant.

Anachar: You ſpeake reaſon, *Solon*, and I give you no ſmall thankes, that by this Digreſſion you have taught mee the the paſſages of the Senate; which, truly, are admirable, and ſuch as befit wiſe men, who order their ſuffrages by Juſtice. Proceed, then, and ſince you have made mee one of your *Areopagite* Judges, I will heare you like one.

Solon. First, then, you are briefly to marke how wee define a Citty, and Cittizens. Wee take not a Citty for the buildings, such as are the Walls, Temples, and houses; For these are but, as it were, a constant immoveable body for the receipt, and safety of the Inhabitants. All Authority is seated in the Cittizens; who fill, order, perfect, and preserve the other, as the soule doth every one of us. Vpon these considerations wee extend our cares, as you may observe to the Body of the Citty, which we adorne to the utmost show of magnificence, with elegant structures within, and secured with the strongest Rampires, and Fortifications without. But the chiefest part of our providence is, that the Cittizens may have vertuous minds, and strong bodies: whereby being enabled for government, they may be mutually usefull to themselves in peace, and defend the Citty, and preserve it free, and happy, in warre. Their first education, therefore, wee assigne to their Mothers, Nurses, and Schoolmasters, to breed them to the Liberall Arts. But when they are growne up to understand what vertue is, and when modesty, bashfulnesse, reverence, and desire of the best things is implanted in them, and when their bodies, by patient exercises, are confirmed, and strengthened, and brought to a manly consistency, then wee teach, and propose to them other knowledges of the mind, and exercises of the body; which wee accustome and inure to other labours. For wee thinke it not enough to be borne, as wee are, with bodies, and soules; but are to perfect both with Discipline and sciences: by which naturall endowments being reduced to order, are much advanced, and defects are beautified, and corrected. Wee take our patternes from husbandmen, who when their plants are low and tender, cover, and digge about them, to protect them from the winde; But when they are well growne, they cut off the superfluous boughs, and exposing them to be tost, and shaken by the winds, render them the more fruitfull.

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The first elements of our childrens education are, musicke, Arithmeticke, how to forme letters, and exactly to pronounce them. Afterwards, we repeat to them the sayings of wise men, ancient exployts, and usefull discourses made illustrious by verse, that they may the better be remembred. They hearing the deeds, and memorable Atchievements of famous men, are insensibly inflamed, and provoked to an imitation, that they may be celebrated, and admired by posterity. Of which nature are many things deliver'd by our *Hesiod*, and *Homer*. When they are ripe for government, and are ready to be call'd to the handling of publique Affaires---- but this is besides the purpose. For I intended not at first to show how wee manured their minds, but why wee thus imployed, and exercised their bodyes. I doe, therefore, enjoyne my selfe silence, without the reprehension of a cryer, or such an *Areopagite* as you, who out of modesty, I believe, have all this while heard mee trifle beside the purpose.

Anacharsi: Tell mee, *Solon*, why your *Areopagus* doth not punish those who omit things materiall, and passe them by in silence?

Solon. Pray make mee understand why you aske this Question.

Anacharsi: Because you passe over the best things, and which I most desire to heare, Namely the exercises of the soule, and proceed to the lesse necessary labours and exercises of the body.

Solon. Herein I am constant to my first purpose; For should I suffer my discourse to wander from the scope, I should confound your memory by my digressions: yet I will give you as briefe a draught as I can of those also. For an exact description of them, would require a particular discourse. First, then, wee lay in our childrens minds excellent sentences; Afterwards wee teach them the Common Lawes, which in capitall Letters are openly hung up to be read; commanding what is to be done,

and what to be avoided; That the company of good men is to be uſed, from whom they may learn to ſpeak what is fit; to obſerve juſtice in an equality of Converſation; not to covet things diſhoneſt, but to deſire honeſt; and not to offer injuries. Now theſe men are with us ſtiled *Sophiſts*, and *Philoſophers*: we bring them, alſo, into the Theater, where wee publikely teach them by the virtues and vices of former ages preſented in Comœdies, and Tragœdies, which they are to ſhunne, which to embrace; we give liberty, alſo, to our Comick Poets to perſonate, and inveigh againſt thoſe Citizens, whoſe lives are infamous, and diſgracefull to the Commonwealth; whereupon ſome grow reformed by Libells, and forſake their faults which would hereby fall under the reprehenſion of the vulgar.

Anachars: I underſtand you, *Solon*; your Tragœdians, and Comœdians were thoſe who wore Socks, and Buſkins, and were changeably apparell'd, and adorn'd with golden fillets, having on their faces ridiculous, wide gaping vizards; under which they ſpeak big, and ſtalke, I know not how, unknown in their Buskins. At which time, if I erre not, you celebrated your feaſts of *Bacchus*. Your Comœdians were not ſo exalted, were lower ſhod, and ſpake in a leſſer tone, and more like men; only their vizards were more ridiculous, and rays'd the generall Laughter of the Theater. But thoſe Buskin'd Actors were heard with a generall ſadneſſe, out of pitty, I ſuppoſe, to the vveights, and Cloggs of their feet.

Solon. 'Twas not pitty to them, Sir; but the Poet, perhaps, repreſented ſome ancient, calamitous ſtory, which caſt into Tragicall language, and action, moved the Teares of the ſpectators, and hearers. 'Tis likely, alſo, you ſaw Fidlers, and Singers placed together in a Ring; neither are their voices, and cornets, void of profitable uſe; but by ſuch and the like incitements, we whet, and ſharpen, and better our ſoules. As for our bodies,

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which you next desire to hear, we thus discipline them, when they are once compact, and past their tenderness; First, by going naked sometimes we expose them to the Ayre, and so acquaint them with all seasons, as neither to dissolve with heat, or shrink with cold. Next, we annoynt and supple them with oyle, to make them the more active and pliant. For 'twere unreasonable that dead hides, and Leather softned by Oyle, and tanned, should be lesse capable of ruptures, and last longer, and that we should think such Oyntments lost upon animated bodies. Next, we invent exercises of severall kinds, to which we assigne severall Teachers; one for Fencing, another for Wrastling. That, being accustomed to such exercises, we may both know how to defend our selves from blowes, and not shunne wounds through Cowardlinesse. Two great advantages do hence arise; our young men, by not sparing their bodies are made valiant against dangers; and possesse a firme consistency of health, and strength. For those that wrastle, do thereby learn to fall safely, and to rise nimbly, to cast off, imbrace, tosse, strangle, and lift their adversary aloft. These, then, are not exercises to be neglected, whose chiefe and great end, which they infallibly attain, is, that bodies thus exercised gain higher patiences, and vigour. Their next end, not inferiour to the other, is, that hereby our young men may be experienced against the necessities, and Accidents of Warre. For 'tis clear, that a souldier by his skill in wrastling, will more easily overthrow his enemy, or being overthrown rise again himself. All these personated combates, then, we referre to that greater of the Warre; out of our opinion, that men thus practiced are fittest for Armes, whose naked bodies we have first by Oyntments, and labours, confirmed, and fortified, and thereby made agile, and dextrous, and offensive to their encounterers. For you may easily imagine what those men would do in Armour, who can naked

naked ſtrike a terrour into the enemy; when they ſee bodies neither overburden'd with white unſupportable fleſh; nor pine'd with leaneſſe, and paleneſſe; like the bodies of Women, which withering in the ſhade, tremble, and flow with ſweat, and pant under a helmet; eſpecially if the Sunne, as now it doth, ſhine hot at Noone. For what ſervice can they be fit, who are impatient of thirſt, and duſt, and faint at the ſight of bloud, and expire before they come within ſhot, or encounter of the enemy? Whereas our men, dying their naturall redneſſe by the Sunne into a brown, ſhow manly countenances, great Heights of ſpirit, and flames of valour. Being by the goodneſſe of their compoſition, neither too groſſe, nor too thinne, nor overclogged with weight, but wrought into a meaſure by their ſweats, by which they evaporate the uſeleſſe ſuperfluities of their fleſh, and retaine only that which gives ſtrength and vigour, without mixture of defects. For the like effects which winnowers have upon Corne, have thoſe exerciſes on our bodies; they blow away the Chaffe, and husks, from which they ſeparate the pure graines, and gather them into heapes. Hence comes it, that we are ſo ſound, and ſo able to endure long Labours; Or that one thus bred, is ſo hardly provok't to ſweat, and ſo rarely caſt into a Diſtemper: As if one ſhould ſet fire to Wheat, Straw, and Stubble, (for I return to my former compariſon) I ſuppoſe the Stubble would preſently be conſumed, but the Corne would by degrees, without any great pyramids of flame, not at one blaze, but by inſenſible clouds of ſmoke after ſometime be it ſelfe burnt; ſo neither diſeaſes, nor wearineſſe invading a body thus exerciſed will eaſily infeeble, or overcome it; Being ſo well prepared within, and ſo impregnably fortifyed againſt them without, as to withſtand their entrance and to encounter heats and colds without dammage of the perſon. For by thoſe laborious

Laborious exerciſes, much heat being taken in, and of a long time provided, and laid up, as it were, for neceſſary uſe, it adminiſters ſudden ſupplies, and renders the body indefatigable. For theſe prælabours, and Toyles, do not deſtroy the courage, but encreaſe, and enlarge it by provocation; we breed our young men to races alſo, and enable them by cuſtome to hold out in long courſes, and by their ſpeed, and activity in ſhort. Nor do we allow them to runne on firme, equall ground, but in deep ſand, where they can neither fix, nor faſten their feet, but are ready to ſlippe at every ſtride. We teach them, alſo, if need be, to leap Trenches, and other places of hinderance; which they practiſe to do with leaden weights in their hands. Sometimes, alſo, they ſtrive who ſhall hurle a Spear fartheſt. You have ſeen, alſo, another brazen weight in the place of exerciſe, round, and made in the figure of a little ſhield, having neither handle, nor ſtring; which you poyſed as it lay in the mid'ſt, and it felt maſſy, and hardly to be taken hold of by reaſon of the ſmoothneſſe. This they ſometimes fling aloft into the Ayre; ſometimes ſtraight forward, ſtriving who ſhall hurle fartheſt, and outthrow the reſt: which kind of exerciſe doth much ſtrengthen their ſhoulders, and beget a vigorous ſpring in their Armes. Hear now, venerable Sir, why they exerciſe in the mire, and ſand, which to you, at firſt, ſeemed ridiculous. The firſt reaſon is, that they may not be thrown on the hard pavement, but may fall ſoftly without hurt; The next reaſon is, becauſe their ſlipperineſſe by their ſweating in the mire is much increaſed, which you compared to Eeles; but 'tis no matter of contempt, or laughter: For hereby their ſtrength and vigour is not a little perfected, when thus beſmeared they are forced to take ſtronger hold of one another to hinder eſcapes: For you muſt not think it eaſy to hold faſt one bemired, ſweating, ſleekt with oyle, and ſtrugling to ſlip from your fingers.

All which ſlights do much conduce to warre; whither a wounded friend be without impediment to be fetcht off, or an enemy taken priſoner to be borne away. Upon theſe conſiderations, we exceedingly exerciſe them, to the moſt difficult labours, that they may the more dextrouſly undergoe the eaſier. We practice them in the duſt for a contrary reaſon, that they may not ſlip from their entwinings. For being inured in the puddle to graſp their adverſary, for all his ſleekneſſe, they learn to ſlippe out of his hands themſelves when they ſeem caught: Now duſt ſprinkled on diſtilling bodies, drinks up the ſweat, and much enables them not to tire. 'Tis a kind of cruſt to them too, and protects them from the wind ſtriking on their tender, and naked fleſh. Beſides, it ſcoures off the filth, and makes the man much cleanlier. Should I, then, bring in preſence together one of the delicate pale men, who alwaies live in the ſhade, and one of thoſe, whomſoever you ſhall chooſe, exerciſed in the *Lyceum*, and waſht from his Duſt, and mire, I would ask to which you would chooſe to be like. I know you would preſently at firſt ſight, though unacquainted with the education of either, chooſe to be ſtrong, and ſolide, then to be of a broken, and melting conſtitution, and pale with the poverty, and retirement of your bloud to the inward parts. Theſe are the exerciſes, *Anacharſis*, to which we breed our young men; whereby, we think, we enable them to defend their countrey, to ſecure us in our liberty, and vanquiſh our invaders, and make us terrible to our neighbours; who for the moſt part are ſubject to us, and pay us tribute. In times of peace our uſe of them is no leſſe excellent, between whom ſpring no baſe æmulations. Nor have they leiſure to be injurious, but ſpend their whole time, and imployment in theſe exerciſes. Now (as I ſaid before) The common good, and higheſt felicity of a ſtate conſiſts in the beſt preparation of youth, both for Peace, and Warre, which

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is only to be effected by Studies of this excellent Nature.

Anacharſis. So then *Solon*, when you are invaded, you meet your enemies in your Oyntments, and duſt, and encounter their Armour with your hands, and fiſts; who in the mean time ſtruck with terrour fly from you, fearing, leaſt if they ſhould gape, you ſhould caſt ſand into their mouth; or coming behind them ſhould trippe up their heeles, or twine their legges about their middle, and your Arme about their neck and ſtifle them? And though they ſhoot Arrowes and hurle Darts at you, yet you, like ſo many Statues are impenetrable; being tainn'd in the ſunne, and ſtored with ſo much bloud. For you are not men of ſtraw, or ſtubble, to yield at the firſt onſet; but are hardly brought to looſe bloud, though pierced with deep and mortall wounds. For ſo you ſaid, if I miſtake not your reſemblance. Or, perhaps, when you goe out to battle, you Arme your ſelves like Comedians, and Tragedians, and put on gaping vizards, that you may appear terrible, and like ſo many Goblins to your enemies; and wear high buskins, which, if you have occaſion to flie, are light; And if you purſue your foes, are unavoidable, bringing you ſo faſt upon them. But conſider, I pray, whither theſe fine ſlights, and devices, be not frivolous, and childiſh, and the exerciſes only of young men, void of better imployment, and given to ſloth. For if your ayme be to be free, and happy, you ſhould preſcribe true, and reall exerciſes, and ſuch as are practiſed in Warre. Where the Combate is not in jeſt between Companions, but againſt enemies; with whom they are to fight, with danger exerciſing their valour. Laying aſide your duſt, and your oyle, therefore, teach your young men the uſe of their Bow, and Pike; nor accuſtome them to ſlight darts, which are carried away by the wind; but to maſſy ſpeares, which ſing and whiſtle in their diſcharge; To ſtones alſo which fill their hands.

Let them wear alſo a Sagar on their ſide, a ſhield in their left hand, a Breſt-plate alſo, and Helmet. For as you now are, you appear to me ſaved by the favour of ſome God, who have not all this while periſht by the incurſion of any ſlight invaders. For put the caſe, I unſheathing this ſhort Sword, which I wear at my girdle, ſhould ſingly ſet upon all your young men; doubtleſſe I ſhould raiſe a generall ſhriek, and take the School, or put them to flight, none daring to look back upon my weapon, but ſtanding behind ſtatues, and hiding themſelves behind pillars, they would by their teares, and affrightments be the Argument of my laughter. Then ſhould you ſee their bodies no longer red, as now they are, but they would preſently wax pale, and diſcoloured with fear; For a long peace hath ſo ſoften'd you, that you cannot reſolutely endure the ſight of one plume in an enemies Creſt.

Solon. The *Thracians, Anacharſis,* Who under the conduct of *Eumolphus* took Armes againſt us, ſpoke not thus, nor your *Amazones*, who having *Hippolyta* for their Generall, made an expedition againſt our Citty. Nor others, who have had trials of us in Warre. For we do not ſo make our young men exerciſe naked, as to expoſe them to dangers unarmed; But when they grow perfect, they afterwards practice in Armour, which by theſe preparations, they much more eaſily mannage.

Anacharſ. And where is your School where you thus exerciſe in Armour? I have ſurvey'd your whole Citty and cannot diſcover it.

Solon. When you have converſt longer among us, *Anacharſis*, you will ſee every houſe furniſht with Armour, which in times of neceſſity we uſe; Creſts alſo, and Capariſons, and Horſes, and Horſemen, to the fourth part of the Cittizens. To bare Armes, or wear a Sword in time of peace, we hold ſuperfluous, and puniſh thoſe who needleſly carry a Weapon, or appear armed in publique:

lique: which in you is pardonable, who ſpend your whole lives in armes. For dwelling in places unfortified, you cannot but lie open to incurſions, and create many Warres; nor are you certain, but that ſome neighbours may ſlay you, as you ſleep in your Waggons. Beſides, your mutuall Diſtruſts, and aſſociation together without any common bonds of Law, or Government, makes it neceſſary for you alwaies, to have your Sword in readineſſe to prevent injuries.

Anacharſ. Without cauſe, then, *Solon*, to wear a Sword, you hold it ſuperfluous; and do favour your Armes, leaſt with frequent uſe, they ſhould be worne out: you lay them up, therefore, in your Armories, and bring them forth only upon occaſion. But in the mean time, without any imminent danger you commit the bodies of your young men to mutuall beatings; who weaken themſelves by ſweat, not forced by neceſſity, but vainly ſpend their courage in the mire and duſt.

Solon. You ſeem, *Anacharſis*, to have the ſame opinion of courage, as you have of wine, or water, or ſome ſuch liquid thing, which makes you imagine, that by frequent exerciſes, it will inſenſibly leak away, as through ſome broken veſſell, and leave the body empty, and dry, having no ſpring within to repleniſh it. But herein you are miſtaken. For the more courage is drawn forth by Labours, the more it overflowes. Like the fable which you have heard of *Hydra*: who having one head cut off, was preſently ſupplyed with two. 'Tis true, a body originally unpracticed, and feeble, and wanting ſufficient naturall matter, is preſently tyred, and conſumed by exerciſe, as we ſee in fire, and Tapers; with the ſame breath you kindle the one, and in an inſtant blow it into a greater flame; but extinguiſh the other, not having competent ſtrength of matter to encounter your blaſt, or a ſtrong root to ſuſtaine it ſelf.

Anacharſis.

Anacharsis. I do not well understand you, *Solon*; your Similitude is too subtle for me, and requires an exact consideration, and a sharpe sighted mind to conceive you. But pray tell me, why in your Olympick, Isthmian, Pythian, and other Games, where, you say, there is such confluence of Spectators to behold your young exercisers, do you not make them contend in Armour; but producing them naked, expose them to kickes, and beatings, and then reward the Conquerors with Apples, and Olive boughes? I would faine know the reason of your Custome.

Solon. We think, *Anacharsis*, we hereby more inflame, and animate them to such exercises, when they see the vanquishers honoured, and shouted in a Ring of Græcians; And therefore, they who thus contend naked, are provident of their bodily habit, and blush not to strip themselves; but every one strives to make himselfe most worthy of victory. Nor are they, as I said before, small rewards to be cried up by the Spectators, and held the most honourable, to be pointed at by passengers, and voiced the most valiant among equalls. Many of the beholders, therefore, whose age is not past exercise, depart not a little enamour'd with their vertue, and Labours. Should any man, then, banish the thirst of Glory from common life, what mark should we have to our desires, or who would covet to performe any high Action? From hence you may conjecture how they would behave themelves in Warre, armed for the defence of their Countrey, Children, Wives, and Temples, who naked for a wreath of wild Olive, or Apples, are enflamed with such a serious desire of victory. How would you be affected, should you see our Quayle, and Cockfightings, and our solemne studies of them? perhaps, you would laugh; especially if you knew that our Customs were built upon a Law, which commands all of decile Age to be present; and to behold the Fowles contend

to

to their utmoſt rigour. But 'tis no argument for Laughter. For hereby an inſenſible contempt of Dangers ſteales into their ſoules, who mean not to appear more degenerous, or cowardly, then Cocks. And are hence taught, not to yield to wounds, wearineſſe, or other difficulties whatſoever. Now to make the like trialls of them in Armes, and to behold their mutuall ſlaughters, were ſavage, and inhumane. 'Twere great improvidence alſo to deſtroy thoſe valiant men, whoſe courages would be better imployed againſt an enemy. Becauſe, then, you reſolve, *Anacharſis*, to ſee other parts of Greece, pray remember when you arrive at *Lacedæmon*, that you laugh not at them alſo; nor think them vainly buſied, when met together in the Theater at Ball you ſee them ſtrike one another: or aſſembled in a place ſurrounded with water, and divided into Battalions, naked, as they are, they make a formall Warre upon one another, till one ſide, namely the *Lycurgians*, drive the other, namely the *Herculeans* out of the Iſland, or force them backward into the mote, whereupon followes peace, and no man is afterwards ſtruck; eſpecially when you ſee them whipt at an Altar, and ſtreaming with bloud, their Fathers and Mothers ſtanding by, not at all moved with the Spectacle, but threatning them if they ſhrink under their ſtripes, and intreating them to hold out to their utmoſt patience, and to take courage from their ſufferings. Hence many die under the ſcourge, diſdaining to faint in the preſence of their familiars, as long as they have life, or to favour their bodies. To whoſe honours you ſhall ſee ſtatues publickly erected by the *Spartans*. When, therefore, you ſee this done; think them not madde, or that they thus diſcipline their Children without juſt cauſe, becauſe no Tyrant is feared, or enemy neer. For *Lycurgus* their founder will give you very good reaſons, why he inſtituted ſuch cruell cuſtomes, being neither enemy, nor carried by his hatred, to the unprofitable deſtruction of the youth of

of the ſtate, but deſirous to render theſe, who were to defend their Country, ſtout, and of courage above their ſufferings. Or ſuppoſe *Lycurgus* ſhould ſay nothing, yet you your ſelfe know well, that none ſuch taken in warre, did amidſt the tortures of the enemy, ever diſcover any ſecret of the *Spartanes*; But ſmiled when they were racke, and ſtrived with their Tormentors who ſhould be firſt tired.

Anacharſis. Was *Lycurgus* himſelfe, *Solon*, in his young daies bred to the Whippe? Or without trialls of his own was he only the author of the Diſcipline?

Solon. He was very old before he wrote his Lawes, and came thither from Creet: where he had ſojourned a while, becauſe he heard they had the beſt Lawes, having *Minos* the Sonne of *Jupiter* for their Lawgiver.

Anacharſ. Why, then, *Solon*, do not you imitate *Lycurgus*, and whippe your Children? An education wiſe, and worthy of you.

Solon. Becauſe we hold our own native exerciſes ſufficient; and think forrain imitation below us.

Anacharſ. Or rather becauſe you underſtand, I ſuppoſe, how ridiculous 'tis to be whipt naked, and to ſupplicate with erected hands; without profit either to him that is vvhipt, or to the ſtate. If I come to *Sparta*, therefore, at a time vvhen they diſcipline, they cannot but forthvvith publiquely ſtone me; for I ſhall laugh to ſee them ſcourged like Theeves, Pilferers, or ſuch like malefactors. For clearly a Citty accuſtomed to ſuch ridiculous ſufferings, in my Judgment ſhould be purged with *Helleboro*.

Solon. Think not, generous Sir, being alone Orator, and ſolitary, and no repliers preſent, you have vanquiſht: you will meet thoſe at *Sparta* who will give probable ſatisfaction. Since, then, I have made you a juſt report of our Cuſtomes, which you have entertained with no great approbation; Let me not ſeem unreaſonable if I requeſt

requeſt a brief report from you, how you *Scythians* do breed your children, and by what exerciſes you make them ſtout and valiant.

Anacharſis. 'Tis but Juſtice, *Solon.* I will, therefore make you a narration of our *Scythian* Cuſtomes; not ſo glorious perhaps, or gratefull to you as your own: for we are not ſo valiant as to ſtrike one another on the cheek; yet ſuch as they are you ſhall hear. Till to morrow, then, if you think fit, let us break off our Diſcourſe; that in private I may the better recollect what you have ſaid, and furniſh my memory with what I am to ſay. Here, then, put we a period to this conference, and depart; For the evening cometh on.

A Diſcourſe of ſorrowing for the Dead.

'TIs worthy the Obſervation, what many, in their ſorrow do, and ſay; and what is ſaid by thoſe that comfort them; how they account ſome accidents intollerable, both to thoſe that mourn, and to thoſe that are mourned. When (by *Pluto* and *Proſerpina*) they not at all underſtand, whither they be evill, and deplorable, or gratefull, and deſireable to the ſufferers; but make faſhion and cuſtome, the rule of their grief. For when any body dies, this is their manner. But firſt, I will tell you what opinions they hold of Death. Whereby it ſhall appear upon what grounds they are thus ſuperfluous. The greater part of people, whom the wiſe call *Idiots*, building their faith upon *Homer*, *Heſiod*, and other Fablers, and making their Poetry their Law, imagine a certain deep place, or hell under ground, large, ſpacious, darke, and ſunleſſe; yet ſo lightſome in appearance, as to repreſent to them every thing there. In this vault (as one of them

told me the ſtory) raignes *Jupiters* brother, call'd *Pluto*; honour'd with that ſtile from the ſtore of Ghoſts where-with he is enricht; whoſe forme of Commonwealth, and the life of ſoules infernall is thus ordered. It fell to him by Diviſion, and Lot, to rule over the Dead: which, as he receives, he binds in unavoidable Chaines; and permits none to return, but ſome few once in an Age, upon weighty reaſons. Through his Countrey run Rivers, great, and terrible from their very Names, called *Cocytus*, and *Phlegeton*, and the like. And what is yet worſe, the entrance to it is the Lake of *Acheron*: which firſt receives all Commers, and is not to be paſt, or ſayled over without a Ferryman; being for depth not to be waded, and for breadth not to be ſwumme over. In a word, the Ghoſts of Fowles departed cannot fly over it. In the Deſcent, ſeated in a Gate of Adamant, ſits *Æacus*, the Kings Couſin German, who commands the paſſage. Neere him lieth a dogge with three heads, of great fierceneſſe; who on Arrivers caſts a gentle, and peacefull eye; but barkes at thoſe who endeavour to eſcape, and frights them back into their Dungeon. Thoſe that are waſted over the Lake are received into a ſpacious meddow, ſet with Daffodills; through which glides a ſtream enemy to remembrance, and for that reaſon called *Lethe*. For theſe are the relations of them, who have anciently return'd from thence; *Alceſtis*, and *Proteſilaus*, two Theſſalonians; *Theſeus* alſo, the Sonne of *Ægeus*, and *Homers Vlyſſes*; very reverend and credible witneſſes: who ſurely drunk not of the forgetfull Spring, for then they had not remembred ſuch deſcriptions. *Pluto*, then, and *Proſerpina*, as they report, raigne there, and have the whole Dominion of the place. Though they have many Attendants, and Miniſters of ſtate, as Furies, Puniſhments, Horrours, and *Mercury*, (who is not conſtantly reſident) under-rulers alſo, and Peeres, & two Judges, *Minos*, and *Rhadamanthus*, both of Creet, and Sonnes of *Iupiter*. Who when

when a Competent number of good men, & juſt, who have lived a life of vertue, are arrived, ſend them like a Colony into the Elyſian fields, there to live a life of felicitie. But wicked men they deliver to the Furies, to be conveyed to the region of Malefactours, there to be puniſh't according to their offences. In which place what miſeries do they not ſuffer? tortur'd and burnt, and gnawne by Vultures, and toſt upon wheeles, and forced to roll relapſing ſtones againſt ſteep hills. *Tantalus* ſtands in a Lake, yet is wretchedly in danger to dye with thirſt. Others of a middle kind of life (of which there are ſtore) wander in a meddow without bodies, being meere ſhades, which touch't vaniſh like ſmoake. Theſe are nouriſht by our ſacrifices, and oblations powred on their graves. So that he who hath no friend, or Allye left on earth, wanders among them famiſht, and ſtarved. Theſe dreames have made ſuch ſtrong impreſſions in ſome, that when one of their friends dyes, firſt they put a fare in his mouth, which hee is to give the Ferry-man for his waftage. And do not firſt conſider whether the money be currant, and will paſſe below; or whether with Ghoſts, an *Attick*, or *Macedonian*, or *Ægina* coyne beare moſt value; or whether it were not much better to have no fare at all to give. For ſo being refuſed by the Ferryman, he may be ſent back, and returne to life againe. After this, they waſh him, (as if the Infernall marriſh were not Bath enough for thoſe that come thither) and embalme his body with rich oyntments, for the expulſion of ill ſmells; then crowning him with Orient flowers, they lay him out glorioufly apparrelled; leſt, perhaps he ſhould take cold by the way, or be ſeene naked of *Cerberus*; Then follow the howlings of women, teares of acquaintance, percuſſion of breſts, tearing of haire, checkes bloudyed, garments rent, and heads ſprinkled with duſt. So that the living are more to be pitied then the dead. For they many times roll themſelves on the floore, and daſh

their heads againſt the ground, whilſt the other, adorn'd and trimm'd, and glorioufly crown'd, lyes aloft; and ſublimed, like one dreſt for a triumph. Laſtly, his mother, and father, ſurrounded with their kindred, goe before him, to whom turning ſometimes (you muſt imagine him to be ſome gallant young man, for the greater ſolemnity of the play) they utter abortive, ſenſleſſe ſounds, to which the dead party would make anſwer, were he able to ſpeake. For his father, drawing out every word vvith interruptions, and ſighes, thus beſpeakes him. My deare ſonne, thou art loſt, dead, and before thy time ſnatcht from mee; leaving mee alone, ſolitary vvretch: Thou vvaſt neither married, nor hadſt children, not practiſed to the Camp, or plough, or arrived to thy old age; never more, my child, ſhalt thou feaſt, be amorous, or drunke againe vvith thy companions. Such and the like complaints he povvres forth, out of an opinion that his ſonne after death needs, and deſires ſuch things, but is denyed the fruition. But vvhy mention I ſuch trifles? Hovv many are there, vvho at ſuch funeralls doe ſacrifice his horſes, concubines, and butlers, and burne, and bury his robes, and cloathes of ornament, vvith the deceaſed party, as if hee vvere to uſe, or enjoy them belovv? Novv the old man, vvho thus laments, ſpeakes not this, and much more, nor is thus tragicall vvith reflection on his ſon, (For hee knovves he cannot heare him, though hee ſhould cry as loud as *Stentor*) or on himſelfe, for then his bare invvard thought, and contemplation, vvere ſufficient vvithout a voyce. For no man needs to be clamorous to himſelfe. It remaines, then, that he acts this diſtemper for the ſpectators ſakes, ſince he neither knovves vvhat hath befalne his ſonne, nor vvhere he is, nor vvell examined the courſe and ſtate of his life. For, then, he could not reckon his departure hence among calamities. Well, therefore, might his ſon, having obtained leave of *Æacus*, and hell, to raiſe his head a while out from his dungeon, for the quieting

quieting of his distracted father, say thus to him, Forlorne man, what meane thy clamours? Why dost thou trouble mee? cease to teare thy haire, and to rent thy face. Why art thou so injurious to call mee miserable, and unfortunate, who am much better, and happier then thou? Is it, thinkest thou, any calamity to mee, that I am not arrived at thy decrepit age, or have not a bald head, wrinkled face, crumpt backe, and slack knees, or am not wither'd, and decay'd by so many *Triacades*, and *Olympiades* of time, or betray not my follies before so many witnesses? Fond man, What canst thou call desirable in life, which wee shall not afterwards enjoy? perchance thou wilt say delicious potations, feasts, rich garments, and the pleasures of *Venus*; whose denials thou fearest are my misfortunes. Dost thou not understand how much better 'tis not to thirst, then to drinke? or not to be hungry, then to eate? or not to be cold, then richly cloathed? Since, then, I perceive thee ignorant, I will truly teach thee how to grieve. Begin thy Lamentations againe, and say, My wretched child, never more shalt thou thirst, never more shalt thou hunger, never more shalt thou freeze. Thou art lost, unhappy boy, and hast escaped diseases, needest not hereafter feare feavers, enemies, or Tyrants: Love shall no more torment, nor venery tempt thee; nor shalt thou twice or thrice a day consume thy selfe. O calamity! Thou shalt not be scorn'd, when thou art old, nor thy sight be thought troublesome to young men. Shouldest thou, O my father, say thus, would not these complaints seeme much truer, and more ridiculous then the other? Be not, therefore, troubled at the consideration of our night, and great darkenesse; nor imagine mee stifled when I am shut up in my tombe. But thinke rather, that my eyes being perisht, and burnt (if yet you have burnt mee) need neither darkenesse, nor light to see by. But suppose your owne private complaints reasonable, how am I better'd by your howlings, or by so many brests, as it were musically

cally ſtrucke, or by the immoderate Lamentations of ſo many women? why doe you lay a ſtone ſtrowed with Garlands on my grave? or to what end do you powre wine upon mee? Do you thinke 'twill diſtill to us, and ſoke through to Hell? As for your funerall ſacrifices, you your ſelves, I ſuppoſe, plainly ſee that the moſt pretious part, which is intended for us, is carried up in ſmoke to heaven, and profits not us below. Nothing remaines but duſt altogether unuſefull, unleſſe you thinke wee can eate Aſhes. *Pluto's* Kingdome is not ſo barren, or unfruitfull, nor are we ſo voyd of Daffodils, as to tranſlate your meales hither. I ſweare, therefore, by *Tiſiphone*, I have had a longing deſire to exclaime againſt your Actions, and ſpeeches, but was hindred by the winding ſheet, and wooll wherewith you ſtopt my utterance: He made an end, and then death cloſ'd his eyes. But for *Jove's* ſake tell mee, ſhould one departed returne, and leaning on his elbow ſpeak thus, would you not think he ſpoke reaſon? yet theſe ſenſleſſe people do both howle themſelves, and hire ſome Sophiſter, whoſe trade is lamentation; who muſtering up many old calamities, is imploy'd as the leader, and captaine of the franticke ſolemnitie; and where he begins, they follow, and make up the ridiculous conſort. Their lamentations have all one manner of folly; But ſeverall Nations have ſeverall manners of funerall. The *Greekes* burne their dead; the *Perſians* bury them; the *Indians* anoint them with Lard; the *Scythians* eate them; the *Ægyptians* ſalt and powder them: where I have ſeene a dead body well dryed, and ſeaſon'd ſet at meale, and made a gueſt. Nor is it unuſuall with an *Ægyptian*, when he lacks mony to ſupply his wants, to pawne his father, or brother for a time. For as for tombes, Pyramides, Pillars, and fading Epitaphs, are they not ſuperfluous, and childiſh? Others ordaine funerall Games, and make Orations at Sepulchers. As if they pleaded, or gave teſtimonials of their dead friends to

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the infernall Judges. After all comes in the funerall ſupper; to which are invited the deceaſed perſons friends, who comfort his parents, and perſwade them to eate. To which they are not unwillingly compell'd, having felt the famine of three dayes before. How long, ſay they, will you bewayle your deare loſſe? Trouble not his happy Ghoſt any longer with your complaints. Or if you be obſtinately reſolved to mourne, you are therefore not to ſtarve your ſelfe, that you may be able to hold out with the greatneſſe of your ſorrow. Then for a Concluſion, they all repeat theſe two verſes of *Homer*;

For bright hayr'd Niobe *remembred meat*:

And,

The Hungry Greekes *baniſht their cares with meat.*

Whereupon they fall to; but baſhfully at firſt, out of their feare, after the death of their deareſt friends, to betray any humane diſturbance. Many things more ridiculous then theſe may hee obſerve, who markes what is done at mournings, ſince moſt people thinke death the greateſt of evills.

Hercules *of* Gaul, *or a Diſcourſe of Eloquence.*

THe *Gauls* in their Language call *Hercules Ogmius*, and paint the God in a ſtrange figure; extreamly old, and decrepit, bald before, his haire, which remaines, white, his skinne wrinkled, and burnt into a deep tawnie, like aged ſaylers: you would take him for *Charon*, or ſome Infernall *Iapetus*; and would gueſſe him to be any thing ſooner then *Hercules*. Yet in this unlikely ſhape he weares the enſignes of *Hercules*; a Lyons skinne about his ſhoulders,

ders, A maſſie clubbe in his right hand; a quiver at his backe, and a bent bow in his left hand, like an out-right *Hercules*. I thought at firſt they had drawne him thus prepoſterous out of contempt of the *Grecian* Gods; and by this uncouth picture meant to take revenge of him, for his ancient entrance into their Country, and the prey's he tooke, when in ſearch of *Geryons* heards, he over-ran many weſterne Nations. But I have not yet told you the greateſt paradoxe of the picture. This aged *Hercules* drawes a vaſt multitude of people tyed by the eares with chaines, which are ſlender wires, made of gold, and amber, like to our moſt orient bracelets. Yet though they be captived by ſuch feeble threds, they neither labour to eſcape, though they eaſily might, nor offer to make reſiſtance, nor hang back, or ſtruggle with their leader, but follow him with pleaſed, cheerfull, and applauding countenances; all ſtriving to make haſte, and ſlacking the cords out of their deſire of prevention, and expreſſing ſome unwillingneſſe to be releaſt. It ſhall not be troubleſome to mee to deſcribe to you what to mee ſeemed moſt abſurd. The painter, wanting a place where to faſten the ends of his wires, having fill'd his right hand with a clubbe, his left with a bow, bored a hole through the tip of his tongue, at which hee drew them linkt; the God turning himſelfe, and ſmiling on them. Long ſtood I fixt in the contemplation, wonder, doubt, and indignation of the peece. till a certaine *Gaul*, who ſtood neere mee, not ignorant of our learning, as hee well ſhow'd by his exact pronuntiation of *Greeke*, whereby I tooke him to be ſome Philoſopher of that Country, ſaid, Stranger, I will unriddle the picture to you, for it ſeemes to have caſt you into a deep aſtoniſhment. Wee *Gauls* doe not, like you *Grecians*, aſcribe eloquence to *Mercury*, but to *Hercules*, who was much the ſtronger. Nor let it be your wonder that you ſee him painted old, ſince eloquence of all things elſe ſhowes its power moſt in age. If your Poëts

ſay

ſay true: that,

In younger minds do miſts and clouds ariſe,
But the diſcourſes of old age are wiſe.

Thus hony was ſaid to drop from your *Neſtor's* tongue; and the *Trojan* Oratours to utter fragrant flowers; that is, if I miſtake not, to ſpeake in a muſicall voyce. Nor are you to marvaile that this old *Hercules*, the embleme of eloquence, drawes men tyed by the eares to his tongue, knowing the neare Alliance betweene them. Nor ought it to be his reproach, that you ſee his tongue bored; for I have learned, ſaid hee, from your Comedies, which I yet remember;

That men, in ſpeaking verſt,
Have tongues bore'd through, and pierc't.

Briefly, wee hold that *Hercules* perform'd all his labours by Rhetoricke; and being a wiſe man, ſubdued Countries meerly by his perſwaſions: whoſe darts were ſharpe, well aymed, quick ſpeeches, which pierced the hearers ſoules, ſuch ſpeeches as you call winged. Thus ſaid the *Gaul*. Whereupon I walking off, conſider'd with my ſelfe, whether it would become a man of my yeares, who had long ſince abandoned the profeſſion, againe to ſubmit my ſelfe to the judgement of ſo many cenſurers: when opportunely the remembrance of the picture gave mee encouragement. For till then I was jealous, leſt you ſhould thinke my courſe of life childiſh, and too youthfull for my Age; or leſt ſome Schoole-boy ſhould apply that piece of *Homer* to mee, and ſay,

Thy ſtrength is vaniſht, Age hath made thee ſnow,
Thy ſervants ſpent, thy horſes are growne ſlow,

Alluding by that ſcoffe to my feet. But as often as I remember the old *Hercules*, I am prepared for any imployment; nor bluſh at my profeſſion, though I be as antique

as the picture. Fare well, then, my ſtrength, activity, ſhape, and all other goods of the body. And let *Cupid*, if he pleaſe, ſeeing mee with this white chinne, fly by mee with his glittering wings, more ſwift then Eagles. It ſhall not trouble *Hippoclides*. For now is the time for mee to grow young, and vigorous againe, and to flouriſh in elocution, and to draw as many by the eares, and ayme as many darts as 'tis poſſible; ſince I am fearleſſe that thereby my quiver will be exhauſted. You ſee the refreſhments of my old age; who thus adventure to launch forth my ſhip which hath layne long in the Docke; and to commit her once more rigged to the mercy of the ſea. Swell my ſayles proſperouſly, O yee Gods, who have ſo much need of friendly & auſpicious windes. Wich if you vouchafe mee, let another applye that other peece of Homer to mee,

See what ſtrong nerves looke through his aged raggs.

The Ship, or, a Diſcourſe of VViſhes.

The Speakers, Lycinus, Timolaus, Samippus, *and* Adimantus.

Lycinus. DId I not ſay a corrupted carkaſſe caſt out would ſooner ſcape Vultures, then a ſtrange ſight *Timolaus*, though hee were to run himſelfe breathleſſe to *Corinth*? How came you to be ſuch a lover of ſhowes, and ſo indefatigably inflamed with them?

Timolaus. How ſhould I imploy my leiſure, *Lycinus*, when I heard of a great ſhippe, beyond the ordinary burden, landed in our port; eſpecially one of thoſe Carickes which tranſportes Corne from *Ægypt* into *Italy*? I beleeve you and *Samippus* had no other motive for your comming hither, but the ſpectacle.

Lycinus.

Lycinus. *Adimantus* the *Myrrhinuſian* came with us too, but is loſt in the Crowde of ſpectators, I know not how. Hee accompanyed us to the ſhippe, & aſcended with us. for if I miſtake not, you *Samippus* went before, *Adimantus* followed you, and I him, holding him with both my handes, Till he barefoote guided mee ſhodde up the ladder, and then I ſaw him no more either in the ſhip, or below after our deſcent.

Samippus. Doe you not remember, *Lycinus*, that he left us when the handſome boy arrayd in pure white, whoſe haire equally divided on his forehead was tyed behind, came forth of the Cabbin? If I know *Adimantus* well, at ſight of the faire ſpectacle hee bid farewell to the *Ægyptian* Ship-wright, who ſhowed us the Roomes, and after his old faſhion ſtood ſtill, and wept: for his amorous nature makes him very prone to teares.

Lycinus. Methought, *Samippus*, the boy was not ſo raviſhingly handſome, as to caſt *Adimantus* into an aſtoniſhment; who is courted at *Athens* by ſo many young men, beautifull, nobly borne, fluent of ſpeech, practiced in Games, and to whom teares are no diſparagement. For beſides the ſwarthineſſe of his complexion, he had prominent lippes, ſmall legges, a looſe, continued, running ſpeech, which was *Greeke*, indeed, but pronounced after the manner of his Country, in an ill ſound, and Tone. His haire, and locks woven behind, ſhow'd him to bee a ſlave.

Timolaus. Their haire, *Lycinus*, is a ſigne of nobility among the *Ægyptians*, which all mens children of Quality weare brayded, till their age of maturity. So our Anceſtours of *Pallene*, when old, cheriſh't long haire, which they wound up in a caule, ſtuck with golden Graſhoppers.

Samippus. You doe well, *Timolaus*, to bring to our remembrance the writings of *Thucidides*, who in his Preface to his *Ionians*, when with others they were tranſplan-

ted into Colonyes, ſpeakes of our ancient luxury.

Timolaus. I now remember, *Samippus*, *Adimantus* left us when wee ſtood ſo long by the maſt, numbring the hides layd in heapes, and admiring the ſaylers running up the Tackling, and downe againe, ſafely holding by the ſayle yard.

Samippus. You ſay true, what then ſhall wee doe, ſtay heere, and expect him? or ſhall I goe backe againe to the ſhippe?

Timolaus. Rather let us goe on. For 'tis likely he is paſt by, and return'd into the City after he could not finde us. If hee be not, he knowes the way; nor if we leave him behind is there danger of his loſſe.

Lycinus. But conſider whether wee may with civility depart and leave our friend; yet if you like the motion, *Samippus*, let us goe on.

Samippus. You have my conſent, if the Schoole of exerciſe be yet open. But among other Diſcourſes, doe you remember what large Deſcriptions the wright made of his ſhippe? which hee ſaid was an hundred and twenty Cubits in length, the fourth part of that in bredth; from the Decke to the loweſt Bottome, where the pumpe ſtands, twenty nine cubitts. Hee told us alſo the length of the maſt, the greatneſſe of the yard it bore, and the vaſtneſſe of the cable whereto 'twas faſtned. How the Sterne riſing in an inſenſible bent had a golden gooſe for an enſigne, and the forcaſtle equally promiment, and ſtanding out at the other end bore on each ſide the Goddeſs *Iſis*; who gave name to the *Carricke*. The other trimmings, pictures, flame colourd ſayles, Anchors, Capſtalls, Rudders, and Cabbins next the Sterne, much provok't my admiration. Then the multitude of ſaylers, which might be compared to an Army. Then 'twas ſaid to carry as much corne as would ſerve all the Inhabitants of *Attica* a yeare for food. And all this prodigious bulke is ruled by a litle dwarfiſh old man, who ſteeres and wields it with

a

a ſlender pole. One ſhow'd him to mee, a bald curl'd fellow, his name is *Heron*.

Timolaus. A rare man in his Art, as they report who ſayl'd with him, and a better ſeaman then *Proteus*. You have heard by what accident the ſhippe was driven hither, what they ſuffer'd in paſſage, and how they were preſerved by a ſtarre.

Lycinus. Wee have not, *Timolaus*, but vvould gladly heare.

Timolaus. I had the relation from the Maſter, a courteous man, and of civill behaviour, vvho told mee that after they had hoyſed ſayles from *Pharos*, they vvere vvith eaſie gales in ſeven dayes brought in ſight of *Acamas*, at vvhat time they were croſt vvith a weſt vvind, vvhich carryed them as farre as *Sidon*. From vvhence in great tempeſt they vvere driven in ten dayes through thoſe ſtraights upon the *Chelidonian* Ilands, vvhere they almoſt ſuffer'd vvrack. I knovv by my ovvne experience, and preſage by thoſe Ilands the roughneſſe of that Coaſt, eſpecially made tempeſtuous by the South, and South-vveſt vvindes. For there the *Pamphilian* Sea dividing from the *Lycian*, and the floods meeting ſeverall vvayes, and breaking themſelves againſt the *Promontory*, vvhich conſiſts of ſharpe, broken rockes, made craggy by the vvaves, ſvvell into terrible billovves, vvhich make a diſmall roare, and riſe ſometimes above the height of their ſteepe rockes. Hither, hee ſaid, they vvere driven in a darke night. At length the Gods, compaſſionate to their cryes, revealed a fire to them from *Lycia*, by vvhich they knevv the place. For a ſtarre, one of the tvvins, ſate upon their top-ſaile, and by a left hand courſe directed the veſſell againe into the Sea, juſt ready to daſh againſt the ſteepe cliffe. From thence, having once ſtrayed from their right courſe, ſayling through the Arches, the ſeventieth day after their departure from *Ægypt*, by Eaſterly ſide vvinds they vvere yeſterday driven into the *Pyræum*; and caſt

thus lovv: who, had they left *Creet* on the right hand, and ſailed above *Malea*, had by this time been in *Italy*.

Lycinus. By *Jupiter*, *Heron* ſhow'd himſelfe a moſt admirable pilot, and equall to *Nereus*, to wander thus from his courſe. But ſee, is not that *Adimantus*?

Timolaus. 'Tis hee. Lets call him. *Adimantus*, you *Myrrhynuſian*, *Strobichus* ſonne.

Lycinus. He is one of the two, either angry with us, or deafe. It can be no other but *Adimantus*. I know him by his clothes, and gate, and cloſe notching: lets ſwiften our pace, and overtake him. If wee had not taken hold of your cloake, and ſtopt you, *Adimantus*, you would never have heard us: you ſeeme to be in a contemplation, and dumpe, and carry ſome magnificent deſigne in your countenance.

Adimantus. 'Tis not dangerous, *Lycinus*, but a certaine unuſuall contemplation, which ſeiſed on mee by the way, and made mee not heare you, whileſt my ſenſe was call'd away by my conſideration.

Lycinus. What was it? feare not to acquaint us; unleſſe it be ſuch a ſecret, as is not to be utter'd. You know wee are ſworne friends, and have learnt to conceale.

Adimantus. I ſhall bluſh to tell you; ſo childiſh will my thoughts appeare to you.

Lycinus. Is love their object? you may ſafely admit us to your myſteries, who are initiated with the ſame bright Taper.

Adimantus. No ſuch matter, Sir, But I was ſhaping to my ſelfe great fortunes, which others, perhaps, ſtile empty happineſſe; and when I was in the height of my wealth, and pleaſures you awoke mee.

Lycinus. According to the common proverbe, then, we are to cry halfe *Mercury*, or Booty, and you are to produce your riches: For 'tis but Juſtice that wee who are your friends ſhould ſhare in your felicity.

Adimantus. Aſſoon then, as we were aſcended the ſhip, &

I had safely got you up, *Lycinus*, you all forsooke mee, and left mee measuring the greatnesse of the Anchor; I nevertheless tooke a survey of all things, and askt one of the Marriners, what revenue the shippe might one yeare with another bring the master of it: who said in the least computation twelve Atticke Talents. At my returne, therefore, I thus discourst with my selfe. Would some God make this shippe mine, how happy should I bee? being enabled to obliege my friends, to sayle sometimes my selfe, sometimes to send forth my servants? with the twelve Talents would I build a Pallace of the best situation, a little beyond the painted pallace by *Ilissus*, and forsake my fathers house; I would buy servants also, rich apparell, coaches, and horses. In this speculation mee-thought I sayl'd, was proclaymed happy by those in the shippe, reverenced by the saylers, and almost thought a Prince; when as I was setting things in order in the ship, and beholding the port a farre off, you, *Lycinus*, Wrackt my whole treasure, and overwhelmed my Barke, carryed by the prosperous gales of my Imagination and wishes.

Lycinus. You were best carry mee, therefore, before the Admirall, for a pyrate, or Drowner, or one that hath committed a Land wracke in the way betweene the Haven and the Citty. In the meane time see how I will comfort you for your losses. Fayne to your selfe the possession, if you please, of five shippes, fairer and greater then the *Ægyptian*, and, which is yet more, impossible to be wrackt; Let them yearly make five returnes, and voyages from *Ægypt* with wheat, you plainly show fortunate, Sir, how insolent your behaviour would be. Who being but the Master of one Imaginary ship you refused to heare us, when wee cryed after you; if you had five such weather proofe, you would not, I believe, vouchsafe to looke upon your friends. Proceed you then, wealthy Sir, in your navigation: wee will sit in the port, and aske those who sayle from *Ægypt*, or *Italy*, if they saw the

the *Isis*, *Adimantus* great shippe.

Adimantus. See now whether my feare to reveale my thoughts were not reasonable; knowing you would convert my wishes to derision, and Satyre: whilest you goe backe, therefore, I will stay here in my shippe, and proceed in my navigation; for 'tis much better to converse with saylers, then to endure your flouts.

Lycinus. It must not bee; wee will shippe our selves with you.

Adimantus. Ile ascend first, and draw up the ladder.

Lycinus. We will swimme after. For you must not thinke to enjoy great carrickes, which you neither bought, nor built, and that wee cannot also petition the Gods to enable us to swimme many leagues untired. When not long since wee row'd over to *Ægina* in a small boat, and gave groats a piece for our fare, you disdain'd not our company in the passage; yet now you scorne to admit us, and threaten to draw up the ladder: you are growne haughty, *Adimantus*, and have forgot your selfe; nor know what Master of a shippe you are, but are exalted with your pallace built in the most eminent place of the Citty, and with the multitude of your followers. For *Isis* sake, therefore, at your next returne from *Ægypt*, remember to bring us some fine *Nile* pickles, or perfumes from *Canopus*, or an *Ibis* from *Memphis*, or, if your shippe be able, one of the *Pyramids*.

Timolaus. Enough, *Lycinus*, you have made *Adimantus* blush, and have overwhelmed his ship with laughter, which begins to leake, and can no longer hold out water. Since then there is a good space to the Citty, let us divide the way into foure parts, and assigning every man his reach, let us severally put up our vvishes to the Gods. So shall vvee not perceive the tediousnesse of the vvalke, but recreate our selves like men fallen into a pleasant dreame, vvhich shall make us as happy as vve please. For it shall be in every mans povver to put measure to his

his vviſh; ſince the Gods are able to accompliſh things in their ovvne nature incredible. The thing moſt conſiderable herein vvill be the diſcovery hovv every man vvill employ his riches, and vviſh, and hovv he vvill alter vvith his fortunes.

Samippus. I obey your faire propoſall, *Timolaus*, and vvill in my turne vviſh as I thinke fit. *Adimantus* conſent, I believe, is not to be askt, vvho hath one foot in his ſhip already, and *Lycinus* cannot refuſe.

Lycinus. Make vvee, then, our vviſhes, if you pleaſe. I vvill not hinder the common fortune.

Adimantus. Who ſhall begin?

Lycinus. You *Adimantus*, and next to you *Samippus*, then *Timolaus*. I vvill begin my vviſh a little before vvee arrive at *Dipylum*, at our entrance upon the laſt halfe furlong, vvhich I vvill briefly runne over.

Adimantus. I, then, vvill not forſake my ſhippe; but, if you pleaſe, will amplifie my vviſh, and be *Mercury* the God of Gaine, propitious to us all. I vvould have the ſhippe, then, and all things in it, the Merchandiſe, Merchants, vvomen, ſaylers, and vvhatſoever elſe is of deſirable poſſeſſion, mine.

Samippus. You forget one thing in the ſhippe.

Adimantus. You meane the long hayr'd boy, *Samippus*; I would have him mine too. Next, I deſire that all the Graynes of Corne there might be minted into gold coyne, and made ſo many Darickes.

Lycinus. 'Twould ſinke your ſhippe, *Adimantus*. For Wheat, and Gold are not of equall weight.

Adimantus. Be not envious, *Lycinus*. But when 'tis your turne to wiſh, transforme, if you pleaſe, the mountaine *Parnes* into gold, I'le not repine.

Lycinus. I onely ſpoke with reflection on your ſafety; leſt you ſhould all periſh vvith your gold; vvhich vvere no great loſſe. But your handſome boy, unable to ſvvim, vvould be ſhipvvrackt too.

Timolaus. Feare not *Lycinus*, some Dolphin would convey him on his back to shoare. For can you imagine a musitian so preserved, in recompence of his harmony, or a dead youth transported by a Dolphin to *Isthmus*, and yet *Adimantus* new servant to want an amorous fish?

Adimantus. You have learn't from *Lycinus*, *Timolaus*, to mocke mee; though you be the Author of the proposall.

Timolaus. Wish more reasonably, then. As to finde treasure under your bed, whose conveyance from the ship to the Citty might put you to no trouble.

Adimantus. You say well. I would have digged up from under the stone *Mercury* in my hall as much wealth as should arise to a thousand baskets of minted gold. Then (as *Hesiod* prescribes) would I presently have variety of magnificent Pallaces, and buy all the Countries about the Citty, *Isthmus* also, *Delphos*, and *Eleusine*, all the Sea coast, and regions bordering upon *Isthmus*; which should be for my places of game, when I made my progresse into those parts, and to the plains of *Sicyonia*. Briefly, all the well wooded, water'd, and fruitfull places of *Greece* should in short time be mine. The dishes wherein I eate should be of massie gold; my bowles not slight, like those of *Echechrates*, but should severally weigh two talents.

Lycinus. How then should your Cup-bearer deliver to you such heavie Bowles filled? or how could you receive from him, not a Cup, but a weight equall to that of *Sisyphus*?

Adimantus. Good Sir, disturbe not my wish. I will have Tables, Beddes, and, if you talke, wayters of gold.

Lycinus. Take heed, lest, like *Midas*, your bread and wine become Gold, and lest you miserably perish by your Treasure, and dye of a wealthy hunger.

Adimantus. Order your wishes better, *Lycinus*, when when it comes to your course to ask. I would to all this, have purple Robes, most delicate fare, sleepes of plea-

sure;

ſure; be ſaluted, and petitioned by my friends, reverenced & adored of all: ſome ſhould every morning early walke up and downe before my doore, among which I would eſpecially have *Cleænetus*, and *Democrates*. At whoſe approches, and offers to enter, ſeven barbarous, biggboned porters ſhould clâppe the Gate in their face, as they doe now to others. When I pleaſed to ſubmit my ſelfe, like the Sun to bee ſeen, upon ſome I would not vouchafe to dart a looke. But to a poor man, or ſuch a one as I was before, bee affable, bid him waſh, and come to ſupper. Rich men ſhould hang themſelves when they ſaw my Chariotts, Horſes, beautifull Pages, to the number of two thouſand, fairlieſt choſen out of all ages. Then my meales ſerved in gold plate, (for Silver is baſe and below mee) my ſawces, and oyles from *Spaine*, my wines from *Italy*; my hony native, and untryed; my proviſion, as pigges, hares, and variety of fowles, from all places; my Pheaſants from *Colchis*, Peacocks from *India*, Turkies from *Numidia*. Then, my purveyours of all thoſe ſhould bee Sophiſters, well ſtudyed in Luxury and Sauces. When I take the bowle to drinke to any body, Hee who pledged mee ſhould beare away the Cup. They who are now rich, compared to mee ſhould be ſo many *Iruſ's*, and beggars. *Dionicus* ſhould no more in oſtentation ſhow his ſilver Diſhes, and Goblets, ſeeing my Groomes imploy as much ſilver in daily uſe. My expenſes upon the Citty ſhould be theſe. Upon a Cittizen I would monthly beſtow an hundred Drachmes; upon a Sojourner fifty: for the publique ornament I would build Theaters, and Bathes; and bring the Sea as farre as *Dipylum*, where I would make a Haven, and to which I would cut a paſſage large enough for my ſhippe to ſayle in, and to be ſeene from the *Keramicke*. As for you, my friends, I would command My Steward to meaſure to *Samippus* twenty buſhels of ſtampt gold. To *Timolaus* five pecks. To *Lycinus* one, and that ſtrik't, becauſe he is a talker, and flouts my wiſhes. And

this is the life I would lead; I would be above measure rich, live delicately, and enjoy pleasures of all sorts. I have said: *Mercury* accomplish my desires.

Lycinus. Doe you know, *Adimantus*, by what a slender webbe your God of riches hangs; which if once broken all your great fortunes will vanish, and your treasures will be transformed into coales?

Adimantus. How meane you, *Lycinus?*

Lycinus. That 'tis doubtfull how long you shall enjoy your wealth. For who knowes when you sit downe at your golden table; but that while you stretch out your hand to taste your *Numidian* Peacocke, or Turkie, you may breath out your wretched soule, and leave all your riches to Vultures, and Ravens? Shall I reckon to you some dead before they could possesse their wealth? others impoverish't alive by some God that envyed their estate? Have you not heard how *Crœsus*, and *Polycrates*, who were much richer then you, fell in an instant from their great wealth? But to omit those, can you thinke your selfe of a constant and an eternall health? See you not how many rich men are miserably tortured with diseases, and paines? some not able to goe; others blinde, or vext with secret stitches within? Should you be silent, yet I know you would not accept your wish doubled, and feele rich *Phanomachus* cramps, or be so womanish as he. I forbeare to reckon the Ambushes, and treasons layd for your wealth, besides the danger of theeves, and slaughters, and hatred of the multitude. Doe you yet perceive of what mischiefes your Treasure is the cause?

Adimantus. Still you are my opposer, *Lycinus.* I will, therefore recall my peck of gold, since you thus thwart my wishes.

Lycinus. You doe like most rich men, to revoke your promise. Propose you your wish, *Samippus.*

Samippus. I being an *Arcadian*, In-land man of *Mantinea*, as you know, desire not a shippe, which to show to my Country-

Country-men were impoſſible. Nor will I draw downe the Gods to ſuch poore petitions, as to aske a certain meaſure of Treaſure, or Gold, ſince all things, even thoſe which ſeeme moſt difficult, are poſſible to them, and ſince the Law made by *Timolaus* gives power to aske all things of them, who will deny nothing; my wiſh is to be a King. Not ſuch a one as was *Alexander*, the ſonne of *Philippe*, or *Ptolemy*, or *Mithridates*, or one that raignes in a kingdome left him by his father. But I vvould begin my Empire from robbery; in which courſe I would have ſome thirty faithfull, reſolute companions, and aſſociates. Shortly after ſhould come in to us ſucceſſively three hundred, then a thouſand, not long after ten thouſand, till at laſt wee made up an Army of fifty thouſand foote, beſide five thouſand horſe. Then would I by comon ſuffrage be prefer'd, and choſen Generall, as fitteſt to lead men, and manage affaires. That it might bee my excellency above other Kings to be prefer'd for my vertue, to rule an army; and conquer, not ſucceed in an hereditary Kingdome. For that were a felicity like *Adimantus* Treaſure; and would carry much leſſe ſatisfaction, then to be the author, and contriver of my ovvne greatneſſe.

Lycinus. You have ask't no trifle, *Samippus*, but the height of felicity, in vviſhing to governe ſuch an Army, and to be held the vvorthieſt of fifty thouſand. I thought *Mantinea* could not have bred ſuch an admirable Prince, and Captaine. But proceed in your Empire, and lead on your Souldiers, and ſet your Horſe and Foote Troops in Array. I vvould faine knovv vvhether ſuch numerous Regiments march out of *Arcadia*, or againſt what miſerable people you intend your firſt expedition.

Samippus. I would tell you, *Lycinus*, did I not rather deſire you would march with us. I will make you Colonell of five thouſand Horſe.

Lycinus. I thanke you for the honour, moſt mighty Prince, and, after the *Perſian* manner, do proſtrately adore

you with my hands behind mee, and do reverence your erected *Tiara*, and Crowne. But desire you to cast the Imployment on some man more valiant. For I am utterly unskil'd in riding, and 'till this day never backt horse. Nor can I but feare, lest at sound of the Trumpetter, falling off, I should be trampled in the tumult; or lest, if my courser be fiery, taking the bridle betweene his teeth, he should carry me into the midst of the enemy: so that to sit him, & raine him in, 'twill be necessary I be lock't to the saddle.

Adimantus. Let mee, then, *Samippus*, lead your horse Troopes, and let *Lycinus* command your right wing of Foot. For I deserve the highest imployment from you, to whom I gave so many bushels of gold coyned.

Samippus. Let us first aske the Horse-men, *Adimantus*, whether they will accept you for their Commander. Fellow-souldiers, let them who approve *Adimantus* for their Colonell hold up their hand. You have their generall consent, *Adimantus*. Bee you, then, over the Horse, *Lycinus* over the right wing, *Timolaus* shall command the left. I will keepe in the midst, after the manner of the *Persian* Kings, when they intend to assemble their Counsellours. Make wee, then, our first march over the mountaines to *Corinth*, and King *Jupiter* assist us. After we have subdued all the parts of *Greece* (for none will dare to oppose their Armes against such numerous forces, but wee shall conquer without toyle) let us shippe our Men and Horse, (Store of victuals, and shipping, and all things else lye prepared at *Cenchrea*) and let us sayle through the Arches into *Ionia*. And having there Sacrificed to *Diana*, and taken their undefended Cities, and placed Governours in them, let us march into *Syria*, through *Caria*, *Lycia*, *Pamphylia*, the *Pisidians*, and the Maritime and mountainous parts of *Cilicia*, till we come to *Euphrates*.

Lycinus. If please you, Invincible Prince, leave mee Prefect of *Greece*. For I am timorous, and would not willingly goe farre from home, for I perceive you mean to

to invade the *Armenians*, and *Parthians* too, Nations warlike, and skilfull Archers. Bestow your right wing, therefore, on some other, and make mee some *Antipater* of *Greece*, left leading your regiment to *Susa* and *Bactra*, I be slaine with a Dart, or run through in some place where I am disarmed.

Samippus. You put your selfe out of the roll, like a Coward, *Lycinus*, and by the Law are to loose your head for breaking order. Since, then, wee are now at *Euphrates*, and the river hath a bridge; and the Countries behinde us, which wee have past through, are secured, and have accepted Governours of my Imposition upon them severally; since also some of our Troopes are dispatcht to the conquest of *Phœnicia*, *Palæstine*, and *Ægypt*, passe you over first, *Lycinus*, with your wing, I'le follow, next after mee *Timolaus*, doe you *Adimantus* in the reare convey over your horse forces. You see through our whole march through *Mesopotamia*, wee have met with no enemy, but the Inhabitants have voluntarily surrendred both themselves and their forts. Wee no sooner approach *Babylon*, but are unexpectedly received within the walls, and put in possession of the City; the King making his Rendesvous at *Ctesiphon* hath heard of our Incursion; passing on from thence unto *Seleucia*, hee enlarges his preparations, and presseth more Horsemen, Archers, and Slingers. Our Spies compute him about an hundred thousand strong, of which twenty thousand hurle darts on horseback: nor is the *Armenian* yet come in, nor the borderers upon the *Caspian* sea, nor the *Bactrians*, but the neighbouring Troopes onely, and Suburbs of the Kingdome. So easily hath hee levyed a vast Army. 'Tis time, therefore, to consider what we have to doe.

Adimantus. My counsell is to dispatch our Foot Companies to *Ctesiphon*; and our Horse Troopes to stay here to guard *Babylon*.

Samippus. The neerenesse of the danger makes you a coward,

coward, *Adimantus*, what is your opinion *Timolaus*.

Timolaus. To march againſt the enemy with our whole Army, and not to give them leiſure to encreaſe their ſtrength, by the new Forces which from all places are comming in, but to give them an onſet by the way.

Samippus. 'Tis well adviſed: What thinke you *Lycinus*?

Lycinus. My counſell is, that tired with walking this morning downe to the *Pyræum*, and now thirty furlongs backe againe, the Sunne alſo now at noone being hotteſt, we repoſe our ſelves among thoſe olive trees, and ſit downe upon this engraven pillar. Afterwards that wee riſe up and walke on to the Citty.

Samippus. Doe you take your ſelfe to be at *Athens*, *Lycinus*, when you are ſitting in a Councell of warre, in the plaines before the walls of *Babylon*?

Lycinus. Your pardon, Sir, I thought you in your wits, But I ſee you are beſide them.

Samippus. March wee on, then, and ſhow your ſelves undaunted with perils, nor betray the courage of your Anceſtors. You ſee your enemy in preſent Array. Let the word be *Enyalius*. At the ſound of the Trumpet, ruſh on with a ſhout, claſh Speares with ſhields, and joyne battle with the enemy; Get within their Darts, that wee may avoid their ſtrokes, taking from them their juſt ſpace and ayme: and ſince wee now fight hand to hand, *Timolaus*, and his left wing hath put the *Medes* their Encounterers to flight. The battle about mee is yet equall, for it conſiſts of *Perſians*, and the King is among them. The whole Force of the *Barbarian* Horſe is turned upon the right wing. Behave you, therefore, your ſelfe ſtoutly, *Lycinus*, and encourage thoſe about you to withſtand the Impreſſion.

Lucinus. O dire misfortune! All the Horſemen make their aſſault upon mee, and I am left alone to encounter them. My beſt courſe is, ſince they enforce mee, to run away

away to the fencing ſchoole, and leave you here in the Skirmiſh.

Samippus. By no meanes. You have in part vanquiſh't them. I, as you ſee, am to enter combate with the King, who challengeth mee, and to refuſe him were diſhonourable.

Lycinus. By *Jupiter*, you will preſently be wounded by him; For 'tis very Princely to receive wounds in a Duell for a Kingdome.

Samippus. You ſay true. I have received a ſlight wound; but in no open place of my body, which ſhall hereafter betray any deform'd ſcarre. But do you ſee how upon reencounter I have with one thruſt of my ſpeare pierced both him and his horſe? Next cutting off his head, and taking off his Crowne, how I am ſaluted King, and publiquely adored? From the *Barbarians* I expect adoration, over whom I will rule by the *Græcian* Lawes; and be ſtiled one Emperour of both. Afterwards, imagine how many Citties I will build to my name; how many I will demoliſh, and take by force, if they contemne my Government. But my chiefe perſecution ſhall fall on rich *Cydias*; who being my neighbour, diſpoſſeſt mee of my field, and by degrees encroacht upon my borders.

Lycinus. Finiſh your warres, *Samippus*, 'tis now time after ſuch great Conqueſts to celebrate your victories at *Babylon* with a feaſt, (For your Empire, I believe, hath extended beyond your furlong) and that *Timolaus* take his turne, and wiſh what he pleaſe.

Samippus. But how like you my wiſhes *Lycinus*?

Lycinus. As much more laborious, (moſt admired Prince) and troubleſome then *Adimantus* wiſhes. ſince hee deſired only a life of pleaſure, and to entertaine his friendes with two Talent Gobletts. But you were hurt in a Duel, and were caſt into feares, and anxietyes night and day; And were not only ſurrounded with Affrightments from your enemyes, but with a thouſand Dome-

ſticke Treaſons: Beſides the envy, hatred, and flatteryes of thoſe with whom you converſ't. Among whom you had not a true friend, but all their affections were diſſembled, and acted; out of hope, or feare. The fruition of your very dreames was not pleaſant. Only you had Glory, purple garments, embroyder'd with Gold, a white fillet about your head, and a guard to goe before you. The reſt is toyle inſupportable, joyn'd with much anguiſh. For you are to entertaine Embaſſadours from the enemy, or to ſit in judicature, or to publiſh Edicts to your Subjects. Then ſome Nation rebels; or ſome Forrayne invaſions are made upon your Empire. So that your feares, and ſuſpicions are perpetuall. And you appeare happier to all men then to your ſelfe. Can that condition be noble, wherein you feele the ſame ſickneſſe as peaſants doe? nor doth a feaver diſtinguiſh you as a King; nor death feare your Guards; but making what acceſſes to you, it pleaſeth, carries you away lamenting, without any reverence to your Crowne? Whileſt you falling from your height, and ſnatcht from your Throne, and going the common way of men, and made equall to the vulgar, by being loſt among the heard of the departed, leave behind you upon earth onely a high Tombe, or exalted Pillar, or Pyramide riſing in equall angles, as ſo many late, and inſenſible honours. The Statues, and Temples, which flattering Citties raiſe to you, your great name alſo periſh all by degrees, and dye neglected. Or if they be of any long continuance, what fruition can they afford to one ſenceleſſe of them? You ſee, then, what feares, perplexities, and toyles befall you alive; and what ſhall befall you after death. 'Tis now your turne to wiſh, *Timolaus*, ſee you aske diſcreetlyer then theſe two, as it becomes a prudent man, and one acquainted with affaires.

Timolaus. Judge you, then, *Lycinus*, what is faulty in my wiſh, and what to be corrected. I deſire not gold, or Treaſure, or ſacks of Coyne, or Kingdomes, and Warres,

Warres, and Affrights of Empire, which you deſervedly rejected. For all theſe things are unſtable, and fraught with Treaſons, and carry with them more trouble then delight. But I would aske of *Mercury* certaine Rings of thoſe ſeverall vertues. The firſt ſhould keepe mee in a firme conſiſtency, and health of body; invulnerable, alſo, and free from diſtempers. The next ſhould make the wearer inviſible, like that of *Gyges*. I would have another, which ſhould inſtill into mee the ſtrength of ten thouſand men, and enable mee ſingle to carry a weight ſcarce to be lifted by an Army. I would have another Ring, which ſhould enable mee to fly aloft from the ground. I would alſo charme as many as I pleaſed aſleep. Doores alſo at my approach ſhould voluntarily open, the lockes flie backe, and the bolts fall off; and this to be performed with one Ring. But above all I would have one more powerfull then the reſt, which worne, ſhould make mee amiable to handſome Boyes, Women, and whole Nations, and ſhould ſo enamour, and enflame them, and make mee ſo deſirable, as to be their diſcourſe. Women impatient of their deſires ſhould hang themſelves, and boyes grow madde, and account him happy, on whom I vouchſafe to looke: And they whom I neglected ſhould pine away with griefe. Briefly, It ſhould render mee more beautifull then *Hyacinthus*, or *Hylas*, or the *Chian Phaon*. And thus would I be not for a ſhort time, or according to the meaſure of the life of man, but a thouſand yeares, renewing my youth after youth, and ſtill returning to the age of ſeventeene; and caſting off my decayes like ſerpents. In this ſtate I will lacke nothing. Whatſoever others poſſeſſe ſhall be mine, by my power to open doores, lay the Keepers aſleepe, and enter inviſible. If there be any thing in the Eaſterne, or Northerne parts of the World, of ſtrange, and unuſuall ſpectacle, or if there be any thing pretious, or pleaſant to be eaten, or drunke, I would, without ſending for them,

my ſelfe fly thither, and enjoy them to a ſatiety. And becauſe a Griffin is a winged beaſt, and the Phœnix a fowle to be ſeene in *India*, and no where elſe, I would behold them there. I would alſo diſcover the head of *Nilus*, and the uninhabited parts of the earth, and the *Antipodes*, if there be any ſuch, who inhabit the adverſe Hemiſphære of the world. Next, I would know the nature of the Starres, of the Moone, and Sun himſelfe, being præſecur'd from their fires. But my greateſt delight ſhould be in the ſame day to report at *Babylon* who vanquiſht at *Olympia*. And if, perhaps, I dine in *Syria*, to ſuppe in *Italy*. Then if I had an enemy, to take an inviſible revenge of him, and daſh out his braines with a ſtone. On the contrary, to beſtow ſecret courteſies on my friends, and ſhowre gold on them in their ſleepes. If there were a proud man, or a rich diſdainfull Tyrant, I would take him up ſome twenty furlongs, and then precipitate him. Then, without controule might I converſe with faire boyes, and make inviſible approaches, by laying all aſleepe but they only. What a ſpectacle were it to hover aloft in the Ayre, above all ſhafts, and there looke downe upon two Armies fighting? And if I liſted to joyne my ſelfe to the weaker ſide, and by charming the Conquerours to beſtow victory on the flyers, and recall them from their flight! In a word, the whole life of men ſhould be my recreation; All things ſhould be mine, and others ſhould take mee for a God. And this is the height of felicity, which can neither fade, nor be betrayed, eſpecially being accompanied with health, and long life. What can you blame, *Lycinus*, in my wiſh?

Lycinus. Nothing, *Timolaus*, nor were it ſafe to oppoſe a man winged, and ſtronger then thouſands. But yet let mee aske you, Have you among all the Nations you have flowne over, ſeene ſuch another old man, ſo beſide his right minde, as to thinke himſelfe by the power of a ſmall Ring enabled to remove mountaines with the top of

of his finger? or made amiable to all eyes, though hee were bald, and ſaddle noſed? Againe, tell mee, why one Ring may not ſuffice you, but that you muſt weare ſo many, and burden every finger of your left hand, nay with the over number charge the right hand too? Beſides, you omit the moſt neceſſary ring of all, which you ought to weare for the cure of your folly, and allay of your exceſſive inſolence. Unleſſe Hellebore ſimply taken purge better

Timolaus. 'Tis at length come to your turne, *Lycinus*, to wiſh. Wee ſhall now ſee how innocent, and unblameable your demandes will be, who thus accuſe others.

Lycinus. 'Twere needleſſe for mee to wiſh. Wee are now come to *Dipylum*; and Heroicke *Samippus* by his Siege of Babylon, and you *Timolaus* by dining in *Syria*, and ſupping in *Italy*, have worne out my remaining furlong; for which I thanke you. For I ſhould never endure to enjoy great riches for a while, and ſhortly after bee tormented with their loſſe, and be compell'd to eate a thinne morſell of bread; which will ere long bee your caſe, when your fantaſtique felicitye, and aery treaſures take flight, and forſake you. And you taking leave of your wealth, and ſcepters, like men awaken'd out of a ſweet dream, find nothing at home but diſſimilitudes. Like thoſe Tragedians, who Act Kinges; who off the ſtage are ready to ſtarve, though on it they were *Agamemnons*, and *Creons*. You cannot, then as 'tis fit, but pine, and vex at your meane ſpectacles at home. Eſpecially, you, *Timolaus*, when *Icarus* misfortune lights on you, and when upon the melting of your winges, you fall from heaven, and walke againe on earth and looſe all your inchanted ringes which voluntarily droppe from your fingers. It ſhall ſuffice mee inſtead of Treaſures, and *Babylon*, ſweetly to laugh at your wiſhes, eſpecially being ſoe learned, and made by the prayſers of Philoſophy.

The Councell of the Gods.

The Speakers, Jupiter, Mercury, *and* Momus.

Jupiter. LAy aſide your future murmurs, yee Gods, and vent not your mutuall whiſpers, and diſcontents in corners, that ſoe many unwothy mortalls are admitted to your meetings. But when the counſell is aſſembled about it, let every one openly ſpeake his grievance, and make his complaynt. And doe you *Mercury*, according to Law, make Proclamation.

Mercury. Heare, and be ſilent. If any perfect God have ought to ſay to this Senate, he is permitted to ſpeake. The inquiry is concerning the native Gods and forraigners.

Momus. With your leave, and pardon, *Jupiter*; I *Momus* am ready.

Jupiter. That's granted you already by the proclamation; I need not confirme it.

Momus. Firſt, then, I Pronounce ſome of us blameworthy; who are not themſelves content of men to bee made Gods, but, unleſſe they advance their followers, and ſervants to the ſame equall honours, thinke they have done nothing great, or ſprightfull. I deſire, therefore, *Jupiter*, that Liberty of ſpeech may be given mee; otherwiſe my complayntes will bee imperfect. You all know of what a liberall tongue I am, and how ill a diſſembler of faults. For I bring all things into reprehenſion, and utter my minde freely, not diſguiſing my opinion for feat, or reverence of any: which makes mee ſeeme troubleſome to ſome, and naturally a Sycophant to others, and am ſtiled the publique Informer. Since, then, the Law, Proclamation, and you your ſelfe, *Jupiter*, allow mee freedome of Language, I will ſpeake nothing reſervedly.

ſervedly. Many there are, (as I ſaid before) who not content to be admitted into our Senate, and to enjoy equall ſociety, though they be halfe mortall, have brought their ſervants, and aſſociates into Heaven, and there enroll'd them: where they now ſhare with us, and partake ſacrifices, and pay us not our due tributes.

Jupiter, ſpeake not in riddles, *Momus*, but expreſſe your ſelfe clearly, and without clouds, and aſſigne names. For hitherto you have throwne your ſpeeches amongſt us, and drawne many into ſuſpicion, and raiſed our jealouſies on diverſe. Utter your ſelfe boldly, therefore, and feare not to reveale your ſelfe.

Momus. Since you allow mee, *Jupiter*, freedome of utterance, (wherein you doe magnificently, and like a Prince) I will come to particulars, and inſtances. Firſt, then, the moſt generous, halfe-mortall *Bacchus*, not ſo much as a *Græcian* by the mothers ſide, but borne of *Cadmus* a *Syrophœnician* Merchants daughter, was no ſooner inſtall'd in his Immortality, but I bluſh to tell you of his behaviour, miter, drunkenneſſe, and reeling. I believe, you all ſee how naturally effeminate, and womaniſh hee is, halfe madde, and intemperate from morning to night. Hee, I ſay, hath introduced his whole Linage upon us, and is the Leader of a Morris, and hath declared *Pan*, and *Silenus*, and certaine wild, ſavage Satyres, and Goat like men, given to dancing, and of monſtrous ſhapes, for Gods. Of which one hath hornes, and in halfe his body downward reſembles a Goate, and weares juſt ſuch a long beard. Another is a bald old man, wrye-noſed, riding for the moſt part upon an Aſſe, by birth a *Lydian*. The Satyres are prick-eared, bald, horned, much like new calved Fawnes, by originall *Phrygians*. They have all tayles; and theſe are Gods of the ſober Gentlemans creation. Nor are wee to wonder if mortall men deſpiſe us, when they behold ſuch ridiculous miſhapen Gods. I forbeare to tell you, how hee hath brought up two

two women, one his Mistresse call'd *Ariadne*, whose Crowne hee hath placed among the Starres; the other *Icarus* the plough-mans daughter. Besides, what is yet most ridiculous, O yee Gods, hee hath made *Erigones* dog a Constellation also, least shee should grieve to be without her companion, and whelpe shee loved, in Heaven. Are not these so many scandals to us, and arguments of our folly, and others laughter? I proceed to others.

Jupiter. Take heede, *Momus*, you speake not of *Æsculapius*, and *Hercules*. For I see whither your speech tendes. One of them you know is a Phisitian, and cures diseases, and therefore is to be prefer'd before others. Then, my sonne *Hercules* hath purchased his imortality by no small labours. Take heed, therefore, how you accuse them.

Momus. For your sake, *Jupiter*, I spare them, though I have much to say; among other thinges, that they yet retaine their markes of fire. But had I liberty to speake of you your selfe, I could say much more.

Jupiter. You have full licence. But how can you question mee, who am a native God?

Momus. I cannot heare so in *Creet*, where they speake otherwise of you, and show your sepulchre. But I neither beleeve them, nor those Greekes of *Ægina*, who say you have but a forged, suppositititious Deity. The thinges which I thinke most worthy of reproofe, are these. The originall of these disorders, and the cause how our cœlestiall senate becomes thus adulterated springes, *Jupiter*, from you. Who mingle with mortall women, and descend to them in varied shapes. Which makes us feare least, mistaken for a Bull, you should some time or other be sacrificed. Or when you are transform'd into Gold, least some smith should worke you into one change more, and make a chaine, or bracelet, or eare-ring of a *Jupiter*. Besides, you have fill'd heaven with Demi-gods; for so I must call them. And 'twould be meere Argument of laughter, should any man of a suddaine be told,

enjoyn'd

that *Hercules* is made a God, and that *Euryſtheus*, who enjoyn'd him his labours, is dead and periſht; and that neerly adjoyn'd are to be ſeene *Hercules* the ſervants Temple, and *Euryſtheus* the Maſters Tombe. Againe, Among the *Thebans*, *Bacchus* is made a God; yet his couſins *Pentheus*, *Actæon*, and *Learchus* were of all men the moſt unfortunate. From the time, then, that you, *Jupiter*, open'd the Gate, and accompanied with mortall women, all have followed your example; not onely the male Gods, but what is yet worſe, the female too. Who knowes not *Anchiſes*, and *Tithon*, and *Endymion*, and *Iaſon*, and others? All which, to avoid tediouſneſſe, I paſſe over.

Jupiter. Take heed *Momus*, you ſay nothing of *Ganymed*. I ſhall take it ill, if you diſpleaſe the boy by the diſparagement of his Pedigree?

Momus. If, then, I muſt not ſpeake of the Eagle which you have alſo placed in heaven, and which ſits upon your imperiall Scepter, and almoſt builds her neſt on your head, but muſt for *Ganymed*, ſake be ſparing; pray tell mee, *Jupiter*, how *Attis*, and *Corybas*, and *Sabazius* were advanced hither, or *Mithres*, the *Mede*, who weares a Caſſock, and *Tiara*, and hath not *Greeke* enough to pledge him that drinkes to him. The *Scythians*, therefore, and *Getes* upon theſe apprehenſions have quite caſt us off; beſtow Divinity of their owne, and make what Gods they pleaſe. So that, without our allowance, *Zamolxis* a ſlave is regiſtred a Deity. But all theſe are tolerable, O yee Gods: you *Ægyptian* Barker, who are clad in linnen, what are you Divine Doggſ-face? or how come you to be a God? Beſides, what meanes this ſpotted Bull of *Memphis*, which is adored, and gives Oracles, and hath his Prieſts? I bluſh to ſpeakes of the Storke, Apes, Goats, and other ridiculous Deities, which, I know not how, have aſcended from *Ægypt* up to Heaven: which how, O yee Gods, can you behold equally, or more honour'd then your ſelves? Or how can you endure, *Jupiter*,

that they ſhould give you the hornes of a Ramme?

Jupiter. Surely, the things whereof you accuſe the *Ægyptians*, *Momus*, are very fowle: yet moſt of them are myſteries, which the prophane are not to deride.

Momus. Indeed, wee have need of myſteries, *Jupiter*, by which wee may know Gods to be Gods, and Dogs to be Dogs.

Jupiter. Speake no more of the *Ægyptians*; of whom we will conſult at leiſure; proceed to the reſt.

Momus. *Trophonius*, *Jupiter*, and what moſt ſtirres mee, *Amphilochus*, the ſon of a wicked Matricide, gives Oracles in *Cilicia*, falſe for the moſt part; with which, for two Drachmes, he deceives the Inquirers: ſo that you, *Apollo*, are no longer famous; but every ſtone, and altar which hath now Oyle powred on it, and is Crowned with roſes, and frequented by Impoſtors, of which there are many, gives anſwer. The Statue of *Polydamas* cures ſeavers at *Olympia*; and of *Theagenes* at *Thaſus*. They ſacrifice to *Hector* in *Troy*; and in the oppoſite *Cherſoneſus* to *Proteſilaus*. Since our number, then, was increaſed, perjury, and ſacriledge have beene more familiarly practiſed; and the vertuous have learned to contemne us. And thus much be ſpoken of baſtard, ſuppoſititious Gods. Next, I cannot but laugh, *Jupiter*, when I heare certaine ſtrange names of things, which are not found among us, nor, indeed, can bee. Where are the ſo-much ſpoken of Vertue, Nature, Fate, and Fortune to be ſeene? are they not meere ſenſleſſe empty names of things invented by vaine Philoſophers? which though they have no higher off-ſpring then their fiction, yet they make ſuch impreſſions upon ſimple people, that none will now ſacrifice to us, out of their perſwaſion, that though they ſhould offer to us a thouſand Hecatombes, yet things would fall out according to Deſtiny, and Chance, and according to the thread of every mans nativity. I would now gladly know, *Jupiter*, where you ever ſaw Vertue,

or

or Nature, or Fate. For that you your ſelfe heare ſuch words in the diſputations of Philoſophers, I doubt not, unleſſe you be deafe, and cannot heare their wranglings. I have much more to ſay, but vvill here ſet my Period. For I ſee ſome troubled at my diſcourſe, others hiſſe; Eſpecially thoſe vvho have beene toucht by my freedome. For a concluſion, therefore, if you pleaſe, *Jupiter*, I vvill read the Decree, lately made for redreſſe of thoſe grievances.

Jupiter. Rehearſe it; ſince thy complaints have not been altogether unreaſonable; but that many things are to be reformed, and kept from a farther grovvth.

The Decree.

The Speakers Momus, *and* Jupiter,

Momus. AT a councell, lawfully aſſembled, the ſeventh day of this preſent month, *Jupiter* was chiefe, *Neptune* Preſident, *Apollo* Aſſiſtant, *Momus* ſcribe by Night, and ſleepe pronounc't this ſentence. Whereas many Forraigners, not *Greekes* onely, but alſo *Barbarians*, altogether unworthy of this State, and Society, have regiſtred themſelves, I know not how, and taken upon them to be Gods, and fill'd Heaven, ſo that our meetings are crowded with the tumultuous confluence of a diverſe languaged rout, and our *Ambroſia*, and *Nectar* ſpent, and raiſed to a *Mina* the quart by reaſon of the multitude of drinkers: and whereas moſt immodeſtly they diſplace the Ancient, and true Gods, and contrary to the Lawes of this Country, claime the higheſt ſeats here, and precedency of Adoration on Earth: It ſeemes good to the Councell, and preſent aſſembly, that the next winter Solſtice, a Parliament be called in *Olympus*; and there ſeven Gods be joyn'd in a Committee for the examination of uſurpations, of which three to be of the old houſe under

Saturne, and foure of the twelve; of which *Jupiter* to be one. Next, they who ſit in Commiſſion to be Legally ſworne by *Styx*; and Herauld *Mercury*, to ſummon all thoſe who are to appeare in the Synod; and they to bring ſworne witneſſes, and proofes of their deſcent, and to come forth one by one. And the Commiſſioners, upon examination, either to pronounce them Gods, or to returne them to their Sepulchers, and the Monuments of their Anceſtors. Hee, who once diſallowed, and ſentenced by the Commiſſioners, ſhall afterwards attempt to enter Heaven, to be caſt downe to Hell. Next, every one to attend his owne profeſſion. *Minerva* not to practice Phyſicke, nor *Æſculapius* to give Oracles, nor *Apollo* ſo variouſly to employ himſelfe, but to make his choyce whether he will be an Oracle, or a Muſitian, or a Phyſitian. Philoſophers to bee admoniſht that they fayne not new names, nor trifle about things they know not. They who have beene falſly honoured with Temples and Sacrifices, to have their images demoliſht, and the Statue of *Iupiter*, or *Iuno*, or *Apollo*, or ſome other Legitimate Gods to be erected. Cities to build Tumbes to the reſt, and in ſtead of Altars to ſet up Pillars. Whoſoever diſobeyes this decree, and refuſeth to make appearance to be ſentenced unheard.

Iupiter. The Act, *Momus*, is moſt juſt; you who approve it, hold up your hands; or rather be it ratified. For I know many will deny their ſuffrages. And ſo diſſolve the Court; with this charge that at *Mercury's* ſummons you all appeare, and bring every one cleare proofe, and certaine evidence of his father, and mothers name; how he came to be made a God, and alſo of what ſtocke, and family he is deſcended. If any appeare not, the Commiſſioners ſhall not conſider what magnificent Temples hee hath on Earth, or how men eſteeme him for a God.

The

The Images.

The Speakers, Lycinus, *and* Polyſtratus.

Lycinus. IUſt ſo as they who were confounded at the ſight of the *Gorgons* head, was I lately aſtoniſht at the ſight of a beautifull woman; and almoſt accompliſht the fable, by being changed from a man into a ſtone, and congealed by the wonder.

Polyſtratus. By *Hercules* 'twas a ſupernaturall, and very powerfull ſpectacle, if a woman did ſtupifie *Lycinus*. You frequently ſuffer ſuch Trances at the ſight of handſome Boyes; and 'tis much eaſier to remove *Sipylus*, then to draw you from their contemplation: ſo gazingly fixt are you, and many times ready to diſſolve in teares like *Tantalus* daughter. But pray tell mee, what petrifying *Meduſa* is this, and from whence, that I may alſo ſee her? I cannot thinke you will envie mee her ſight, or grow jealous, if I cannot avoyd Congealment at the ſpectacle.

Lycinus Know, then, that if you but ſee her through a Caſement, ſhee will preſently ſtrike you dumbe, and render you more immoveable then a ſtatue. But perchance your wound, if you only ſee her, will be more gentle and ſlight. Let her but ſee you, and what power will you have to depart? ſhee will draw you captived whither ſhe liſt, as the Load-ſtone draws Iron.

Polyſtratus. Faigne not, *Lycinus* a beauty ſo prodigious. But tell mee who ſhee is.

Lycinus. I am ſo farre from ſpeaking Hyperbolies, that I feare when you ſee her, ſhee will ſo excell, that I ſhall appeare faint in my prayſes. But who ſhee is I cannot tell you; ſhee was numerouſly accompanyed, and with great pompe attended by a multitude of Eunuches, and wayting Women. In a word her retinue was much above a private fortune.

Polystratus. Did you not learne her name, nor how she was called?

Lycinus. My Intelligence of her is only that she is of *Ionia*: for one of the spectators, turning to him that stood next, said, Such are the *Smyrnæan* beautyes. Nor is't a miracle that the faireſt Citty should produce the most beautifull Women. By which Boast of her, I conceived the speaker also to bee of *Smyrna*.

Polystratus And you, in the meane time, had this property of a stone, neither to follow her, nor to aske him who she was. Describe her, therefore, to mee, in the best language you can: perchance I may that way bee brought to her Knowledge.

Lycinus. Doe you know what you aske? 'Tis beyond the power of speech, especially mine, to decipher so admirable a piece; for which *Apelles*, *Zeuxis*, or *Parrhasius*, though wee should joyne to them *Phidias*, and *Alcamenes*, are insufficient. I shall but deforme the Originall by my want of skill.

Polystratus. However, describe her face, *Lycinus*, 'twill be no dangerous attempt, to represent her picture to your friend in its owne lineaments.

Lycinus. I hold it much safer, for the accomplishment of the worke, and fairer draught of the woman, to call into my assistance some of the ancient Artificers.

Polystratus. How meane you? Or how, after so many yeares, can you recall them from the dead?

Lycinus. Easily if you will vouchsafe to answer to my Questions.

Polystratus. Aske what you please.

Lycinus. You have beene at *Cnidos*, *Polystratus*?

Polystratus. Yes.

Lycinus. And you have seene their *Venus*?

Polystratus. 'Tis the best piece *Praxitiles* ere made.

Lycinus. You have heard the story, also, which the people report of her; how one enamour'd of the Image, and

and secretly left in the Temple, to his power committed with the Statue? but more of this some other time. Since, then, you have seene her (as you say) answer mee to this question. Have you observed *Alcamenes* Statue in the Garden at *Athens*?

Polystratus. I were the dullest, and most careless of all men, *Lycinus*, not to marke *Alcamenes* fairest piece.

Lycinus. I will not aske you, *Polystratus*, how often you have ascended the Fort, and there seene *Sosandra* carved by *Calamis*.

Polystratus. I have frequently seene her too.

Lycinus. 'Tis sufficient. Which piece of *Phidias's* doe you praise most?

Polystratus. Which should I, but that at *Lemnos*? on which hee doubted not to engrave his name? and next his *Amazon* leaning on a Speare?

Lycinus. These, indeed, are his best. Nor shall I neede more Artificers: take now severall parts from all these, and proportion them as well as you can, and I will show you all their excellencies collected in one feature.

Polystratus. How may that bee?

Lycinus. Without difficulty, *Polystratus*, If allowing the ability of drawing pictures to language, wee allow it the power also to trimme, compose, and fit, and with the best proportion it can, to observe mixture and variety too.

Polystratus. You say true. Pray show mee these severall excellencies joyned. I would faine see how you can dispose them; or how, from such disagreeing parts, you can raise one harmonions piece.

Lycinus. The picture, then, which I will present to to your view, shall be of this composition. Give it the head of *Venus* at *Cnidos*, and 'twill require no other parts of the naked Goddesse. Next, you shall allow it the haire fore-head, and vvell dravvne eye-brovves of the Goddesse, as they are carved by *Praxiteles*; as also the sparkle of her eye, joyn'd vvith such a cheerfulnesse, and grace

grace of countenance, as *Praxiteles* hath fancyed them. Then the breasts, and fore parts shall be taken from *Alcamenes*, and his *Venus* in the garden; as also the extremities of her hands, the Arithmeticall junctures of her wrists, and the decent slenderneſſe of her fingers, ending in a beautifull sharpe; the Ayre of the whole face, the delicacy of the cheekes, and measure of the nose shall be borrowed from *Lemnia* and *Phidias*, who shall also bestow the composure of the mouth and his *Amazons* necke. *Sosandra*, and *Calamis* shall adorne it with modesty; with which shall be mingled a soft, unperceiveable simper inclining to a smile. The bravery of Attire shall be taken from *Sosandra*, all but of the head, which shall be bare; the size and dimensions of her stature shall carry just proportion to that of the *Cnidian Venus*, as *Praxiteles* hath happily measured her. What thinke you *Polystratus*, will it be a fair peece when it is exactly finisht?

Polystratus. Can there be yet any addition of beauty made to your picture, after such an amiable accumulation of parts?

Lycinus. Hitherto my discription hath beene rude; and to all this, my friend, you are to joyne colour, and decorum; that those parts which are blacke be exactly black, and those which are white, be excellently white; and those which are redde do out-blush the rose. So that the danger is, since the greatest perfection is yet wanting, from what paternes we shall derive it. Shall wee call into our assistance the rarest paynters, to help us to mingle colours, and teach us how to give them fit order, and disposition? Bee it so; let us recall *Polygnotus*, *Euphranor*, *Apelles*, and *Ætion*; and let them divide the worke. Let *Euphranor* paynt the hayre, as he hath drawne *Juno's*. Let *Polygnotus* limbe two decent eye-browes, and such flowry cheekes, as he hath given to *Cassandra* in the Quire at *Delphos*; let him also shape the garments so subtlely, that part may sit close, the rest may hang loose, and appeare blowne

blowne by the winde. Let *Apelles* draw the reſt of the body by *Pacata*; on which let him not lay over much white, but make it temperately ſanguine. Let *Ætion* draw ſuch lippes, as he hath given to *Roxana*; but above all, Let *Homer*, the beſt of Painters, be joyned in aſſiſtance with *Apelles*, and let the whole body weare that colour which he hath layd upon *Menelaus* thighs, Ivory dipt in Scarlet. Let him alſo frame the eyes, and make them Oxe-like; to which let the *Thebane* Poet joyne his Pencill, and draw the liddes. Then let *Homer* adde a ſweete cheerfulneſſe, ſhoulders of ſnow, roſie fingers, and make her fitter to be compared to his golden *Venus*, then *Briſeus* daughter. And ſo much be taken from the moſt learned Statuaries, Painters, and Poets. But the Grace, or rather all the Graces, and *Cupids*, collected in one Circle of beauty, ariſing from this compoſition what Language can expreſſe?

Polyſtratus. Truſt mee you have decipher'd as divine a piece, *Lycinus*, as if dropt from *Jupiter*, or made by ſome Celeſtiall Artificer. How was ſhee buſied when you ſaw her?

Lycinus. Shee held a Booke in her hands, roll'd into two parts; one of which ſhee ſeemed to have read, and then to read the other. Onely betweene pawſes ſhee diſcourſed ſomething to one of her women, which came not to my knowledge, becauſe her voyce came not to my hearing. But vvhen ſhee ſmiled, *Polyſtratus*, ſhe betrayed tvvo rovves of teeth, ſo vvhite, ſo even, and ſo proportion'd to one another, that if you have ſeene a rope of Orient, and equally ſized pearle, juſt in ſuch order they grew. Onely they tooke a freſh luſtre from the Crimſon of her lippes, through which they ſhined like *Homer's* poliſht Ivory. None were broader, or higher, or more prominent then others, as you ſee in moſt women, but were of one equall ranke, colour, and bigneſſe, and equally order'd in their rowes. Briefly ſhe was a great

wonder, beyond all mortall beauty.

Polystratus. Despaire not. I know what woman you meane, by her description and Country; and by the Eunuches, and souldiers, which you said attended her. Your remarkable peece is a Kings wife.

Lycinus. What is her name?

Polystratus. 'Tis a most sweete, and amiable one, *Lycinus*; The same with that of *Abradatas* faire wife. Have you not often heard *Xenophon* praise a discreet, beautifull woman?

Lycinus. Yes; and am so affected, that methinkes I see her, as often as I read that passage in him; and do almost heare her discoursing of battles; and how she armed her husband, and behaved her selfe when shee sent him to the Warre.

Polystratus. You then, seeing this Lady but once in passage, like a flash of lightning, have hitherto praised only her vulgar perfections, I meane, her body, and outward feature. The perfections of her soule are invisible, nor could you know how much more excellent, and divine, her inward beauties are then her corporeall. But I doe, who am of her acquaintance, and have often mingled discourses with her, and am of the same Country. For I have (as you well know) ever praised sweetnesse of carriage, and affability, and height of spirit, and wildome, and education, before beauty, as endowments much worthier to be prefer'd before those of the body. For 'twere most unreasonable, and ridiculous to admire the garment above the wearer. The most perfect beauty, then, (if I may judge) is, when the vertue of the minde concurres with the amiable shape of the body. I can show you some of indifferent features, who are staynes to their creation; In whom the onely thing praise-worthy dyes, and withers, blemisht, and disgraced by its desertlesse conjunction, to so foule a Mistresse as their soule. Such women to mee resemble *Ægyptian* Temples, where the outward structure

is

is glorious, magnificent, and adorn'd with pretious ſtones, gold, and carvings, but if you ſhall ſearch for the Deity within, you ſhall finde an Ape, or Storke, or Goate, or Cat. 'Twere eaſie to give you many ſuch examples. Forme, and ſhape, therefore, are not enough, where the true, and juſt dreſſings are wanting. I do not meane rich garments, and jewels, but thoſe better dreſſings before mentioned, of vertue, diſcretion, equall behaviour, affability, and the reſt comprehended under theſe.

Lycinus. Being ſo able, *Polyſtratus*, to returne tale for tale, as they ſay, in the like meaſure, and over, you may do well to draw the portrayture of a ſoule, that wee may no longer fix our admiration on the worſe halfe.

Polyſtratus. You enjoyne mee, my friend, no ſmall enterprize: nor is it all one difficulty to praiſe things apparent to all, and to make obſcure things viſible. I ſhall need aſſiſtance too to my Draught, not of Statuaries, or Painters, but of Philoſophers, to whoſe receipts my figure is to be conformed, and faſhioned, according to the ancient Imagery. Thus, then, I begin. Firſt, her ſpeech is vocall, and cleare, and flowes ſweeter then hony from her tongue; ſo that *Homer* is herein to give her the precedency of his *Pylian* old man. Every word is pronounced with moſt delicate Accent, neither too baſe, or manly, nor yet too treble, effeminate, or looſe; but like the utterance of an unripe boy, pleaſant, tunefull, and gently ſtealing into the ſenſe: ſo that when ſhee ceales to ſpeake, a certaine melody, and relique of her voyce remaines, and playes about the eare; like a ſoft eccho, which prolongs the hearing, and leaves certaine delicious footſteps of language, full of perſwaſion in the Soule. When ſhee ſings her beſt, eſpecially to the Lute, then 'tis time for Halcyons, and Swannes to be ſilent. For all things are unmuſicall, compared to her; *Pandions* daughter harſh, and artleſſe, with all the variety of her voyce. Had *Orpheus*, and *Amphion*, who lead their hearers, and drew things

void of ſenſe to their harmony, heare her, they had, I believe, forſaken their harpes and ſtood her ſilent Liſtners. For whence ſhould that *Thracian*, or the other, who fed a heard on *Cytheron*, have the skill ſo to touch a harpe, as to obſerve the exact proportions of Harmony, not to tranſgreſſe number, but by ſeaſonable riſings, and falls, to give meaſure to the leſſons, then the harpe to bear conſort with the voyce, and the quill to keepe time with the tongue, to which are to be added the right ſtroke of the fingers, and flexibility of the joynts? If, therefore, *Lycinus*, you ever heare her ſing, you will no more undergoe the transformations of a Gorgon, and paſſe from man to ſtone; but will feele raptures like thoſe of the Sirens, whileſt a ſweet charme creeping over your ſenſe, takes from you the remembrance of your Country and acquaintance. And though you ſeale your eares, yet the ſound will inſinuate through the waxe. Such is the muſicke of a *Terpſichore*, or a *Calliope*, and ſuch is the skill of a *Melpomene*, fraught with a thouſand inchantments of all ſorts. In a word, methought I heard ſuch Harmony, as was fit to paſſe through ſuch lippes and teeth: ſince, then, you have ſeene her, imagine you heare her too. Though this excellency of her voyce, being purely *Ionicke*, with which in her familiar diſcourſes ſhe mingles much of the *Atticke* elegancy, be the leaſt thing to be admired in her; ſince 'tis hereditary, and deſcended to her from her Anceſtors; nor could ſhee well doe otherwiſe, having in her travels converſt with the *Athenians*. Nor doe I wonder that ſhe delights in Poetry, and is well ſtudied in that way, ſpringing from *Homer's* Citty. Suffice it, *Lycinus*, that you have ſeene the picture of her excellent voyce, though rudely drawne: Conſider wee now her other parts. which I purpoſe not, like you, to decipher by a Collection taken from many, and wrought into one peece, (for 'twere poore and like vulgar paynters, to joyne ſo many various, diſagreeing beautyes in one draught) but all the vertues of the

ſoule

ſoule ſeverally taken ſhall bee caſt into one exact coppye of the originall.

Lycinus. You promiſe mee a feaſt, *Polyſtratus*, and a variouſly furniſht banquet, and ſeeme to repay mee with overflowing meaſure: proceed then; for there is nothing with which you can more obliege mee.

Polyſtratus. Since, then, the knowledge of all good arts is neceſſary, eſpecially thoſe of Contemplation, I ſhall preſent her to you various, and in diverſe ſhapes, and ſhall approve my ſelfe not outdone by you in Mimature. Imagine her, then, poſſeſt of all the rare endowments which flow from *Helicon*; not like *Clio*, and *Polyhymnia*, and *Calliope*, and the other Muſes, who are ſeverally learned but in one thing, but poſſeſt of all, even thoſe of *Mercury*, and *Apollo* too: whatſoever Poets have written in raviſhing numbers, or Hiſtorians have publiſht, or Philoſophers extoll'd, are but the ſeverall trimminges, and ornaments of my picture; which are not to be ſuperficially colour'd, but to be throughly ſteept in colours of Graine, iterated, and to ſatiety repeated. You are to pardon mee, If I cannot ſhow an Archetype to this portrayture; Since in all the Monuments of the Ancient Literature, none ſuch is recorded. If you thinke fit, therefore, let this piece of her be layd up as ſacred; being, in my judgement, ſpotleſſe, and without blemiſh.

Lycinus. You have deſcribed her, *Polyſtratus*, moſt exactly, and with all her numbers.

Polyſtratus. I am, next, to decipher the Image of her wiſedome, and underſtanding For which I muſt borrow ayde from many examples, moſt of them ancient, and one *Ionicke*. My painters, and coadjutors ſhall be *Æſchines*, friend to *Socrates*, and *Socrates* himſelfe; the beſt reſemblers of all thoſe Artificers, who ever drew with a *Venus*, and life. Their *Aſpaſia*, with whom the admired *Olympius* familiarly converſt, as ſhe is by them propoſed for no mean example of wiſdome, both for her experi-

ence in buſineſſe, ſharpneſſe in affaires politicke, and for the edge, and piercingneſſe of her judgement, will I in the moſt exact reſemblance transferre from *Miletum* to my picture: only here will be the difference, ſhe is drawn in a narrow Tablet, this Image will take up the Dimenſions of a *Coloſſus*.

Lycinus. How meane you?

Polyſtratus. That though both portraitures be equall in reſemblance, yet they are not in magnitude. Nor did the *Athenian* Commonwealth then carry any neere proportion to the *Romane* Greatneſſe now. Though, then, they agree in ſimilitude, yet this excells in largeneſſe, as being drawne in a more ſpatious Table. To theſe adde wee, for a ſecond, and third example, *Theano*, and the *Lesbian* Poetreſſe, and *Diotima*. *Theano* ſhall conferre height of mind; *Sappho* Courtlineſſe of Behaviour; ſhee ſhall reſemble *Diotima* not onely for thoſe vertues extold by *Socrates*, but for her other diſcreet endowments too: and ſo *Lycinus*, you have one part more of her picture.

Lycinus. By *Jupiter*, *Polyſtratus*, moſt admirably limbd. Pray deſcribe her other perfections, namely, her ſweetneſſe of Nature, and affability, the manner how ſhe expreſſeth her pitty, and relieves the diſtreſt.

Polyſtratus. Once more, then, I muſt reſemble her to *Theano*, *Antenors* wife; as alſo to *Arete*, and her daughter *Nauſicaa*, and all others who have obſerved an equall temper in an abundant fortune. Next, fancy to your ſelfe the *Idea* of modeſty, and diſcretion in Behaviour, and in both ſhe anſwers *Homer's* Character of *Icarius* daughter. For juſt ſuch a deſcription hath he made of *Penelope*, as I have, for the agreement of their names, made of *Abradatas* wife before mentioned.

Lycinus. Your peece, *Polyſtratus*, is every way compleate, nor can you eaſily finde more patterns, having paſt through all parts of the ſoule, and commendation.

Polyſtratus. Not all. Her greateſt praiſes are yet behinde.

I meane

I meane, that in the eminent height of honour in which ſhe is, ſhe is not blowne up by her proſperity, nor puft beyond humane meaſure by her confidence in fortune; but obſerves a moderatiō of carriage which is neither haughty nor burdenſome; receives thoſe who make their Adreſſe with a popular, and equall ſweetneſſe, affording both her hand, and familiarity. For perſons of Quality by ſo much the more winne upon their Approachers, by how much being advanced above them, they are not tragicall, or unkind in their deportment. And, therefore, they onely who ſhow their power not in pride, but benefits, are moſt worthy of the goods of fortune, and moſt eaſily avoyd envy. For none will repine at his happineſſe, whom they ſee temperate amidſt his felicities, and not like *Homers Ate*, ſtalking on the heads of men, and trampling inferiours. A carriage not unuſuall in men of baſe ſpirits, though the miſ-apprehenſion of their fortune. By which, beyond their hopes, being ſuddenly advanced, and placed in a ſublime, and winged chariot, they keepe not within their meaſure, or looke downe, but ſtraine to fly aloft, till at length, like *Icarus*, their waxe melts, and feathers droppe off, and they, to the laughter of the beholders, fall headlong into the ſea, and floud. But they who, like *Dædalus*, imploy not their wings to too lofty flights, remembring they are joyned with waxe, but obſerve a humane courſe, and love to carry themſelves not too high from the water, rather chooſing to wet their feathers, then betray them to the Sun, fly in a ſafe, and ſecure Region. As this Lady, who cannot be ſufficiently praiſed, did: who receives this reward of her vertues, to have all men wiſh that ſhe may alwayes be upon this height of the wing, and that all good things may ſtreame to her.

Lycinus. So be it, *Polyſtratus*; ſince her merits ariſe not onely from her bodily gifts, which are equall to *Helen*, but ſhe is much more faire, and lovely in the qualities of her minde. It becomes alſo ſo great a King, and withall ſo

ſo ſerene, and gentle, among his other felicities to have the happineſſe to have ſo brave a woman borne in his Empire, joyn'd to him in marriage, and to love him. For that woman can be no vulgar bleſſing, of whom the ſpeech of *Homer* may properly be pronounced, that *ſhee may contend with* Venus *for beauty, and with* Minerva *for parts.* For the woman cannot be aſſigned, with whom ſhe may be compared, for ſhape, for wit, for minde, for artifice, as *Homer* hath it.

Polyſtratus. 'Tis true, *Lycinus*, If you thinke fit, therefore, let us mingle Characters, and unite your picture of her body, with mine of her ſoule: which compiled in a booke, let us exhibit to the generall admiration of the preſent age, and ſucceeding. A monument much more laſting then if drawne by *Apelles*, or *Parrhaſius*, or *Polygnotus*; and ſhe her ſelfe will ſhow much more illuſtrious limbed by the induſtry of the Muſes, then repreſented in wood, waxe, or colours: ſince that is the beſt picture which, with the beauties of the body, expreſſeth the vertues of the ſoule.

A Defence of the former Diſcourſe.

The ſpeakers Polyſtratus, Lycinus.

Polyſtratus. I Am ſenſible, *Lycinus*, ſayes the Lady, of your great reſpects, and the honour you deſigne mee in your writings. For no man would have ſo over praiſed mee, but one who wrote with affection. But the thing which I would have you know is this. In my diſpoſition I am not taken with Flatterers, but ſuch men ſeeme to mee Impoſtors, and ſlaves by nature. So that when any man heaps Panegyricks on mee, and ſwells my praiſes into troubleſome, immoderate Hyperboles, I preſently bluſh, and am ready to ſtop my eares, and take his commendations rather for mockeries, then juſt Encomiums.

miums. For praiſes are no farther tolerable, then the perſon prayſed knowes them to be due. All exceſſe is improper, and fawning. I know many, ſayes ſhe, who delight to heare themſelves commended, and to have their defects ſupplyed by flatteries. As, if they be old, to have one extoll their vigour; if they be deformed, to be prefer'd for beauty before *Nireus*, and *Phaon*. Suppoſing they alter ſhape from their praiſes, and waxe young againe, as *Pelias* believed. But they are deceived. For nothing were ſo precious as Panegyricke, if Hyperboles could beſtow whatſoever they commend. Methinkes, therefore, ſayd ſhee, their caſe is much like his, who being naturally ill-favoured ſhould weare a beautifull vizard: and then grow proud of his borrowed lookes, though they be ready to drop off, and be diſorder'd upon every encounter; and thereupon to expoſe him to the more laughter, when hee returnes to his owne face, and appeares vvithout his veyle. Or, as if a dvvarfe vvearing buskins ſhould contend in ſtature vvith one a cubit higher. Hereto ſhee joyn'd an example. There vvas, ſayd ſhe, a great Lady, of competent feature, and handſomeneſſe, but low, and very ſhort of juſt ſtature, praiſed by a Poet, in ſonge, among other perfections for her beauty, and tallneſſe, who compared her for length and ſtraightneſſe to a poplar tree; ſhe was much tickled, and clapt her hands, as if ſhee had received new ſtature from the verſes: which the Poet, ſeeing her ſo joy'd with falſe praiſes) often repeated to her. Till a ſtander by whiſpering him in the eare, ſaid, forbeare, Sir, leſt you perſwade the Lady ſhe is growne taller. A ſtory like this, but much more ridiculous, ſhee reported of *Stratonice* the wife of *Seleucus*, who propoſed a talent for the reward of that Poet who moſt elegantly praiſed her hayre; though ſhee were bald, and had but few haires left: yet bald as ſhe was, and publiquely known to have been ſo of a long time, by reaſon of a diſeaſe; ſhee found ſome wretched

Poets, who call'd her her hayres *Hyacinthine*, and wove them into curl'd treſſes, and compared the thinner ſpaces to Lovedge. Shee, therefore, laughs at all ſuch who thus expoſe themſelves to flatterers. Shee added moreover, that many love to be thus flatter'd, and deceived, not onely in language, but in pictures too: and, therefore, chooſe thoſe painters, who will draw them beſt featured. For there are ſome, ſayes ſhee, who charge the painter to diſſemble their noſe, to adde blackneſſe to their eyes, and whatever elſe they deſire; Hence they are not drawne, but do honour to other pictures nothing like them. Theſe and the like were her expreſſions. Many things in your deſcription ſhee likes, but reſents one paſſage where you reſemble her to *Juno*, and *Venus*. Such compariſons, ſhee ſayes, are much too high for her, or any mortall creature. Nor will ſhee allow you to take *Idea* from ſuch Heroicke women as *Penelope*, *Arete*, and *Theano*, much leſſe from the moſt excellent Goddeſſes. For ſhe ſayes, ſhe beares a ſacred horrour, and a ſuperſtitious reverence to all thinges concerning the Gods. And feares ſhe ſhould be like *Caſſiopeia*, ſhould ſhe admit ſuch prayſes; though ſhe ſtood only in compariſon with ſea *Nymphes*, and adored *Juno* and *Venus*. She, therefore, bids you, *Lycinus*, either alter ſuch expreſſions, or ſhee will call the Goddeſſes to witneſſe you wrote without her allowance. She would have you, alſo, know, that ſhee is much troubled your booke ſhould be made ſo publique, comprehending (as now it is) ſo much irreligion, and blaſphemy againſt the Gods. She thinkes, alſo, ſhee cannot excuſe her ſelfe from impiety, and ſacriledge, ſhould ſhe ſuffer her ſelfe to be equall'd to *Venus* at *Cnidos*, or in the Gardens. Shee deſires you, alſo, to remember what you ſayd of her towards the end of your booke, where you ſtile her moderate, not haughty, nor ſoaring above humane reach, but obſerving humble flights; and yet forgetting your ſelfe, you advance her above the heavens, and place her among the Goddeſſes.

Shee

Shee would not have you thinke her more indiſcreet, then *Alexander*, who when an Architect promiſed to transforme *Athos*, and ſo to figure it like him, that the whole mount ſhould be his ſtatue, holding two Cities in his hands; gave no countenance to ſuch a prodigious undertaking, but holding the Attempt to be above his performance, diſmiſt the man not probably able to contrive ſo vaſt a *Coloſſus*, and bad him let *Athos* ſtand as it was, and not ſhrinke ſo great a hill to the ſimilitude of ſo ſmall a body. Shee, therefore, much extols *Alexanders* Magnanimity, and ſayes, by this refuſall he hath erected a ſtatue bigger then *Athos* in the mindes of thoſe who will bee his perpetuall remembrancers. It being no Act of meane ſpirit to contemne ſuch a Paradox of honour. Shee praiſes, alſo, your Imagery, and admires the contrivance of your draught, but acknowledges it not to bee like her, being unworthy of ſuch reſemblances, nor any way neere them; nor, indeed, any woman elſe. Shee, therefore, returnes your honours with veneration of your Archetypes, and patternes: and deſires you would praiſe her a more humane way, and not make her ſhooe too large for her foot; leſt when ſhee meets you, you ſilence her. Shee bid mee, alſo, tell you, that ſhee heares many ſay (how truly you know) that conquerours in the *Olympicke* Games, are not licenced to have Images erected to them bigger then their bodies; and that the Judges take care that none exceed the truth; but exactly ſize their Statues to the meaſure of the wraſtlers: ſhee would therefore have you conſider, vvhether if ſhe ſhould allovv your falſe dimenſions, the Judges vvould not demoliſh her picture. Thinke, therefore, *Lycinus*, upon ſome faire alteration of your booke, and blot out your offences againſt the Gods; vvhich ſhee tooke vvith ſo much reſentment, and read vvith ſuch horrour, that ſhe beſought the Goddeſſes to be propitious to her. Nor vvas ſhe to be blamed for expreſſing the paſſions of her ſexe. For, to tell

you true, I was minded to have ſayd ſome ſuch thing my ſelfe; who at firſt hearing perceived nothing amiſſe, having my contemplation fixt on her deſcriptions: but ſince ſhe made her objections, I begin to be of her opinion; having before ſuffer'd in my ſelfe a deceipt of the ſight; which beholding things in too neere an approach, and cloſe to the eye, cannot perfectly diſtinguiſh; But at a juſt diſtance, and ſpace, all things caſt true appearances, and are ſeene as they are. To reſemble a mortall woman, then, to *Venus*, and *Juno*, what iſ't but to detract from the Goddeſſes? For by ſuch compariſons the leſſe is not advanced to the greater, but the greater is diminiſht, and drawne downe to the leſſe. As if two ſhould walke together, one of very tall, the other of dwarfiſh ſtature, and you ſhould deſire to match them in equality, not one to exceed the other; the ſhorter by ſtretching himſelfe would never reach the others height, though hee ſtood Tiptoe. But if they will appeare alike ſtatured, the taller is to ſtoope, and depreſſe himſelfe. So it is in Imagery; where a man compared to a God is not ſo much made greater, as the God call'd downe to an inferiour is made leſſe. Yet had your want of earthly inſtances ſent you to heaven for Coppyes, you had had ſome excuſe for your impiety: but you having for example the beauties of ſo many women, had no need to liken her to *Venus*, or *Juno*. You are, therefore, to your utmoſt to deliver your ſelfe from envie, *Lycinus*: who are not accuſtomed, nor otherwiſe prone, or eaſie to over-praiſe; yet now, I know not how, you are ſuddainly changed, and fallen to exceſſes, and ſhow your ſelfe as prodigall of your commendations, as hitherto you have been ſparing. Nor let it beget your ſhame, to correct your worke, though publiſht; ſince they report *Phidias* to have done ſo, when he drew *Jupiter* for the *Eleans*: who when hee firſt open'd his workmanſhip to the view of Paſſengers, ſtood behind a curteine, and heard what they blamed or praiſed. One accuſed the noſe, as too bigge,

another

another the face as too long; others censured other parts; and when the spectators were gone, *Phidias* shutting himselfe up corrected, and reformed his picture by the publique Judgement. Holding the opinion of so many not to be contemned, but that many must necessarily see more then one, though that one were *Phidias*. Thus much shee gave mee in Commission to say, which I cannot but approve being your friend, and so well affected to you.

Lycinus. Till now, *Polystratus*, I tooke you not for such an Orator, who by your lengthen'd speech, and accusation of my worke, have left mee no hope of an Apologie: yet of one piece of Injustice, I must complaine, especially in you, who have sentenced my booke undefended, and no advocate assigned to it. 'Tis easie, I suppose, according to the Proverbe, for him to winne the race who runs alone; nor doe I marvell at your conquest, where no glasse is set up, nor liberty given to plead: but that which is yet more unreasonable, is, that you have made your selves the Accusers, and Judges too. Which, therefore, will you, that I patiently submit to your Decree, and like the *Himerean* Poet, write a Recantation? or will you give mee leave to make an Appeale?

Polystratus. Take your choice, so you come prepared with a just defence, which you shall not make before your Adversaries, as you call us, but before your friendes. I am prepared to undergoe the like Tryall.

Lycinus I am something troubled, *Polystratus*, that I shall not plead for my selfe in her presence (which would have been much to my advantage) but make my defence only at her command, yet upon condition you will bee as faithfull a reporter to her, as you have been from her to me, I will put my cause on the Dice.

Polystratus. Secure your selfe *Lycinus*, you shall finde me no partiall conveyer of your answers, so you contract them into such a briefe, as I may well remember them.

Lycinus. I ſhould rather prolonge my defence to ſuch copious Accuſations; but for your ſake I will abridge it. Tell her then from mee.

Polyſtratus. By no meanes, *Lycinus*, but expreſſe your ſelfe as if ſhe were preſent: under which perſonation, I will repreſent you to her.

Lycinus. Since you will have it ſo *Polyſtratus*, I do ſuppoſe her preſent, and to have ſpoken to me whatſoever you have reported from her; though it put mee to the expence of a ſecond preparation. For (not to conceale my perturbations from you) you have (I know not how) made the Attempt much more terrible to me. who (as you may perceive) do ſweate, and tremble at the apprehenſion of her preſence, which begetts a kinde of aſtoniſhment in me. Thus, then, I begin, ſince there is now no way left for evaſion in her preſence.

Polyſtratus. Let not ſo ſerene a countinance affright you: you ſee ſhe is cheerfull, and mercifully diſpoſed; ſpeake boldly, therefore.

Lycinus. I, moſt excellent of Ladyes, whom you charge for having prayſed you above juſt meaſure, cannot ſee how I have beſtowed more Panegyricke on you, then you have heapt upon your ſelfe by your religious eſteeme, and reverence of the Gods, which is more to your commendation, then all I have ſayd of you. Pardon me, therefore, that I omitted this part of your deſcription, which had it fallen within the compaſſe of my knowledge, had ſtood in the firſt place: not with a purpoſe to excell your other prayſes, but becauſe, I have ſayd much leſſe then you deſerve. Judge, therefore, what excellencies I have left out, and what available proofes of your religious carriage and ſtraight intentions. Since they who thus reverence the Gods, are to be ſuppoſed vertuous in all their Actions towards men. Should you, then, enjoyne mee to alter my writings, and to correct my portrayture, I ſhould be ſo farre from ſubſtraction, that I ſhould inſert this paſſage

as

as the toppe and crowne of the whole worke. Next, I confesse my selfe oblieged to thanke you, that when I praised the moderation of your behaviour, as not corrupted, or swolne, or puft up with your present greatnesse, and fortune, you by your dislike of my expressions, have confirmed, & verified them. For not greedily to catch at such commendations, but to blush at them, and to thinke them above you, is a sure signe of a discreet, and affable temper. You, therefore, by your aversenesse to praise show your selfe so much the more worthy to be praised; and do almost fulfill the saying of *Diogenes*, who being asked which was the readiest way to glory, sayd, the contempt of it. So should one aske mee who most deserved praise, I would say, they who most avoid it. But this is Digression, and from the purpose. That whereto I am to make my defence, is, that in drawing your picture, I have resembled you to *Venus* at *Cnidos*, and in the Gardens, to *Juno*, also, and *Minerva*. Comparisons too high and beyond your last. To this I might reply, that the old saying is, Poets and Painters are not accountable; much lesse Panegyrists; though their language be lower, and not fettered in numbers. For praise is a free thing, and not to be measured by the lawes of brevity, or excesse; but makes this its principall ayme, to commend the person praised to the publique emulation and wonder. But I will not take that way of defence, lest I should seeme to you so to doe for want of other matter. You know that the lawes of Panegyricall Orations consist in the Panegyrists right use of similitudes, and resemblances; and the height of the Art is to apply well: which is atchieved not when like is compared to like, or to a worse, but when the thing praised is advanced by something as transcendent as 'tis possible. For example, If one in commendations of a Dogge should say hee were bigger then a Foxe, or Catt, would you thinke such a one skill'd in the Art of praysing? you would not; nay though hee should

ſhould ſay, hee were equall a Wolfe, hee had not praiſed him much. But the perfection of praiſe were to compare a Dogge to a Lyon for ſize and ſtrength. As when the Poet praiſes *Orions* Dogge, calls him Lyon-tamer, which is the perfection of a Dogges commendations. Again, ſhould any man, deſirous to praiſe *Milo* the *Crotonian*, or *Glaucus* the *Caryſtian*, or *Polydamas*, ſay, they were ſtronger then a woman, would you not thinke him worthy to be laught at for his ſilly compariſon? or if he ſhould ſay they exceeded other men, 'twere not praiſe enough. But how doth the excellent *Homer* magnifie *Glaucus*? He ſayes, Pollux *had not might enough to encounter him hand to hand, nor* Alcmena's *warlike ſon*. Do you marke to what Gods he compares him, or rather preferres him before them? yet *Glaucus* tooke not reſentments to be extoll'd above the ſtouteſt Gods; nor did they take revenge either of him or the Poet. as irreligious in his prelations; But both were famous, and had in honour of the *Greekes*, *Glaucus* for his valour, the Poet for his numbers, eſpecially for that paſſage in them. Wonder not, therefore, that I, intending to bring you into compariſon, (which is eſſentiall to a Panegyriſt) went by the higheſt patternes, led by the reaſons of the worke. But ſince you inveigh againſt flattery, and profeſſe your hatred of flatterers, I am obliged to make that one degree more of your praiſe. but by the way I will define and diſtinguiſh the buſineſſe of a praiſer, from the exceſſes of a flatterer. A flatterer, making his profit the end of his commendation, without any regard to truth, thinkes hee cannot be hyperbolicall in his praiſes, with which he mingles many untruths and falſhoods of his owne, not bluſhing to ſtile *Therſites* comelier then *Achilles*; or to call *Neſtor* the youngeſt of all the Captaines that came to Troy; and ſo hee may gaine by his lying, hee will ſweare that *Crœſus* ſonne is of quicker hearing then *Melampus*, and that *Iphneus* is quicker ſighted then *Lynceus*. Whereas the other in praiſing, lyes not, nor

nor inſerts deſcriptions utterly diſagreeing; but taking their naturall perfections though not great, amplifyes them, and makes them larger: not fearing when he would decipher a horſe naturally ſwift, and fleet, to ſay,

Hee could flye o're the toppes of unpreſt corne;

Againe he would not doubt to ſay,

The courſe of horſes ſwift as winde.

And if he were to praiſe a fair houſe magnificently furniſht, he would ſay,

Such is the Inſide of the Olympicke Hall.

Which verſe a flatterer for hope of reward, would applye to a ſwine-heardes Cottage: like *Cynæthus*, flatterer to *Demetrius Poliorcetes*; who when he had ſpent all other waies of flattery, praiſed him for his ptiſſicke; and ſayd, he cought very muſically. Nor is it the only marke of difference betweene them, that flatterers ſtrive to purchaſe favour with thoſe they praiſe by lyes, and that the others praiſe truthes with advancement: but that wherein they moſt differ, is that the one without choice heap together what *Hyperboles* they can; the others uſe them, but ſelected, and confined to moderation. Theſe few diſtinctions of many have I ſhowne you betweene flattery and juſt praiſe; that you may not confound, but divide them, and aſſigne them their ſeverall limits, and meaſure. Now, then, if you pleaſe, apply both theſe rules to my deſcriptions of you, and ſee to which ſide they belong. Had the perſon, which I compared to the ſtatue of *Venus* at *Cnidus*, been fowle, and deformed, I might deſervedly have beene thought a deceiver, and more impudent then *Cynæthus*: but being ſuch a one as wee all know you to be, my boldneſſe is not altogether unpardonable. But, perhaps, you will ſay, or rather have already ſayd, that you allow mee to praiſe your beauty, but then it ought to have beene without envie, or compariſon of a fraile woman with Goddeſſes. I, moſt excellent Lady (for now truth compels mee to ſpeake) have not

compared you to the originall Goddeſſes, but to their Coppies wrought by the beſt Artificers in ſtone, braſſe, and Ivory. Nor can I thinke it irreligion for men to draw reſemblances from the workmanſhip of men; unleſſe you take her Statue made by *Phidias* for the true *Pallas*; or the *Venus* carved not long ſince at *Cnidus* by *Praxiteles* for the heavenly: which apprehenſions of them were diſhonourable, ſince I hold their true portraytures unexpreſſible by any humane imitation. But ſuppoſe I had compared you to them, I am not ſingular, or the firſt broacher of ſuch ſimilitudes; but have for my examples excellent Poets, eſpecially your Co-cittizen *Homer*, whom I will now raiſe from the dead in my defence, confident of your allowance of a name ſo Claſſick. Let mee aske him, then, or rather you, (who among your other prayſes, are skill'd in all the beſt deſcriptions of his Poems) What thinke you of that paſſage, where ſpeaking of the captived *Briſeis*, he ſayes, *Bright as Golden* Venus *ſhe bewayl'd* Patroclus? and a little after, as if his compariſon of her to *Venus* were not enough, he ſayes:

So ſpake the woman Goddeſs-like and wept.

As often as you meete with ſuch expreſſions, doe you hate him, or throw away his *Iliads*, or do you allow the licentiouſneſſe of his reſemblances? If you do not, ſo many paſt ages have; nor hath he hitherto found an accuſer, or one that durſt laſh his Statue, or libell his obeliske, with the inſcriptions of his cenſurable verſes. If he, then, were licenced to compare a barbarous, weeping Lady to Glittering *Venus*, may not I (omitting your beauty, not to be ſpoken of with your patience in your hearing) compare a ſprightfull, debonaire Lady, to the Images of the Gods, for thoſe things which we mortalls partake in common with thē? next, in his Character of *Agamemnon*, obſerve how ſparing he hath bin of the Gods, whoſe ſcatter'd perfections he hath collected, & caſt into one gallant deſcriptiō, where he ſayes, *For his eyes and head hee was equall to* Jupiter, *for his*

his courage to Mars, *for his breaſt to* Neptune; dividing his parts by ſeverall reſemblances with the moſt eminent Gods. In another place hee compares him to *mortall-ſlaughtering Mars*, and compares others to other Gods; Hee calls *Hector* the Godlike *Phrygian*, and *Achilles* frequently the God-like Greeke. But I returne to examples of the other ſex, you know where hee ſayes,

She is like golden Venus and Diana;
And
Such is Diana hunting.

Nor doth hee only compare them with Gods, but likens *Euphorbus* hayre to the Graces, though imbrued with bloud. In a word, there are ſo many examples in *Homer*, that there is ſcarce any part of his Poem unadorned with ſimilitudes taken from the Gods. Either, therefore, let ſuch expreſſions bee blotted out, or grant mee liberty to make the like. Nay the uſe of alluſions, and ſimilitudes, is ſo uncontrouleable, that *Homer* hath not doubted to beſtow praiſes on Goddeſſes borrowed from meane and inferiour thinges; thus hee calls *Juno oxe eyed*, and *Venus* in another place *Violet-ſighted*; who is ſo ſmally verſt in his poems as not to have read of the *roſy-finger'd Aurora?* 'Tis no offence, then, to ſay, one is ſhap'd like the Gods; but how many have aſſumed their compellations, and have ſtiled themſelves, *Bacchus's* and, *Vulcans*, and *Jupiters*, and *Neptunes*, and *Mercuryes*: The wife of *Euagoras*, King of *Cyprus*, was called *Latona*; yet no Goddeſſe was offended, though able to transforme her, like *Niobe*, into marble. I forbeare to ſpeak of the *Ægyptians*, of all people the moſt ſcrupulouſly ſuperſtitious; yet the names of the Gods are in that plenty worne among them, that moſt of their compellations are fetcht from heaven. Be not you, therefore, troubled at my prayſes. For if there be any offence againſt the Gods in my writings, you are not accountable, unleſſe one may prove

guilty by hearing offences read. The Gods will punish mee, when they first punish *Homer*, and the other Poets; but they have not yet taken revenge of the best Philosopher, for saying man was the Image of the Gods. I have much more to say, but for *Polystratus* sake do here breake off, that he may the better report what I have said.

Polystratus. I know not, *Lycinus*, whether I be able: for you have spoken long, and beyond your Glasse. Yet I will trye the goodnesse of my memory. And that my relation to her may bee faithfull, I do here stoppe my eares; least the entrance of other things should confound your method, and I be exposed to the hisses of the spectators.

Lycinus. 'Twill concerne you, *Polystratus*, to act mee right: and so, having delivered you your part, I take my leave. When the Judges give up their Decision, I will appeare againe, and see what will bee the issue of this controversye.

Jupiter Tragœdian, or a Discourse of Providence.

The speakers, Mercury, Minerva, Jupiter, Juno, Neptune, Venus, *the* Colossus, Momus, Apollo, Hercules, Hermagoras, Timocles, Damis.

Mercury. WHy thus musing, *Jupiter*, and holding private Dialogue with your selfe? You looke pale, and have got the face of a Philosopher. Unlocke your selfe, and make me Counseller to your Dumps: perhaps my trifling assistance will not prove contemptible.

Minerva.

Minerva. *Say, Jove, thou Sire of Gods, and things below,*
I blew-eyed Pallas begge, reveale, and ſhow,
What new diſturbance doth thy minde ſurprize,
And from whence do thy ſighs, and paleneſſe riſe?

Jupiter. 'Tis beyond the power of language to name the thing ſo grievous, or the diſtemper, or calamity ſo Tragicall, with which the nature of the Gods is not burdened.

Minerva. O *Phœbus!* with what Prologue hee begins to ſpeake!

Jupiter. O yee wicked earth-ſprung race of Mortalls, and thou more wicked *Prometheus*, what evills doe I ſuffer?

Minerva. What ayle you, Sir? Pray tell this aſſembly of your friends.

Jupiter. O my loud thunder, what doſt thou profit mee?

Minerva. Moderate your rage, Sir, unleſſe you intend to put us into Buskins too, and to anſwer you in lofty parts taken from *Euripides*.

Juno. Do you thinke wee know not the cauſe of your diſtemper, Sir?

Jupiter. Thou canſt not know, ſcold never ſo loud.

Juno. Alaſſe, Sir, the roote of your commotion is love. Nor is it my cuſtome to ſcold; though I have beene frequently injured in this kind. You have found ſome *Danae*, or *Semele*, or *Europa* who hath kindled this diſtemper in you, which you will quench by turning your ſelfe into a Bull, or Satyre, or ſhowre of Gold, in which you will deſcend into the boſome of your Miſtreſſe. For your ſighes, and teares, and change of colour, are but ſo many ſignes, and confeſſions of your flames.

Jupiter. Happy thou, who thinkeſt my diſturbance ſprings from ſuch a Toy as Love.

Juno. What elſe can afflict *Jupiter*?

Jupiter. The ſtate of the Gods is in extreme danger, *Juno*, and, according to the Proverbe, it ſtands upon the edge of a raſour whether we ſhall hereafter be worſhipt, and receive ſacrifice, or be utterly neglected, and held in contempt.

Juno. Hath the earth produced new Gyants? or have the old broke their chaines, and freed themſelves from priſon, and tooke freſh armes againſt us?

Jupiter. The Gods are ſafe from their invaſion.

Juno. What elſe worthy our feares, can befall us? If your diſtemper ariſe not from hence, I ſee not why you ſhould of a *Jupiter* become a *Polus*, or *Ariſtodemus*.

Jupiter. Yeſterday, *Juno*, *Timocles* the Stoick, and *Damis* the Epicurean (upon what occaſion I know not) diſputed of Providence, in a great Aſſembly of knowing and underſtanding men; which much troubles mee. *Damis* maintained there were no Gods, who either diſpoſed, or tooke care of humane Affaires; but the religious *Timocles* argued for us, till a preſſe of people ruſhing in, broke off the diſpute without a deciſion: onely they agreed to meet againe, and finiſh the diſcuſſion. And this is the day on which the ſuſpended hearers expect which will conquer, and ſpeake moſt probable truth. Do you ſee our danger, and to what ſtraights wee are reduced, when Heaven relyes upon the proofe of one ſingle man? one of the two muſt happen; either we muſt be deſpiſed, and held onely empty names; or be honoured as before, if *Timocles* pre vaile.

Juno. Believe mee, theſe are no ſlight dangers, nor were you tempeſtuous in vaine, Husband.

Jupiter. You thought the cauſe of my diſtemper to be ſome *Danae*, or *Antiope*. What, then, ſhall wee doe? *Mercury*, *Juno*, and *Pallas*, contribute your advice.

Mercury. My counſell is to call a Parliament, and to referre the buſineſſe to a publique conſultation.

Juno. I concurre with *Mercury*.

Minerva.

Minerva. I hold it not fit you ſhould trouble heaven, or ſhow your ſelfe diſquieted with the Accident; but privately project that *Timocles* may overcome, and *Damis* may depart exploded from the diſputation.

Mercury. Such ſtratagems, *Jupiter*, will not bee concealed, the Philoſophers diſputing ſo publiquely: beſides, you will bee thought a tyrant, not to impart ſo weighty an Affaire, wherein all are intereſted.

Jupiter. Make proclamation, then, and ſummon all the Gods.

Mercury. I obey you. Hoe, O yee Gods, come to the Parliament: delay not, but aſſemble your ſelves to conſult of affaires of ſtate.

Jupiter. Do you make ſuch ſlight, ſimple, and faint proclamation, *Mercury*, for a Parliament of this conſequence?

Mercury. What ſhonld I ſay, *Jupiter*?

Jupiter. What ſhould you ſay? I would have you make proclamation in verſe, and in bigge-voyced poetry, that the Aſſembly may bee the fuller.

Mercury. 'Tis fit for Epicke writers, and writers of *Rhapſodyes*. I am not poetically given, and ſhall therefore ſpoyle the ſummons by over or under feete, and my verſes will bee ſcorned as inſpired by diſpleaſed Muſes. Beſides I ſee many laugh at *Apollo* for his halting oracles, though his obſcurity ſecure him, and give not the hearers leiſure to examine his numbers.

Jupiter. Joyne, therefore, as many of *Homers* verſes together as he uſually ſummons us in. You cannot but remember them.

Mercury. Not over readily. Yet I will try.

Be then, no female abſent, or male God,
No Goddeſſe of the Sea, or Nymph oth' Floud;
But all to Jupiters *Great Councell come,*
Who ere clayme Sacrifice, or Hecatomb.

Come

Come Nameleſſe too, and vulgar Deityes,
VVho feed on groſſe clouds which from Altars riſe

Jupiter. Well done, *Mercury*; and like a perfect Herauld. They are already aſſembled, aſſigne them their places, according to their dignityes. Let the Golden ſit firſt, next to them the Silver, then the Ivory, then the braſen, then the ſtone; and among theſe let thoſe take place, who have beene carved by *Phidias*, or *Alcamenes*, or *Myron*, or *Euphranor*, or the like rare Statuaryes. As for this ignoble, uncarved rout, let them ſit crouded together afar off, and keep ſilence, and ſerve to fill up the Aſſembly.

Mercury. It ſhall be done; and they ſhall ſit as you decree, *Jupiter*. But I underſtand not whether a Deity of Gold, though ill carved, and of vulgar, and miſhapen ſculpture, ſhall take place by the talent, and weight, of *Myrons*, or *Polycletus* braſen, of *Phidias*, and *Alcamenes* ſtone Gods, or whether they ſhall ſit by Imagery, and workemanſhippe.

Jupiter. It ought to bee ſo *Mercury*; but cuſtome preferres the Gods of Gold.

Mercury. I am inſtructed. You would have them ſeated by their wealth, not by their excellencyes, and values. Come, therefore, ſit firſt yee Gods of Gold. You ſee, *Jupiter*, the higheſt roomes are taken up only by *Barbarians*. All the *Græcian*, polite, fayre ſhapen, well wrought Deityes, are but of ſtone, or braſſe; or if there be any more pretious, they are but of Ivory, ſlightly guilt, and colour'd over with Gold, wooden within, and lodging whole ſwarmes, and commonwealths of flyes. whereas Goddeſſe *Bendis*, and *Anubis*, and next to him *Attis*, and *Mithres*, are entirely of ſolid, maſſye, pretious Gold.

Neptune. With what Juſtice, *Mercury*, doe you place that ugly, Dogg faced *Ægyptian* before mee, who am *Neptune*?

Mercury. Becauſe *Lyſippus* hath formed you braſen,

Neptune,

Neptune, and poore; The *Corinthians* at that time having no Gold; But he is made of the wealthieſt metall. You muſt, therefore, bee a patient Spectator, and not take indignation, if one with ſuch a golden ſnout be prefer'd before you.

Venus. Place me, then, *Mercury*, in the foremoſt row; for I am golden.

Mercury. Surely, *Venus*, I am much miſtaken, then, and my ſight failes mee, if you be not Alabaſter, hewne from the Quarry of *Pentelus*, which *Praxiteles* thought good to worke into a *Venus*, and then beſtow'd you on the *Cnidians*.

Venus. I have authentick *Homer* for my authority; who up and downe his Poëms alwayes calls mee golden *Venus*.

Mercury. So hee ſtiles *Apollo* rich, and wealthy; yet you ſhall ſee him preſently ſit among the laſt, robb'd of his Rayes, and Coronet by theeves; and the ſtrings of his harp ſacrilegiouſly ſtolne. Be content, therefore, leſt you be thruſt downe among the ſervants of the Aſſembly.

Coloſſus. Who dare ſtand in competition with mee, being the Sunne, and of ſuch magnitude? whom though the *Rhodians* have not caſt very ingeniouſly, nor to admiration, yet they have made ſixteen golden Gods by my rude patterne. In reaſon, therefore, I ought to be held the wealthieſt. As for my workmanſhip, and making, 'tis recompenced by my greatneſſe.

Mercury. What ſhall I doe, *Jupiter*? this is a difficult caſe. If I conſider his mettall, 'tis braſſe; But if I conſider how many talents of braſſe he weighs, 'twill riſe to above five hundred medimnes, and exceed a Knights eſtate.

Jupiter. What makes He here, thus to upbraid the others, with their ſmalneſſe, and diſturbe their ſittings? Nevertheleſſe, though, moſt excellent *Rhodian*, thou be more honourable then the Gods of gold, yet how canſt thou take place, except all the others riſe, and make thee roome to ſit,

whose each buttocke will take up the whole wooll-sacke. 'Twill be best, therefore, for thee to stand, and stoop down sometimes to our consultations.

Mercury. Here's another knot hard to be untyed, *Bacchus*, and *Hercules*, both of Brasse, of the same worke, and made by *Lysippus*, of the same equall descent, being both sonnes to *Jupiter*. Which therefore shall sit first? for you see they both strive for place.

Jupiter. Wee loose time, *Mercury*, and should long since have begun the consultation. Let them, for the present, sit promiscuously, as every one pleaseth. This shall be the businesse of another meeting, where an Act shall passe in what order they shall take place.

Mercury. But doe you marke in what tumult the Commons are, and how they cry out for their daily shares, and distributions? Where is our *Nectar*? What's become of our *Ambrosia*? Where are our *Hecatombs*? restore our Sacrifices.

Jupiter. Silence them, *Mercury*; That laying aside their trifles, they may know wherefore they are Assembled.

Mercury. All do not understand *Greeke*, *Jupiter*. Nor have I languages enough to speake to *Scythians*, *Persians*, *Thracians* and *Gawles*. I thinke it best, therefore, to enjoyne them silence by beckening with my hand.

Jupiter. Doe soe.

Mercury. Harke, they are all as mute as *Pythagoreans*. Begin your speech; All their eyes are fixt upon you, expecting what you will say.

Jupiter. I will not conceale my distemper from thee, *Mercury*, being my sonne: Thou knowest what a confident and sterne voyced speaker I am.

Mercury. I do, and have trembled at your speeches, especially when you threatned to draw up from the deep, the earth, sea, Gods, and all by letting downe your golden chaine.

Jupiter. Yet partly with the Apprehension of the instant

ſtant dangers, partly with the greatneſſe of the Aſſembly (which Thou ſeeſt is numerous, and ſolemne) I am confounded, and daſht, and my tongue is fetter'd and tyed. Beſides, what is yet worſe; I have forgot the preface, which I made to my ſpeech, that I might gaine the more favourable entrance into their Attentions.

Mercury. You marre all, *Jupiter*, They will preſently ſuſpect your ſilence, and expect to heare ſome great miſchiefe from your delay.

Jupiter. Shall I then, ſpeake *Homers* proœm to them?

Mercury. What is't?

Jupiter. Liſten to mee yee Gods, and Goddeſſes.

Mercury. Fye you have cloyd us with ſuch prefaces already: If you will take my counſell, perplex not your ſelfe with verſe; but take one of *Demoſthenes* Orations againſt *Philip*, and alter it to your purpoſe, 'tis the practice of many moderne Orators.

Jupiter. Thou ſayeſt well. 'Tis a Compendious way of Rhetoricke, and lyes open and prepared for thoſe who are unprovided: Thus then I begin. I ſuppoſe, O yee men and Gods, it will bee in ſtead of great fortunes to you, to heare me declare the Cauſe, why I have call'd you together. 'Twill, therefore, become you to lend mee cheerfull attention. The preſent occaſion, doth almoſt vocally inſtruct us to make prevention of our preſent dangers; with which wee all ſeeme too coldly affected. I will, therefore, borrowing no longer preface from *Demoſthenes*, clearly open to you the reaſons, why in great perplexitie I have ſummond this Parliament. Yeſterday, you know, *Mneſitheus* the Pilot offer'd a Sacrifice for the preſervation of his ſhip, almoſt wrackt neere the Promontory of *Caphareus*. And feaſted as many of us in the *Piræum*, as he call'd to the Sacrifice. After the oblation, you all departed ſeverall wayes, as your buſineſſe led you. Onely I, towards evening return'd to the Citty to walke in the *Keramick*; conſidering with my ſelfe *Mneſitheus* thrift, who entertain'd ſixteen

Gods with the ſacrifice of one ancient, decayd, rheumatick Cock; and foure graines of muſty, wither'd incenſe, which vaniſht in the kindling, and ſent not up ſmoake enough to touch the tip of our noſes, though he vowed whole Hecatombes, when his ſhip was ready to daſh upon the rocks, and ſinke. With theſe contemplations I was carried on to the painted gallery, where I ſaw a vaſt crowde of people, ſome ſtanding within the Schoole, others without, others very earneſt and loud, ſitting upon benches. I gueſſing them, (as indeed they were) to be wrangling Philoſophers, drew neere to heare what they ſaid: And wrapping my ſelfe in a thick cloud, preſently transformd my ſelf into one of them; and ſtroaking my long beard perfectly reſembled a Philoſopher. Having made my paſſage with my elbow, I enter'd, unknowne who I was, where I found that Atheiſt *Damis*, the Epicurean, and the beſt of men *Timocles* the Stoick, hotly diſputing. *Timocles* had quite loſt his voyce with ſweating and clamour. *Damis*, profuſely laughing, ceaſt not to provoke him. Their vvhole diſputation vvas concerning us, vvhom the wicked *Damis* affirmed to be void of providence, and not to reguard the affaires of men; vvhich is to maintaine us not to be at all. And this he proved vvith great ſtrength of Argument, and the applauſe of many On the contrary, *Timocles*, vvell ſtudied in our cauſe, encounter'd, abhorred, and repelled his proofes. Much extolling our providence, and ſhovving how wee rule, diſpoſe, and give order to all thinges in the world. Nor did hee want ſome who prayſed him. Onely hee was tired, and ſpoke feebly, which turn'd all the eyes of the multitude upon *Damis*. But I apprehending our danger, cauſed night to cloſe upon them, and diſſolve the meeting: whereupon they divided, upon agreement the next day to give an iſſue to the diſquiſition. At their departure I mingled my ſelfe vvith the preſſe, and heard them magnifie *Damis*'s Arguments, and extoll them above meaſure. Some alſo there were vvho vvould not prejudge the

oppoſite

oppoſite ſide, but kept themſelves in ſuſpenſe, what *Timocles* would urge the next morning. Theſe are the motives for which I call'd you together; which are not ſlight, O yee Gods, if you conſider that all our honour, glory, and reverence, proceed from men. If they, then, be once perſwaded, either that there are no Gods, or if there be, that they fall not under our providence, we ſhall no longer receive Sacrifices, gifts, or honour from the earth; But ſhall here ſit neglected in heaven, famiſht, and deprived of our Feaſts, Holydaies, Games, Oblations, and night Solemnities. I hold it, therefore, fit that wee unanimouſly adviſe upon ſome remedy againſt thoſe dangers; And how *Timocles* may prevaile, and appeare to be in the truth, and *Damis* may be expoſed to the laughter of the Auditors. I am not confident that *Timocles* of himſelfe can conquer, unleſſe we lend him our aſſiſtance. Make legall proclamations therefore, *Mercury*, that vvhoſoever will may ſtand up and ſpeake.

Mercury. Hearken All, with ſilence. If any of the perfect Gods have ought to ſay, hee is permitted to ſpeake. How's this? Not one ſtand up? Or are you ſtruck dumb with the feare of what you have heard?

Momus. Bee all as ſpeechleſſe as the earth, and ſea. If you will give mee liberty of utterance, *Jupiter*, I have many things to ſay.

Jupiter. Speake boldly, *Momus*, thy freedome doth promiſe good counſell.

Momus. Afford mee your Attentions, then, All yee Gods. I have long expected that our affaires ſhould be driven to thoſe ſtraights, and that many ſuch Sophiſters ſhould ſpring up who take the cauſe of their boldneſſe from us. Nor ought wee in equity to be diſpleaſed with *Epicurus*, or his followers, and ſucceſſors in that Sect, for their opinions of us. For what apprehenſion of us can they have, who ſee ſuch a tumult, and diſorder in things? good men deſpiſed, and afflicted with poverty, ſickneſſe, and thral-

dome; corrupt, and wicked men held in veneration, overflowing with wealth, and bearing rule over the Vertuous? Some to scape punishment with sacriledge, others to bee crucify'ed, and rackt for innocence? when they see such an unequall disposition of thinges, they may dispute whether there bee such thinges as Gods. Especially when they heare such ambiguous oracles as these: *Halys past; Thou an empire shalt dissolve.* Not explayning whither his owne Empire, or the enemies. Againe,

Thou Salamis shalt womens sonnes destroy;

Which held both for *Persians* and *Greekes*, who, I beleeve, were womens sonnes. Againe, when they read those Poems, where wee are sayd to be enamour'd, and wounded and made servants, and imprisoned, and to hold factions, and a thousand such passages which are practiced among us, who all the while pretend to happinesse and immortality, how can they choose but laugh, and contemne us? yet wee are angry because some men are not stupid, but bring these thinges into disputation, and take our providence from us: whereas vvee guilty of such irregularities ought to be glad that vvee are sacrificed to at all. And here, *Jupiter*, (since vvee are alone, and no man present in this Assembly, but *Hercules* and *Bacchus*, and *Ganymed*, and *Æsculapius*, vvho are novv denizon'd Gods) answver mee truly, vvhether earthly affaires have at any time so enter'd into your care, as to examine vvhat men are vvicked, and vvhat vertuous? Had not *Theseus* travelling from *Trœzen* to *Athens* casually slaine the malefactors by the vvay, for any hinderance from you, or your providence, *Sciron*, and *Pityocamptes*, and *Cercyon*, and others, might have lived, and glutted themselves vvith the slaughter of passengers: And had not *Eurisstheus*, a just and provident Prince, out of his love to mankind, enquired into their grievances, and redrest them by sending abroad *Hercules*, then his servant, an active, stout, and hardy man, *Hydra*, and the *Stymphalides*, the *Thracian* horses, and contumelious drunken

Centaures

Centaures, had never enter'd into your consideration, *Jupiter*. To say truth, our vvhole employment is to sit, and observe vvho offers sacrifice, and perfumes our Altars. All other things are ruled by chance, and fall out by accident: We suffer, therefore, justly for the present, and are likely to suffer more hereafter, vvhen men looking up to us shall find that 'tis but losse to sacrifice to us, or to send us up oblations. Shortly, therefore, you vvill see the *Epicureans* laugh at us, such Philosophers as *Metrodorus*, and *Damis* prevaile, and our defenders overcome by them. 'Twill concerne us, therefore, to finish, and heale these grievances, both present, and precedent. As for *Momus* there is no feare that I shall be lesse honour'd, who was never yet a God of respect, when you flourisht, and enjoyed your Sacrifices,

Jupiter. Wee must priviledge this fellows humour, O yee Gods, which is alwayes bitter, and Satyricall. 'Tis easie for every body, sayes the excellent *Demosthenes*, to find fault, complaine, and rayle; but to show a way how to settle the present distemper, is the work of a wise Counsellour: which I expect from you though he be silent.

Neptune. I, as you all know, live under water, and have my kingdome to my self, in the deep; vvhere, as vvell as I can, I protect passengers, transport shippes, and allay stormes: yet out of my regard to the publique cause, I hold it fit that *Damis*, before he enter into a second dispute, bee destroyed, either by a thunderbolt, or some other vvay, least hee overcome; (for you say, *Jupiter*, hee is eminently persvvasive) vvhereby others may perceive, that vvee are able to punish those vvho urge impious Arguments against us.

Jupiter. Are you in jest, *Neptune*, or have you forgot, that such revenges are not in our power, but that the destinies decree who shall dye by lightning, who by the sword, who by a feaver, who by a consumption. Did I hold the scales, doe you thinke I would have suffer'd those

thoſe ſacrilegious theeves to have ſcapt from *Olympia* unthunderſtruck, who cut off two of my lockes weighing ſixe pound a piece. Or would you have connived at the fiſherman of *Oreus*, who ſtole your *Trident* at *Geræſtus*? Beſides, 'twill argue our paſſion, melancholy, and feare of *Damis* Syllogiſmes; as if wee ſlew him out of our diſtruſt that he would vanquiſh *Timocles*: which were to get the better, only in an undefended cauſe.

Neptune. I thought I had contrived a compendious way to victory.

Jupiter. Your contrivance, *Neptune*, is as groſſe as a *Tunyes*, to ſlay an adverſary before his time, and to deſtroy him unconvinced, leaving the queſtion controvertible, and undecided.

Neptune. Doe you project better, ſince my counſell is contemptible.

Apollo. Did the Law permit young, unbearded Gods, to give advice, perhaps I might ſay ſomething uſefull to the preſent buſineſſe.

Momus. In deliberations of this weight, we are not to ſpeake by age, but by the common Intereſt. For 'twere ridiculous if in extreame perills wee ſhould ſtand upon niceties of Law. Beſides, you *Apollo*, are a legitimate ſpeaker, and have long ſince paſt your nonage, and beene enrolled of the twelve, and ſhould have been of the board in *Saturnes* time. Let not your youth, therefore, bee your excuſe, but ſpeake your minde freely, nor bee abaſht that you are a beardleſſe ſpeaker; your ſonne *Æſculapius* having ſo long a one. Beſides, 'twill now become you to give ſome proofe of your wiſdome, leaſt you appeare to have ſate all this while idle at *Helicon*, and to have Philoſophized with the Muſes.

Apollo. You are not to grant licences, *Momus*, but *Jupiter*. At whoſe command I may, perhappes, ſay ſomething worthy the Muſes, and my retirement at *Helicon*.

Jupiter. Speake my ſonne, you have liberty.

Apollo.

Apollo. Doubtleſſe *Timocles* is a vertuous man, a lover of the Gods, and exactly ſtudyed in the Stoick Learning; which makes him ſo ſtored with pupils, by whom hee receives a large revenew; ſo perſwaſive is he to his ſcholers in private. But in publique he is ſo timorous and of ſuch a ſilly, and harſh delivery, that he ſtill raiſes the deriſion of the auditory by his diſconnections, and tautologies, and Nonpluſſes. And thus he is when he moſt labours to bee eloquent; Though otherwiſe he be of a ſharp judgment, and ſubtile apprehenſion, as they report, who are verſt in the Stoick Arguments: which he through imbecility ſpoyles, and confoundes in the expoſition, and urging, not clearly expreſſing his drift, but propoſing his meaning enigmatically, and giving darke antwers to the oppoſite queſtions. Hence his hearers laugh at as much as they doe not underſtand. For nothing more advances a diſputation, then to urge clearly; and to the capacity of the Auditors.

Momus. You doe well, *Apollo,* to praiſe perſpicuity, though you little practice it in your Oracles; where you are dark, and knotty, and ſecurely caſt forth many thinges ſo ambiguous to your hearers, that they need another *Apollo* to expound them. But give your advice, how may wee cure the Imperfection of *Timocles* ſpeech?

Apollo. By joyning a Coadjutor to him, *Momus,* who ſhall take his Arguments, and preſſe them with a better grace.

Momus. Counſel worthy your beard, and a ſchoolemaſter; To place a Co-diſputant in ſuch an aſſembly of Philoſophers, to interpret to the Auditors whatſoever *Timocles* ſhall urge, and *Damis* to diſpute ſingle. Beſides, ſhould he uſe a Co-adjutor, privately to whiſper his arguments into his eare, and he ſpeak rhetorically more then he underſtandes, it muſt needs raiſe the laughter of the ſchooles: ſome other courſe therefore, is to be thought upon. In the mean time, you, methinkes, who take upon

you to be a prophet, and have such an ample revenew comming in by your predictions, that sometimes they have offer'd sowes of gold, should in this time of danger tell us by your Art which of the disputers will prevaile. For being a Presager, you cannot but know things future.

Apollo. How can I, *Momus*, having neither Tripod, nor perfume, nor presaging fountaine here, like that of *Castalia*?

Momus. See how you Wave my demand, and to what straights you are driven.

Jupiter. Answer him, Sonne, and give not the railer occasion to detract or slander thee, as if thy skill lay in a Trivet, and Spring, and Incense, without which thy Art failes thee.

Apollo. I should better obey, Father, at *Delphos*, or *Colophon*? amidst my Oracles, as my custome is: yet unfurnisht as I am, I will endeavour to foretell you whose shall be the victory. But perhaps you will take exceptions unlesse I speake in verse.

Momus. No matter so you speake things which need not a Comment, or Interpreter. No sheep, or tortoyse is now boyled in *Lydia*; you know about what affaire you are consulted.

Jupiter. What gastly terrours precede Oracles? See, his colour changes, his eyes rowle, his haire bristles, his gate is frantick. All things testifie a divine possession, and are full of mystery and horrour.

Apollo. Unto Propheticke Phœbus *lend your eares,*
About a strife rais'd by loud Sophisters;
VVho arm'd with fables, dart disputes, and Noyse:
And fill the streets with Syllogismes, and voyce.
But when the Vultur in his crooked clawes
Shall grasp the locust, and showre telling dawes,
Have clackt their last, the Mules shall then prevaile;
But th' Asse shall his fleet colts with hornes assaile.

Jupiter.

Jupiter. Why do you laugh ſo profuſely, *Momus?* our preſent affaires are above ſport. Ceaſe, Miſchiefe, or thou wilt be choakt with laughter.

Momus. How can I chooſe *Jupiter*, at ſuch a cleare, and intelligible Oracle?

Jupiter. It ſeemes you can interpret, then, what hee ſayd.

Momus. 'Tis ſo plaine, that wee need not a *Themiſtocles*. For the Oracle ſayes expreſly that the utterer is a cheater, and that wee are pack Aſſes, and Mules for beleeving him, and have not ſo much wit as Graſhoppers.

Hercules. Pardon mee Father, *Jove*, if I, an aſſumed God, ſpeake my opinion; When they are met for diſputation; If *Timocles* have the better We will let the arguments goe on; But if it happen otherwiſe, I, if you pleaſe, will ſhake the Schoole, and caſt it on *Damis*, that he ſhall never more impiouſly reproach us.

Momus. O *Hercules*, *Hercules*, how wildly, and *Bœotian* like haſt thou ſpoken, to deſtroy ſo many innocents with one offendour, and demoliſh a ſchoole, with *Marathon*, *Miltiades*, and *Cynægirus*? After whoſe ruine, how ſhall the *Rhetoricians* make their ſpeeches, being deprived of their greateſt argument, and helpe? Beſides, in your lifetime, perhaps you might have performed ſuch an exploit. But ſince you were made a God you have learnt, I beleeve, that ſuch accidents are reſerved onely for the Fates, and exempted from our power.

Hercules. When I ſlew the Lyon, and Hydra, then was I but inſtrument to the Deſtinies?

Jupiter. 'Tis ſo.

Hercules. If one ſhould now affront mee, or robbe my Temple, or demoliſh my Statue, might I not cruſh him; though the ſiſters had not anciently decreed ſo?

Jupiter. By no meanes.

Hercules. With your leave, then, *Jupiter*, be it ſpoken. (for I, as the Poet ſayes, am a blunt fellow, and call a

ſpade a ſpade) If our caſe be ſo, I will take farewell of my honours, ſmoke of incenſe, and blood of ſacrifices here, and go down to hell, armed with my naked bow, where the ſhades will dread mee for the ſavages I have ſlayne.

Jupiter. So, here's a home witneſſe, as they ſay. You have juſt taught *Damis* what to ſay. But what braſen faire-ſhapte, well carved, haſty meſſenger comes yonder, with an antique bend about his head? 'Tis thy brother, *Mercury*, The *Rhetorician* who ſtands in the paynted gallery, ſee how ſullyed he is with being ſo often caſt: what brings thee hither poſt, my ſonne? Any newes from the Earth?

Hermagoras. Great newes, *Jupiter*, and well deſerving of my diſpatch.

Jupiter. Speak it, if it be any thing wee knew not before.

Hermagoras. As I was juſt now under the braſiers hands, who ſoder'd my breaſt to my back, and carved a ridiculous corſelet about my body, and with like art ſtampt his Copper marke upon mee, I ſaw a tumultuous crowd of people thronging about. Two bawling ill lookt, contentious Sophiſters, *Damis*, and ——

Jupiter. No more, *Hermagoras*, of your tragicall newes: I know whom you mean. But tell mee how long have they been at skirmiſh?

Hermogoras. They do but yet hurle darts at a diſtance, and caſt reproaches at one another.

Jupiter. All wee can now doe, yee Gods, is to bow downe our eares, and liſten to them. Let the Porter Houres therefore, remove the bolts, diſpell the clouds, and ſet open the doores of Heaven. Good *Hercules!* what a multitude of hearers are met together? I doe not like *Timocles*, hee trembles, and is ſo daunted, that hee will betray our cauſe, and confeſſeth himſelfe manifeſtly unable to encounter *Damis*. Let us, therefore, the beſt we can aſſiſt him with

our

our prayers, and wiſhes, ſilently, and to our ſelves, leaſt *Damis* heare us.

Timocles. Dareſt thou maintaine, thou ſacrilegious *Damis*, that there are no Gods, nor any providence over men?

Damis. No. But firſt anſwer mee, why thou art perſwaded there are.

Timocles. Nay firſt, anſwer mee, Thou lewd fellow.

Damis. Not till thou anſwer mee.

Jupiter. Thus farre our man hath the better, and hath given the lowder onſet. To him *Timocles*, raile at him; For therein lyes thy ſtrength; Though at Argumentation hee be able to ſtop thy mouth, and make thee as ſilent as a fiſh.

Timocles. By *Minerva* I will not give the firſt anſwer.

Damis. Well, *Timocles*, your oath ſhall prevaile. Propoſe your queſtion, but without ill language, I pray.

Timocles. Tell mee then, Thou Miſcreant, doſt thou hold that the Gods have no providence?

Damis. I do.

Timocles. That's very fine indeed; do all things fall out, then, without providence?

Damis. Yes.

Timocles. And is the care of the Univerſe not order'd by the Gods?

Damis. Noe.

Timocles. Are things, then, carried by Accident and blind chance?

Damis. They are.

Timocles. Can you, good people, heare theſe things with patience and not ſtone this blaſphemer?

Damis. Why doe you provoke the people againſt mee, *Timocles*? or what are you, that you ſhould be thus tempeſtuous for the Gods? when they hearing mee formerly (if yet they can heare) were not all diſpleaſed, nor made mee a wretched example.

Timocles. They doe heare thee, Nay they doe heare thee, *Damis*, and will punish thee hereafter.

Damis. When will they have leisure to punish mee, who, you say, are taken up with such serious imployments, as the disposition and ordering of the numberlesse affaires of the world? so that they have not yet had time to revenge themselves on thee for thy perjuries, and other offences? Excuse mee if thy own provocations draw bad language from mee, who cannot see what greater proofe of their providence the Gods can shew, then to destroy such a sinner as thou art. But 'tis plain they are travelled from home over the sea to the devout *Æthiopians*. For they use frequently to goe thither for entertainment, and sometimes without invitation.

Timocles. What shall I say to so much impudence, *Damis*?

Damis. Marrye, that which I have long desired to heare, how you became perswaded that the Gods have a providence.

Timocles. I tooke my first perswasion from the order of things; observing the Sunne alwayes to move in the same Circle, as also the Moone, then the revolution of times, the springing of the Plants, the generation of beasts, and these so regularly disposed, as to be able to feed, move, apprehend, walke, build, contrive defences. All which seeme to mee as so many demonstrations of providence.

Damis. You run away with the question, *Timocles*, nor have you yet proved whether providence move those wheeles or noe. That such things are done, I grant, but whether ruled by the hand of providence I hold not necessary to be beleeved. 'Tis true there is an orderly rising, and course of things, but you call this order necessity Then you grow Cholericke if you be not obey'd in your opinion, when you make an enumeration of things, and thinke your praises of them are so many demonstrations that all their revolutions and changes are the effects of providence. Hitherto, therefore, your answer hath bin frivolous, give a better. *Timocles.*

Timocles. Methinkes they need not a higher proofe; yet I will produce others: Answer mee, then, Dost thou take *Homer* to bee the best Poet?

Damis. Yes.

Timocles. I build my faith, then, on his authority: he plainly mentioneth a providence of the Gods.

Damis. Most admired Sir, Wee all grant that *Homer* was an excellent Poet, but not that he or any other Poet is of authority sufficient in this case. For truth, I beleeve, was not their ayme, but the delight of their hearers. And, therefore, they sung in verse, and mixt fables with their numbers, having only pleasure for their end. But I would faine know by what place of *Homer* you were most perswaded. By that where speaking of *Jupiter*, he sayes, his daughter, and brother, and wife, took counsel to bind him, and had not *Thetis* out of compassion call'd in *Briareus* to his ayd, our great *Jupiter* had bin fettered, and hurryed to prison? Out of his gratitude for which rescue, at *Thetis* suite, he deceived *Agamemnon*, and sent him a false dream, that many of the *Græcians* might be destroyed. Where observe that he was not able by a bolt of thunder to consume *Agamemnon*, unlesse he had shown himself a deceiver too. Or perhaps, you are most swayed by the description, how *Diomedes* assisted by *Pallas* wounded *Venus*, and *Mars* himselfe. And how, a little after, the Gods held a conflict, and warre among themselves, males with females, where *Pallas* overcomes *Mars*, weakened, I suppose, by the wound hee received from *Diomed*: *And 'gainst* Latona *usefull* Hermes *stands*. Or perchance your perswasion is built on that passage of *Diana*, where shee complaines, and takes disdayne, that shee was not invited by *Oeneus* to his feast; and in revenge sent a vast Bore of an invincible strength to wast his country. Are these the authorities of *Homer*, on which you build your beleef?

Jupiter. Harke what a humme the applauding multitude give *Damis*, whilst our man stands like one forsaken, dismaid,

diſmaid, and trembling, and ready to caſt away his ſhield, and prying after a paſſage to make an eſcape.

Timocles. What thinkeſt thou of the authority of *Euripides*, who brings in the Gods upon the ſtage, protecting vertuous, and valiant men, and ſubverting the wicked, and irreligious, ſuch as thou?

Damis. If, *Timocles*, Thou moſt learned of Philoſophers, you have drawne your perſwaſion from tragedies, one of thoſe two muſt neceſſarily follow; either you muſt take *Pole*, or *Ariſtodemus*, or *Satyr* for the Gods, or for the Actours of the Gods; when you ſee them clad in buskins, long robes, ſpangled clokes, rich mantles, gloves, ventrals, glittering corſlets, and other properties, with which they ſet off their tragedies, which were moſt abſurd: ſince *Euripides* of himſelfe, and unconſtrain'd, freely delivers his opinion in his playes, where you may heare him clearly ſay,

Seeſt thou the Ayre diffuſ'd in boundleſſe ſpaces,
Encircling earth, and ſea with moiſt imbraces,
Thinke this is Jupiter, *thinke this is God.*

Againe:

VVhat Jupiter *is* Jupiter *I know not,*
But what goes in tradition. ------
and the like.

Timocles. Are all people and nations deceived then, who hold there are Gods, and celebrate their Feſtivalls?

Damis. I thanke you, *Timocles*, for quoting the Nations. From whom any man may learne what ſmall certainties may be had of the Gods, of whom there are ſo many doubts, and diverſities of opinion. For the *Scythians* ſacrifice to a Whinyard, the *Thracians* to *Zamolxis* a fugitive; who fled from *Samos* thither; the *Phrygians* to the *Moone*; the *Æthiopians* to the day; the *Cyllenians* to *Phales*; the *Aſſyrians* to a Dove; the *Perſians* to Fire; and the

the *Ægyptians* to water; which is their Deity. More peculiarly the *Memphites* have an Oxe for their God; the *Peluſiots* an Onion; ſome a Storke, or Crockodile; others a Dogge, or Catt, or Ape. Againe, in ſtreetes, To ſome the right ſide is the Deity, to the oppoſite dwellers the left, to others halfe the head. Some adore an earthen cup, others a diſh. Are not theſe Gods to be laught at, moſt holy *Tomocles*?

Momus. Did I not tell you, yee Gods, that all this would be divulged, and be brought into diſcuſſion?

Jupiter. Thou didſt, *Momus*, and didſt deſervedly chide us. It ſhall be, therefore, my buſineſſe, if we ſcape this brunt, to contrive a reformation.

Timocles. Tell mee yet, thou enemy to the Gods, from whence proceed the Oracles, and predictions of things to come? not from them and their preſcience?

Damis. Speake no more of Oracles, good Sir, but let mee aske you upon what Oracle you moſt rely? upon that which *Apollo* gave to *Cræſus*? you know 'twas two edged, and faced like thoſe double pictures of *Mercury*, which are both ſides alike, which way ſoever you turne them. Nor revealed it whether *Cræſus* paſſing *Halis* ſhould ruine his owne, or *Cyrus* Empire. Yet that ambiguous Oracle coſt the wretched *Sardian* not a few talents.

Momus. This fellow is falne upon the very objection, yee Gods, vvhich I moſt feared. Where is our divine fidler novv? Why do you not defend your ſelfe *Apollo*?

Jupiter. Thou maſſacreſt us, *Momus*, with thy unſeaſonable reprehenſions.

Timocles. Thou vver't beſt, then, thou Atheiſt, quite overthrovv the religion, and altars of the Gods by thy impious diſcourſes.

Damis. I vvould not have altars pull'd dovvne, *Timocles*; ſince vvithout any great inconvenience they may ſtill ſend forth ſvveet ſmels, and perfumes. Yet I vvould be

glad to ſee *Diana's* Altar at *Taurica* utterly demoliſht, if ſhe delight in ſuch Sacrifices on them.

Jupiter. What an uncontroulable miſchiefe is fallen upon us? This fellovv ſpares no God, but inveighs, and lets fly at all, vvhether guilty, or not.

Momus. You vvill find fevv of us innocent, *Jupiter*; And therefore you ſhall have him preſently ſtrike at the higheſt.

Timocles. O thou God-oppoſing *Damis*, doſt thou not ſometimes heare *Jupiter* thunder?

Damis. I heare thunder, *Timocles*; but whether *Jupiter* be the thunderer, you knovv better then I, vvho came lately from him. They vvho come from *Creet* ſay otherwiſe; where his ſepulcher is to be ſeene with a pillar erected, ſhewing him long ſince dead, not thundring.

Momus. I long ſince foreſaw he would make that objection. Why doe you looſe colour, *Jupiter*, and gnaſh your teeth for fear. You are to take courage, and contemne ſuch fellowes.

Jupiter. Contemne, ſay you, *Momus*? doe you not ſee what a ringe of Auditors he hath? And what perſwaſions of us they take in from *Damis*, who leades them captived by the eares?

Momus. But you, *Jupiter*, when you pleaſe, letting downe your golden chaine, can draw them all up with the earth, and ſea.

Timocles. Tell mee, Infidell, were't thou ever at ſea?

Damis. Often, *Timocles*.

Timocles. Were you not driven by the winde, falling on your tackling, and ſwelling your ſailes, or by Rowers? and did not a pilot, ſtanding at the helme, preſerve the ſhip?

Damis. I grant it.

Timocles. A ſhippe, then, ungovern'd could not ſayle. And canſt thou imagine the whole univerſe ſhould move without a governour, or pilot?

Damis. Your illuſtration, *Timocles*, is diſcreet, and ſolid.

lid. But, then, the pilot of a ſhip alwayes contrives things neceſſary; and before hand preſcribes their imployment to the ſaylers, and provides that the veſſells carry nothing uſeleſſe, or unfit, but be fraught with profitable burden. But your other pilot, who, you ſay, rules the greater ſhippe, and his co-governours order nothing regularly, as becomes them. But ſometimes, as it falls out, the maſt is faſtned to the ſterne; and the tackling to the fore-decke. Sometimes the Anchors are of gold, and the trimme of lead; the bottome under water is carved, and paynted, the deck and rayles are deform'd and rude. Againe, you may obſerve ſome of the ſaylers, ſluggiſh and artleſſe, and impotent at their buſineſſe, rewarded with double or treble ſhares. Others able to ſteere, and to order the ſayles, and skill'd in navigation, ſet to empty the ſinkes. The like obſervation you may make of the paſſengers. Many times a ſlave ſits uppermoſt, next the governour, and is lookt upon with reverence; or perhappes, ſome Catamite, Parricide, or Church robber, is advanced to the higheſt place of the ſhippe, and many vertuous men are thruſt into an obſcure, retired hole, and trampled by them: Conſider, how *Socrates*, *Ariſtides*, and *Phocion*, ſayled; how unſufficiently victualled, and unable to ſtretch their feete upon the bare boardes beyond the ſinke. On the contrary, in what ſtreames of pleaſure did *Callias*, and *Midias*, and *Sardanapalus* ſwimme, and look downe upon their inferiours? This is the Government, *Timocles*, of your ſhippe, under which have happen'd a thouſand wrackes. If there were a pilot who obſerved, or order'd things, firſt, he would not be ignorant, what paſſengers are vertuous, what wicked. Next, hee would aſſigne imployments anſwerable to every mans deſert; and place the beſt men in the beſt place, neer himſelf, and the worſt men in the worſt below. Then, he would take into his counſel, and fellowſhip, the moſt excellent. The induſtrious Sayler ſhould rule the ſterne, or governe the ſides, or com-

mand in chiefe; The ſlothfull and careleſſe ſhould five times a day be beaten about the head with a rope. The inſtance, therefore, which, admired Sir, you have given of a ſhippe is through the badneſſe of the pilot in danger to ſuffer wrack.

Momus. This ſucceeds according to the ſtreame of *Damis*, who now with full ſailes is carried on to victory.

Jupiter. 'Tis true, *Momus*; *Timocles* hath urged not one argument of weight, but all common and vulgar, and eaſie to be confuted.

Timocles. Since you thinke the example of the ſhip of ſmall force, hear now a ſacred anchor, as they ſay, a proofe by no engine to be broken.

Jupiter. What more will he urge?

Timocles. I will now preſſe thee with a Syllogiſme, ſee if thou be able to overthrow it. If there be Altars, there are Gods, but there be Altars, therefore there are Gods; Anſwer mee to this.

Damis. I will, aſſoone as I have laught my fill.

Timocles. Methinkes your laughter is very endleſſe, prythee tell mee why thou thinkeſt my argument ridiculous.

Damis. Becauſe you diſcerne not by what a ſlender thred your anchor, though ſacred, hangs. For by inferring that there are Gods becauſe there are Altars, you thinke you have woven an invincible Cable. Since, therefore, you profeſſe your ſelfe unable to ſpring a proofe helper, for this time let us depart.

Timocles. Thou confeſſeſt thy ſelfe vanquiſht, then, by breaking off firſt?

Damis. I doe, *Timocles.* For you, like malefactors led to puniſhment, fly to Altars. By your ſacred Anchor, therefore, I ſweare to ſacrifice upon your Altars againſt you, that we may no more diſpute of them.

Timocles. Thou may'ſt flout mee, thou tombe-breaker, villayn, abominable ſlave, whipt rogue, ſcumme of men,

men; whose uncertaine father we know not, but know thy mother was a whore; who sleweſt thy brother, lyeſt with mens wives, corrupteſt young boyes; Thou luxurious, impudent fellow. Fly not till I beat thee; for I will mawle thee, Pagan as thou art, with this Brick-bat.

Jupiter. *Damis* goes away fleering, O yee Gods, the other followes rayling, and impatient of his jeeres, and ready to breake his head, with a potſheard; what ſhall wee doe?

Mercury. Methinkes the Comick poet ſayes well; *miſchiefes contemned looſe their force.* What great danger can it be, then, if a few men goe home thus perſwaded? there are more who hold the contrary both *Græcians*, of other nations, and the *Barbarians* in generall.

Jupiter. Yet I cannot but repeat, *Mercury*, that gallant ſaying of *Darius*, ſpoken of *Zopyrus*. *I had rather have ſuch a one as* Damis *of my ſide, then conquer a thouſand* Babylons.

The Cynicke.

The ſpeakers Lycinus, *and a* Cynicke.

Lycinus. HOw comes it, Friend, that you have a long beard, and hair, but have no gowne, but goe ragged, and unſhod, making a vagrant, inhumane, ſavage life your choice, and againſt all example abuſing your body wander up and down, and lodge upon the bare ground, ſullying your coate, which is not of the fineſt webbe, nor over ſoft, or florid.

Cynicke. Yet I feele no want: whatſoever is of eaſie procurement, and poſſeſt with leaſt trouble ſufficeth mee.

But pray tell mee, doe you thinke luxury a vice?

Lycinus. Yes.

Cynicke. And frugality a vertue?

Lycinus. Yes.

Cynicke. Why, then, seeing mee live thriftier then others, and others live more wastefully, do you accuse mee, and not them?

Lycinus. Because you seeme not to mee to live thriftier then others, but more distrest, or rather more perfectly needy, and poore; not at all differing from beggers, who begge their dayly sustinance.

Cynicke. Shall we, then, (since wee are enter'd into this discourse) define what want, and enough is?

Lycinus. If you please.

Cynicke. Is that sufficient for every man which satisfies his want, or do you require more?

Lycinus. Bee it so.

Cynicke. And is that poverty, when necessityes are supplyed in a shorter proportion then is fit?

Lycinus. 'Tis.

Cynicke. I then lack nothing, whose necessityes are sufficiently satisfyed.

Lycinus. How meane you?

Cynicke. Consider the end of all our provisions against poverty. Is not a house for shelter?

Lycinus. Yes.

Cynicke. For what use are cloathes? are they not for coverings?

Lycinus. Yes.

Cynicke. And why, for Gods sake, do wee need coverings? Is't not for welfare of the thing cover'd?

Lycinus. I thinke so.

Cynicke. What thinke you, then? are my feet worse then other mens?

Lycinus. I know not.

Cynicke. Thus, then, you may know; what is the businesse of feet? *Lycinus.*

Lycinus. To go.

Cynicke. Do my feet, then, thinke you, carry mee worſe then other mens?

Lycinus. Perhaps not.

Cynicke. But if they were better, or worſe, could they not perform their office?

Lycinus. Proceed.

Cynicke. I ſhow not worſe affected in my feet, then, then other men?

Lycinus. You do not.

Cynicke. Is my body worſe then other mens? If it be worſe, then 'tis feebler; for the vertue of the body is ſtrength; Is it feebler then?

Lycinus. Not in appearance.

Cynicke. Neither my feet, then, nor the reſt of my body need a covering. If they did, they would be ill affected. For want is altogether ill, and where 'tis, makes things worſe. But my body ſhowes not the worſe fed, becauſe I eat what ever comes to hand.

Lycinus. 'Tis clear.

Cynicke. Nor would it be vigorous, if 'twere ill nouriſht. For bad dyet rotts, and corrupts the body.

Lycinus. 'Tis right.

Cynicke. Tell mee, then, my caſe being thus, why you blame, and diſparage my courſe of life, and call it miſerable?

Lycinus. Becauſe when nature, (whom you adore) and the Gods have ſet an earth before us, and enabled it to bring forth ſuch plenty of good things, as that without envy there might be ſufficient not only to ſupply wants, but for pleaſure too, yet you, deprived of all, or moſt of theſe, enjoy no more then the beaſts. You drinke water like a beaſt, and eat what you find like a dogge. Then your lodging is no better then that of dogges; for you lye upon the graſſe like them. Then you wear a garment too totter'd for a begger. If, then, this contentment proceed from

from your wiſedome, God hath done ill to make fat ſheep, delightſome vines, and the other wonderfull varietyes of nature, as oyle, honey, and the like, that we might have food of all ſorts. As, alſo, pleaſant drinke, mony, ſoft beds, fair houſes, and all things provided for our uſe. The works of art, alſo, are the works of the Gods. To live, then, deprived of all theſe, is to be miſerable, though you were deprived by another, like priſoners. But his caſe is much more miſerable, who deprives himſelf of all theſe good things, for 'tis an evident madneſſe.

Cynicke. 'Tis ſomething you ſay. But, then tell mee, if a rich man ſhould cheerfully, courteouſly, & friendly make a feaſt, and entertaine gueſts of all ſorts, ſome weake, and ſome ſtrong; & ſhould ſet before them diſhes of all variety, and one of the invited ſhould engroſſe, and devoure all the meates both neere him, and remote, which were dreſt for the ſickly, being himſelf ſound, and having but one belly ſatisfyable with a little, ſhould yet out-ſtay the reſt, would you take this for a wel-carriaged man?

Lycinus. By no meanes.

Cynicke. Or a temperate?

Lycinus. Neither.

Cynicke. What if another at the ſame table ſhould neglect the variety, and chooſing one diſh neer him, ſufficient to dine him, ſhould civilly eat of it, and no other, without deſire of the reſt; would you not thinke this man more vertuous, and temperate then the other?

Lycinus. Doubtleſſe.

Cynicke. Do you know what I am about to ſay?

Lycinus. What?

Cynicke. God is like that liberall inviter; And hath ſet before us entertainments of all ſorts, and agreeable to all palates; ſome things for the healthy, ſome things for the ſicke, ſome things for the ſtrong, others for the weake. Not that all ſhould enjoy all, but every one thoſe things which are proper for him, as his need requires. But you

are

are like him, who through his insatiate appetite, and intemperance snatches all, when you ayme at universall fruitions, and send your desires into all parts, nor content with the things next you, nor thinking the earth or sea sufficient for you, fetch pleasures from the fartheſt coasts, and preferre things forraigne before native, and costly before cheap; and things of difficult procurement before things of easy. In a word, desireing rather the evills of businesse, and trafficke, then the calmes of life. For all these pretious, and happy provisions, in which you rejoyce, are conveyed to you through many anguishes, and disquietts. Consider, I pray, your so much desired Gold, and Silver; Consider your magnificent houses; Consider your studyed garments, Consider all thinges belonging to these, with how much negotiation, toyle, danger, blood, slaughter, and ruine of men, are they purchased? who not only suffer shipwracke in sayling for them, besides other calamityes which they undergoe in their search, and pursuite, but imbarke themselves in frequent warres, and lay mutuall trappes, and ambushes, friendes against friendes, children against parents, and wives against husbandes. Thus for Gold, I suppose, *Eriphile* betray'd her husband. And when all is done, embroidery makes not garments warmer. Nor doe houses shelter becaus they are guilt. Nor doth the mettall of the bowle enrich the wine; nor doe beddes of Gold, or Ivory yeild the sweeteſt sleepes. But you shall many times see rich men want sleep in a bed of Ivory, and under an embroyder'd coverlet. Besides all your negotiations about meates nourish not better, but corrupt the body, and engender diseases. I omitt to speake how many difficultyes men undergoe, and suffer, for the satisfaction of their lusts: which were easily cured, were luxury banisht; For which men thinke the common folly, and corruption, not sufficient, unless they pervert the naturall use of thinges; as when they convert their beddes into coaches.

Lycinus. Who do ſo?

Cynicke. You; who imploy men like your beaſtes, to carry you in your ſedans, like litters on their ſhoulders; whileſt you ſitting delicately aloft, doe reyne your Porters, like mules, and bid them turne what way you liſt. And they who doe thus moſt, are held moſt happy. Then, doe not they who uſe not fiſhes for food, but to extract rich colours from them, as purple dyers, unnaturally miſimploy Gods creatures?

Lycinus. No; If they can dye, as well nouriſh.

Cynicke. But they were not ordained for that end. As one may force a cuppe to the imployment of a kettle, but it was not made for that imployment. Your miſeries are ſo many, that I cannot ſtand to recount them all. And yet dare you blame mee for not being a partaker? I live like the well-behaved man, I ſpeake of, content with the things next mee, and of eaſieſt proviſion. Not at all allured, by your varities, and daynties. Yet though I need few thinges, and uſe as few, my life to you ſeemes brutiſh. By the ſame reaſon the Gods are in worſe condition then beaſtes; for they lack nothing. But that you may know how much better 'tis to need few thinges then many conſider that children lacke more things, then grown youthes, and women more then men; and the diſeaſed more then the healthy. Briefly, the worſe eſtate wants more then the better. Thus the Gods want nothing, and therefore they neereſt approach them who want leaſt. Can you imagine *Hercules* (the moſt valiant of men, and deſervedly reckond among the Gods) was miſerable when hee travell'd up and downe naked, clothed only with a skinne, and lackt none of thoſe things? certainly hee could not be miſerable, who deliver'd others from calamity; nor poor, who ruled over land and ſea. For wherever hee made his aſſault, hee vanquiſht; nor did hee ever meet with his equall, or ſuperiour, till hee left the converſation of men. Can you thinke, then

that

that such a one, who thus traverst the world, did want a rugge, or shooes? you cannot. But he was temperate, and stout, desired to live frugally; and to avoid pleasure. Was not his scholar *Theseus*, also, King of the *Athenians*, *Neptunes* sonne, and the bravest man of his time? yet he contemned shooes, and went barefoote, and cherisht a long beard, and hayre. Nor was it his only, but the practice of all the ancients, who were your betters; and would have brookt the present luxury no more then a Lyon will suffer himselfe to be shorne. Tenderneſse, and sleekneſse of flesh they thought only became women. They, as they were, still chose to appeare men; and held hair as much their ornament, as a mane a horses, or a beard a Lyons. To whom, as God hath given somethinges for ornament, and beauty, soe he hath given beardes to men. The ancients, therefore, shall be my example and imitation. Nor doe I envy the men of these times for their felicity, full tables, and rich apparell; or because they polish, and smooth all parts of their body, not content with those secret parts as nature sent them. For my part, I wish my feet differ'd not from horses hooses, as they report of *Chiron*. Or that I wanted a coverlet no more then Lyons, or high fare no more then dogges. Or that any earth, or floor may suffice mee for a lodging; That I may thinke the world my house; That my diett may be that which is easiest purchast; That neither I nor any friend of mine may covet Silver, or Gold: the thirst whereof is the root of all evills, factions, warres, treasons, and slaughters; All which have the desire of more for their fountaine, and springe. Bee, therefore, the itch of abundance farre from mee; And when I have not sufficient, yet may I bee content. This is our doctrine, utterly different from the common received opinions of the most. Nor are you to marvaile, that wee differ from others in our manners, and course, who differ so much from us in their elections, and choices. Meane time I wonder at you, how

you can thinke there is a certaine habit, and behaviour, proper for a fidler, trumpeter, and player, and do not perceive that there is a garbe, and dreſſe proper alſo for a vertuous man; but thinke he is to habitt himſelfe like the moſt, though the moſt be vitious. If, then, good men are to be peculiar in their clothes, what attire is ſeemlier then that which is moſt diſgracefull to the luxurious, and which they moſt eſchew? 'Tis my bravery, therefore, to wear a ſlovenly, naſty, patcht coate, neglected hayre, and to go barefoote: whereas you in your bravery reſemble *Cinædo's*, from whom you are not to be diſtinguiſh't, either in the colour, or delicacy of your garments, or the number of your ſuites, clokes, or ſhoos, or the curlings, and powdrings of your hayre. For the moſt courtly among you ſmell juſt like them. And what can hee doe like a man, who is perfumed like a *Pathicke*? Then, you are as impatient of labour as they, as eaſily melted with pleaſures; you eate, ſleep, and goe like them; or rather ye refuſe to goe and are carryed, like burdens, ſome of you by men; others by beaſts. My own feet carry mee where I liſt: who am patient of cold, and heat, and repine not at the ſeaſons which the Gods ſend; or becauſe they make mee miſerable. But you, through too much felicity, are content with nothing, but alwayes complaine. You loath the things you have, and deſire the things you have not. In winter you wiſh ſummer, in ſummer winter; In heat cold, and in cold heat; like diſpleaſed ſick folkes who are alwayes whining; Onely they have their ſickneſſe for a curſe, you your manners. Would you, then, have us change our courſe, and rectifie our life by yours, who ſo frequently erre in your counſels, and are ſo indiſcreet in your actions, and do nothing with judgment, or diſcourſe, but by cuſtome and appetite? Certainly you differ nothing from men carried by a Torrent; For they are hurryed where ever the floud pleaſeth, and you where your Luſts. Soe that you are in his caſe, who (as they ſay) aſcended the

back

back of a wild horſe; The horſe ran away with him, and hee being in full ſpeed could not alight. And when one met him, and askt whither he rode ſo faſt, hee ſaid, whitherſoever this horſe pleaſeth. Soe, ſhould one aske you whither you are carryed, your anſwer will be, if you ſpeake truth, whereſoever your affections pleaſe. Particularly, ſometimes where your pleaſure pleaſeth; ſometimes where your ambition; ſometimes where your vainglory; ſometimes where your covetouſneſſe of gaine; ſometimes alſo your rage, ſometimes your feare: ſtill ſome paſſion or other tranſports you. You, then, are mounted on the back, not of one but of many wild horſes by turnes; which hurry you upon ſteeps, and precipices; yet till you fall you perceive not your danger. Whereas, my patcht coat, which you deride, and my hayre, and rude accoutrements, have the power to create mee a quiet life; to do what I liſt, and to converſe with whom I liſt. None of the ignorant, or unlearned will approach mee for my habits ſake. Then effeminate men decline mee afarre off; onely the beſt wits, modeſteſt men, and lovers of vertue reſort to mee, in whoſe company I take delight. Their gates, who are call'd Great men, I regard not, but looke upon their guilt chaplets, and purple, as arguments of their pride, and laugh at the wearers. But that you may know how agreeable my habit is, not onely to good men, but to the Gods themſelves, (and then laugh if you can) conſider their Statues; whom do they moſt reſemble, you or mee? goe over all the Temples alſo, both of the *Greekes*, and *Barbarians*, and conſider whether their Gods have long hayre, and beards, like mee, or are like you, carved, and drawne, trimd, and ſhaven. You ſhall ſee moſt of them clothleſſe, and naked like mee. How dare you, then, ſpeake of my accoutrements, as reproachfull, when they become the Gods?

Jupiter Confuted, or, a Diſcourſe of Deſtiny.

The Speakers, Cyniſcus, *and* Jupiter.

Cyniſcus. FOr my part, *Jupiter*, I will never trouble you with petty petitions for Riches, Gold, or Empire, which moſt men pray for, but are not eaſie for you to grant: which makes you deafe to their prayers. My deſire is, that you would ſatisfie mee an ordinary requeſt.

Jupiter. What is't, *Cyniſcus*? Thou ſhalt not be denyed, ſince thou ſayeſt thy petitions are modeſt.

Cyniſcus. 'Tis, that you would anſwer mee to a ſlight queſtion.

Jupiter. 'Tis a ſmall requeſt, and very grantable; Aske, therefore, what thou wilt.

Cyniſcus. I pray marke, then, *Jupiter*. 'Tis like you have read *Homer's*, and *Heſiod's* Poems. Tell mee, is all true which they have ſpoken of Fate, aud the Deſtinies, when they ſay, that the thred which they ſpinne at every man's nativity is unavoidable?

Jupiter. 'Tis all very true: Nothing is free from their decrees. And whatſoever is done is firſt roll'd upon their ſpindle: where, from the beginning, all things have their infallible events aſſigned them, which cannot but come to paſſe.

Cyniſcus. When, *Homer*, then in another part of his Poem ſayes,

He entred Plutoe's *Court though fates forbad*:

and the like, we are to take him in jeſt?

Jupiter.

Jupiter. Yes. For no such thing could be atchieved against the Lawes of the destinies, or beyond their Line. All things sung by Poets inspired by the Muses are true. But where the inspiration forsakes them, and they are left to themselves, what ever they write is fabulous, and repugnant to their former raptures. Yet are they to be pardon'd, if they erre, after their dispossession of the God who spoke by them.

Cynicus. Well be it so. Let mee aske you one question more. Are there not three Destinyes, *Clotho*, *Lachesis*, and *Atropos*?

Jupiter. There are.

Cynicus. What are the so much celebrated Fate, and Fortune then? Have they a power equall to the Destinies, or above them? for I heare every body say nothing is more forcible then Chance and Fate.

Jupiter. 'Tis not lawfull for thee to know all things, *Cynicus*. But why didst thou aske mee concerning the Destinies?

Cynicus. First resolve mee, *Jupiter*, whether you be under their Empire, and empaled within their line?

Jupiter. Most necessarily, *Cynicus*. Why dost thou smile?

Cynicus. That passage of *Homer* is come to my mind, where, in a Parliament of the Gods, hee brings you in, uttering this threatning speech; That *with your golden chaine you would draw up all things to you*. For there you say, *That you would let downe a chaine from Heaven, with which, should all the Gods with all their force strive to pull you downe, they were not able, but if you listed you could easily draw all them up with the earth, and sea*. When I read this, I apprehended you of an admirable strength, and trembled at the Verses. But now I see both you, and your chaine, and great threats, by your confession, hang upon a slender Thred. Methinkes, therefore, *Clotho* might with more reason pronounce your bragge, who seeth you hang

hang aloft at her diſtaffe, like fiſhes at an Angle.

Jupiter. I underſtand not the drift of your queſtions.

Cyniſcus. By the deſtinyes, and Fate, then, I deſire you will heare mee ſpeake free truthes, without impatience, or choller. if the caſe ſtand ſo, that the deſtinyes rule all, and that nothing which they have once decree'd can bee alter'd, why doe wee men ſacrifice to you Gods, and offer up Heccatombes with our prayers that you would dropp benefits on us? I ſee no fruite of our devotions, if by our petitions we cannot divert evills, nor receive good from you.

Jupiter. I now know from whence you have borrowed your ſubtile inquiryes; from thoſe accurſed Sophiſters who ſay, we exerciſe no providence over men; and by ſuch impious queſtions as theſe diſſwade men from their ſacrifices, and prayers, as from vanityes: maintaining that wee take no care of your actions, nor indeed can doe any thing in earthly affaires. But they ſhall not long triumph in their diſcourſes.

Cyniſcus. I ſweare by *Clotho's* ſpindle, *Jupiter*, no perſwaſion taken from them hath bin the ground of my queſtions: But the progreſſe of our conference hath, I know not how, driven me to thinke ſacrifices are needleſſe. Let mee, therefore, without your diſturbance, crave your reſolution to one brief queſtion more; and conſider of your anſwer.

Jupiter. If thou bee at leiſure to trifle, propoſe it.

Cyniſcus: Doe all things happen, ſay you, by deſtinye?

Jupiter. I affirme it.

Cyniſcus. And if't not in your power to change, and un-ſpinne their decrees?

Jupiter. By no meanes.

Cyniſcus. May I, with your leave, from hence make inferences, and clear, or not clear, report what you ſay?

Jupiter.

Jupiter 'Tis clear, that wee are not ſacrificed to out of any neceſſity, but for hope of returnes: ſo that men adore us either, to buy benefits of us, or out of a vertuous love to religion.

Cyniſcus. And this you thinke ſufficient, and affirme, that profit is not the cauſe of oblations, but the piety of ſome men, who honour what is beſt: But if a Sophiſter were preſent, he would aske, why you ſtile the Gods beſt, ſince they are but fellow ſervants with men, and ſubjects to the ſame miſtreſſes, and Deſtinyes. You will not ſay their condition is better, becauſe they are immortal. For 'tis ſo much the worſe. Since death, if nothing elſe ſhifts men into liberty. But your thraldome is endleſſe, and your ſervitude is eternall, and drawne out into an everlaſting thredde.

Jupiter. But this endleſſe perpetuity, *Cyniſcus*, is our happineſſe, who live in a full fruition of all good things.

Cyniſcus. You are not all happy alike, *Iupiter*, but your felicities are diſtinguiſht by their perturbations: you perchance are happy, being King of the Gods, and able, by the demiſſion of a coard, to draw up earth, and ſea. But *Vulcan*, meane time, is a lame, ſullyed, mechanicall Smith: *Prometheus*, alſo, was once crucifyed. I ſpeake not now of your father, who lyes ſhackled in Hell. They report of your loves, and wounds, and prentiſhips to men: Your brother hired by *Laomedon*; and *Apollo* by *Admetus*: Imployments in my judgement not very happy. So that ſome of you ſeeme happy, and of proſperous eſtate, others not. I forbeare to mention how you are robbed, like us, and ſuffer ſacriledge, and the wealthyeſt of you in an inſtant beggars. Beſides, many of you who are gold, and ſilver, and were decreed to it, are caſt, and melted.

Jupiter. You may ſpeake reproachfully of us, *Cyniſcus*, and may hereafter repent it.

Cyniſcus. Spare your threats, *Jupiter*; you know I can ſuffer nothing to which I am not predeſtinated by the

Fates. They who robbed your Temples are not yet punisht, but have most of them escapt you; being, I suppose, decreed not to be caught.

Jupiter. Did I not say thou wert one of those, who by their discourses overthrow providence?

Cyniscus. You are over causelessly suspitious, *Jupiter*; and take what ever I say for their doctrine. From whom can I learne these truths, but from you? I would gladly, therefore, aske you, what you meane by your providence. Is it one of the Destinies, or some Goddesse superiour to them as their Queene?

Jupiter. I told thee before, 'twas not fit for thee to know such things. And thou at first didst promise to aske but one Question; yet proceedest to trouble mee with frivolous doubts. I see the aime of thy discourse is to demonstrate that our providence is not busied in humane affaires.

Cyniscus. 'Tis not my aime. But you said a little before, there were Destinies, who govern'd all things. Unlesse you repent, and recant your words, and intend to erect your providence by the expulsion of Fate.

Jupiter. No such matter, Sir. Fate does all things by us.

Cyniscus. I understand you: you confesse your selves, then, the servants and ministers of the Fates; They decree, and order things, and you are their instruments, and Tooles.

Jupiter. How meane you?

Cyniscus. Just as a Hatchet assists a carpenter in his trade, and an Augwer cooperates; yet no man will say they are Artificers. Nor is a ship the worke of the Axe, or Augwer, but of the Ship-wright. So Fate is the Carpenter of all things, you are but the Wimbles, and Axes of the Destinies. In reason, therefore, men should sacrifice to Fate, and thence implore benefits; and not make their addresses to you, or strive to render you propitious by veneration, and honours. Nay, in strictnesse, they ought not

not to adore fate. For, I ſuppoſe, 'tis not in the power of the Deſtinyes to change or alter any decree they have once made. Nor will *Atropos* permit any to wreſt her diſtaffe another way, or unwinde what *Clotho* hath ſpunne.

Jupiter. So then, you maintaine, *Cyniſcus*, that the ſiſters themſelves are not to be adored by men, and caſt all things into a confuſion. Yet wee, if for nothing elſe, yet for our Oracles, and pre-interpretations of theſe Decrees, which the fates have made, deſerve to be worſhipt.

Cyniſcus. The foreknowledge of future events, *Jupiter*, is utterly fruitleſſe, if by obſervation they be impoſſible to be avoyded: unleſſe you hold that one foretold he ſhall be ſlayne by the poynt of a ſpear, may defeate his death by ſhutting himſelf up, which is impoſſible. For his deſtiny will draw him forth to hunt, and expoſe him to a dart. So *Adraſtus* ſpear being aymed at a bore, ſhall miſſe, and ſlay *Cræſus* ſonne, as if directed to him by the powerfull ordinance of the fates. That forewarning, alſo, given to *Laius* was ridiculous, which bidde him not beget a ſonne againſt the allowance of the Gods; if he did, his child ſhould ſlay him. For I hold ſuch precautions no armour againſt neceſſary events. For after the oracle he begot a ſonne who did ſlay him. I ſee no reaſon, therefore, why you ſhould require to be payd for your predictions. I forbeare to ſpeake of the croſſe, double ſenſed oracles, which you have utter'd to many; Not clearly expreſſing whether *Cræſus*, paſſing *Halys*, ſhould ruine his owne, or *Cyrus* Empire. For the oracle carryes both conſtructions.

Jupiter. *Apollo*, *Cyniſcus*, had a juſt cauſe of quarrell againſt *Cræſus*, for mingling the fleſh of a Tortoyſe with that of a ſheepe in ſacrifice to him.

Cyniſcus. But it became not a God to quarrell. I therefore, rather think the *Lydian* was decreed to be deceived by the

oracle; and Fate long before had ſo ſpunne his thred, that he was not clearly to underſtand the prophecy. So that your predictions are but a part of Deſtiny.

Jupiter. Thou leaveſt us nothing to do then, but makeſt us Gods in vaine, neither buſied in the ordering of humane affaires, nor worthy of ſacrifices, like ſo many Awgers, and Axes. Then thou takeſt a priviledge to contemne us, becauſe, being armed with thunder, I ſuffer thee thus to blaſpheme us.

Cyniſcus. Diſcharge your bolt, *Iupiter*; If I be predeſtined to be ſtrucke with thunder, I will not accuſe you for the blow, but *Clotho*, who wounded mee with your hand: nor will I charge your thunder with my ſtroke. But pray let mee enquire of you, and deſtiny, and do you anſwer for both to a queſtion, which your threats have ſuggeſted to mee: why do you ſpare ſo many ſacrilegious, theeviſh, blaſphemous, oppreſſing, perjured men, and ſo often ſtrike an innocent oake, or ſtone, or ſayle of a ſhippe with lightning? Nay, many times, an innocent, religious travailer. Why are you ſilent, *Iupiter*? Is it not lawfull for mee to know this neither?

Iupiter. 'Tis not *Cyniſcus*; yet thou art ſtill curious, and comeſt prepared, (I know not how ſet on) to perplex mee with ſcruples.

Cyniſcus. Nor is it permitted to enquire of you, and Providence, and Fate, why the excellent *Phocian*, and before him, *Ariſtides*, dyed in ſuch extreame want, and neceſſity; and *Callias*, and *Alcibiades*, luxurious young men, flow'd with riches. *Midias*, alſo, the inſolent, and *Charops* of *Æginar* a *Pathike*, who ſlew his mother with famine. Againe, why *Socrates* was delivered up to the eleven Judges, and not *Melitus*. Laſtly, why effeminate *Sardanaphalus* was a King; and why ſo many honeſt, and vertuous *Perſians* were crucified by him, becauſe they diſtaſted his Actions. I cannot now ſtand to go over all particulars, or recount how wicked men proſper, and abound

bound with wealth; and how good men are carryed, and toſt with poverty, and afflicted with diſeaſes, and a thouſand miſchiefes.

Jupiter. You know not, *Cyniſcus*, what puniſhments are reſerved after this life for the wicked, or what felicityes for the Good.

Cyniſcus. You meane Hell, *Titius's*, and *Tantalus's*. Things, whoſe clear knowledge I expect to have in the next world. Let mee be happye all the time I live here, and let ſixteen vultures feed upon my liver after I am dead. But let mee not pine with thirſt here, like *Tantalus*, and drinke with *Hero's*, in the Ilands of the bleſſed when I am placed in the *Elizian* medowes hereafter.

Jupiter. Doſt thou not beleeve, then, that there are ſuch puniſhments, and rewards, and a court of juſtice, where every mans life ſhall be examined?

Cyniſcus. I heare one *Minos*, a *Cretan*, is judge below in ſuch cauſes: pray tell mee, is there any ſuch officer there? The report goes he is your ſonne.

Jupiter. What would'ſt thou know of him, *Cyniſcus?*

Cyniſcus. Whom doth he puniſh?

Jupiter. Malefactors, ſuch as murtherers, and Church robbers.

Cyniſcus. Whom doth he admitt among the *Heroes?*

Jupiter. Good men, and religious, who have lived a life of vertue.

Cyniſcus. Why ſo, *Jupiter?*

Iupiter. Becauſe the one deſerves honour, the other torments.

Cyniſcus. But if one commit an offence againſt his will, is he in juſtice to be puniſht too?

Iupiter. By no meanes.

Cyniſcus. Nor if one do good againſt his will, is hee to bee thought worthy of honour?

Iupiter. 'Tis true.

Cyniſcus. It belongs not, then, to *Minos* either to reward any man, or puniſh him.

Iupiter How not any man?

Cyniſcus Becauſe wee men do nothing voluntarily, but as wee are moved by an inevitable neceſſity; ſuppoſing that to be true which you granted before, That Fate is the cauſe of all things. If, therefore, one man kill another, fate is the muttherer. If any man commit ſacriledge, he was enforced by his deſtiny. If, therefore, *Minos* would order his ſentences aright, he ſhould puniſh fate for *Siſyphus*; and deſtiny for *Tantalus*. Since they could not offend who were meerly obedient, and paſſive.

Iupiter. I hold it not fit to anſwer thee to ſuch queſtions. For thou art a bold fellow, and a Sophiſter. And ſo for the preſent I leave thee.

Cyniſcus. I meant to aske you, where the deſtinyes dwell, and how, being but three, they can exactly order ſuch numberleſſe affaires. For to mee their life, amidſt ſuch various imployments, ſeemes laborious, and unfortunate; and they themſelves, borne under no very propitious deſtiny. I, therefore, were I put to my election, would not change my life for theirs; but would rather chooſe to live yet poorer, then ſit ſpinning at their diſtaffe, and obſerve the numerous buſineſſes with which they are ſurrounded. But if you cannot well reply to theſe Inquiries, *Iupiter*, I will content my ſelf with your other anſwers; and the revelations which your conference hath made of fate, and providence, ſhall ſuffice. Perchance I am not decreed to hear the reſt.

The

The Paraſite.

The Speakers, Tychiades, *and a* Paraſite.

Tychiades WHat's the reaſon, *Simo*, ſince all other men, both free, and ſervants, are skill'd in ſome art, by which they are uſefull to themſelves and others, you, (for ought I ſee) betake your ſelf to no imployment, which may benefit either your ſelf, or others?

Paraſite. How meane you, *Tychiades*, I underſtand you not, ſpeake clearlier.

Tychiades. Are you skill'd in any profeſſion, as muſicke?

Paraſite. By *Iupiter*, not I.

Tychiades. What then, Phyſicke?

Paraſite. Neither.

Tichiades. Nor Geometry?

Paraſite. Not at all.

Tychiades. What then, Rhetoricke? you are as great a ſtranger to Philoſophy as vice is.

Paraſite. A greater, if greater may be. Thinke not therefore, you upbraide one ignorant of his owne ill education. I confeſſe my ſelf a ſluggard, and am much worſe then you take mee.

Tychiades. Perhaps you have learned none of theſe ſciences by reaſon of their ſubtlety, and hardneſſe. But what mechanicall art have you bin taught; Maſonry, or Shoomaking? methinks you are not of that quality, as to be utterly without a trade.

Paraſite. You ſay true, *Tychiades*. But I have learned no ſuch occupation.

Tychiades

Tychiades. What other occupation, then?

Paraſite. What? In my opinion a very generous one; which when you hear, I beleeve you will praiſe. I expreſſe it in practice, but not in language to you.

Tychiades. What is't?

Paraſite. I have not exactly ſtudyed the deſcriptions of it. But that I am of a profeſſion you may eaſily perceive, and trouble mee no farther, what 'tis you ſhall know ſome other time.

Tychiades. I am impatient of delay.

Paraſite. 'Twill ſeem a paradox to you.

Tychiades. I long ſo much the more to know it.

Paraſite. Hereafter, *Tychiades.*

Tychiades. Tell mee now, if you be not aſhamed.

Paraſite. 'Tis Paraſitry.

Tychiades. Is any man ſo madde, *Simo*, to call this an art?

Paraſite. I do. If, therefore, you thinke mee madde, becauſe I have learned no other art, let my madneſſe bee my excuſe for this, and chide mee no farther. For they ſay, though madneſſe be otherwiſe troubleſome to the diſtemperd, yet 'tis the advocate of their errours, and takes their faults upon it ſelfe as the Author and cauſe.

Tychiades. But is Paraſitry, ſay you, *Simo*, an Art then?

Paraſite. A very ſcience; And I am the firſt inventour.

Tychiades. So then you are a Paraſite?

Paraſite. You are pleaſed to abuſe mee, *Tychiades.*

Tychiades. You bluſh not to call your ſelf ſo.

Paraſite. No. I ſhould bluſh if I did not.

Tychiades. When wee would, then, tell thoſe who know not who you are, wee ſhall ſay you are a Paraſite?

Paraſite. I had much rather you ſhould call mee ſo, then *Phidias* the ſtatuary. Nor do I joy leſſe in my Art, then he in his *Jupiter.*

Tychiades

Tychiades. One thing will (in my apprehenſion) follow hereupon moſt ridiculous.

Paraſite. What is't?

Tychiades. If in our ſuperſcriptions (as the manner is) wee direct our letters to *Simo* the Paraſite.

Paraſite. You ſhall more obliege mee, then if you endorſed them to *Dion* the Philoſopher.

Tychiades. How will you reliſh the compellation? 'Tis below my care. But one abſurd thing more is to be conſider'd.

Paraſite. What is't?

Tychiades. If wee ſhould reckon this among other ſciences. As if one ſhould aske, What Art 'tis, and we ſhould anſwer as wee doe of Grammer, or Phyſicke, 'tis Paraſitry.

Paraſite. I will maintain this, *Tychiades*, to be more an Art, then any other, if you will heare mee ſpeake as I thinke; Though, as I ſayd before, I have not ſtudyed my preparations.

Tychiades. Truth ſhall paſſe for premeditation.

Paraſite. Firſt, then, if pleaſe you, let us in generall define what art is; ſo ſhall wee in particular know whether this bee rightly one or no.

Tychiades. What is Art, then, doe you know?

Paraſite. Very well.

Tychiades. If you know, define it.

Paraſite. Art (as I remember it deſcribed by a certain wiſe man) is a Syſtem of precepts, got by practice, conducing to ſome end profitable to life.

Tyciades. You remember his definition right.

Paraſite. If Paraſitry, then, partake of all the parts of the definition, what is it but an Art?

Tychiades. If it doe, 'tis a very Art.

Paraſite. Well, then. With application of Paraſitry, to all the kindes of Art, let us examine whether it conſent with that definition; or whether, like faulty pots ſtruck

it ſound crazed. This, then, like all other Arts, ought to contain a Syſtem of precepts. The firſt is to find out, and chooſe one who is fit to feed a Paraſite; and ſo to feed him as not to caſt him off. For ſhall wee ſay that a Goldſmith by his art knowes how to diſtinguiſh what coynes are adulterate, and what not; and that a Paraſite without art can diſtinguiſh what men are adulterate, and who are currant; eſpecially ſince men, like coynes, cannot be known but by the touch? 'tis a thing which the wiſe *Euripides* complaines of, ſaying,

How wee may ill men know,
No markes of body ſhow.

So that more art is required in a Paraſite, to diſcerne and know by a kind of divination things ſo abſtruſe, and unevident. Is it not, thinke you, a great piece of precept, and inſtitution, to know how to ſpeak winning language, and by inſinuation of behaviour to ſteal into the familiarity, and affection of his patron?

Tychiades. 'Tis.

Paraſite. Then, doe you thinke 'tis not a worke of great diſcourſe, and wiſedome to depart from feaſts with double ſhares, and preferr'd before thoſe who have not the Art?

Tychiades. 'Tis.

Paraſite. Then, can any man unskill'd know the vertues, and faultes of diet, and the curioſity of victuals? eſpecially after that Oracle deliver'd by the moſt excellent *Plato*; *He that will make a feaſt, and is not a good Cooke, hath ſmall judgment in entertainments*. Next, that Paraſitry conſiſts not in precept only, but in practice too, you may eaſily from hence learne. The precepts of other Arts lye dayes, and nights, and monthes, and yeares ſometimes unpracticed, yet they, whoſe arts they are, looſe not their habits. But if the rules of a Paraſite be not kept in daliy exerciſe, not only the art but the Artificer too is

loſt

loſt. Laſtly, whether it have an end profitable to life, were madneſſe to doubt; ſince I find nothing more conducible to life than to eat and drinke, without which 'twere not poſſible to live.

Tychiades. 'Tis very true.

Paraſite. Paraſitry, then is not ſuch a thing as beauty, or, ſtrength; which ſeem not to bee an Art, but ſome ſuch like power.

Tychiades. You ſay true.

Paraſite. 'Tis not then voyd of Art. If it were, it would not profit the owner. If you ſhould commit your ſelf in a ſhippe to the ſea, in a Tempeſt, and knew not how to ſteere, could you bee ſafe?

Tychiades. No, certainly.

Paraſite. What's the reaſon? is't not becauſe you lack skill to preſerve your ſelfe.

Tychiades. Yes.

Paraſite. So, then, a Paraſite, if he lack skill, cannot preſerve himſelf by his paraſitry.

Tychiades. 'Tis true.

Paraſite. By Art, then, he is preſerved; by want of Art, not?

Tychiades. I grant it.

Paraſite. Paraſitry then is an Art?

Tychiades. It ſeems ſo.

Paraſite. I have often known expert Riders, and Chariotteers caſt from their box, bruiſed, and very much maymed; but none can tell of a wrackt Paraſite. If, therefore, Paraſitry be not artleſſe, nor a bare faculty, but a Syſtem of precepts got by practice wee muſt acknowledg it to be an Art.

Tychiades. As farre as I conceive 'tis. But, then, you are to aſſigne ſome genuine definition of Paraſitry.

Paraſite. You ſay well. Methinkes the beſt definition of it is this. Paraſitry is an Art of meates, and drinkes, and of the things to be done and ſayd for them, whoſe end is pleaſure.

Tychiades. In my opinion you have moſt excellently defined your Art. But, then, you are to conſider whether a debate will not ariſe between you, and ſome Philoſophers, about your end.

Paraſite. 'Tis enough that Felicity, and Paraſitry have the ſame end, as they manifeſtly have. For the wiſe *Homer*, admiring a Paraſites, as the only happy, and to be envyed life, ſayes,

No greater happineſse can be deſired,
Then when all people are with mirth inſpired,
When tables ſwell with chear, and Bowles are crown'd,
With rich wines which go in Carowſes round.

A little after, as if hee had not ſufficiently expreſt his admiration, he delivers his opinion more fully; ſaying excellently,

This ſeems to mee the top and height of Bliſſe.

intimating thereby that he thought there was no happineſs comparable to that of a Paraſite. Nor is this ſayd there by a vulgar perſon, but by the wiſeſt in the Poem. For had *Uliſſes* meant to preferre the Stoicke end, he had opportunity, when he fetcht *Philoctetes* from *Lemnos*, and when hee ſackt *Troy*, and when hee ſtayed the *Greeks* from flight, and when he entred *Troy* having whipt himſelf, and going ragged, and torne like a Stoick. But he then mentioned no ſuch end as beſt. Nor did he, when he lived an *Epicurean* with *Calipſo*, where he ſpent his time in a voluptuous Idleneſſe, and enjoy'd the looſe embraces of *Atlas* daughter, preferre this as the happieſt life, but the life of *Paraſites*: who in thoſe times were called Feaſters. For what ſayes hee? The verſes deſerve to be again quoted, nor can they be heard as they ought without repetition,

Let all the the Feaſters ſit in feaſt-like row,
And let the boards with chear, and Viands flow.

Epicurus, then, impudently enough tooke his end from Paraſitry

Paraſitry, and made it the ſame with his Felicity: which is a playne theft. For that pleaſure belongs to us, not to *Epicurus*, you may thus learn. Firſt, I hold pleaſure to be a compoſed tranquillity of the body. Next, an even calmneſſe, and want of tempeſt in the minde. Both which are attayned by a Paraſite, neither by an *Epicurean*: who holding diſputes of the figure of the Earth, of infinite worlds, of the bigneſſe of the Sunne, of diſtances, of the firſt principles, of the Gods, whether they be, or be not, and of the end it ſelf, is in a perpetuall warre, and diſagreement with others; and perplext, not only with humane, but with mundane ſubtiletyes alſo. Whereas a Paraſite, content with the ſtate of things, as they are, and beleeving they cannot be better, with all ſecurity, and quietneſſe, unvext with ſuch ſcruples, eates, and ſleeps ſoundly, ſtretcht out both hands, and feet, like *Ulyſſes* ſayling homewards. The *Epicurean*, then, hath no title to pleaſure, not only for the forementioned reaſons, but for thoſe which follow. For what wiſe man ſoever he be, either he hath ſomething to eat, or he hath not. If he have not, his life will be ſo farre from pleaſant, that he cannot live at all. If he have, either 'tis his own, or anothers. If he have his diet from another, he is a Paraſite, and not the man he boaſts himſelf. If he have it from himſelf, he lives not pleaſantly.

Tychiades. How not pleaſantly?

Paraſite. If he provide his own meales, *Tychiades*, many things muſt neceſſarily accompany ſuch a life. For you are to conſider, that he who intends to live a life of pleaſure, muſt ſatisfy all his deſires as they riſe. What ſay you?

Tychiades. I thinke ſo.

Paraſite. A matter, perhaps, to one of great poſſeſſions not over difficult; but to one of ſmall, or none at all, impoſſible, ſo that a poor man cannot be wiſe, nor atchieve his end, I mean pleaſure. Nay this is an end, not to be at-

tained by a rich man, be he never ſo indulgent to his deſires. Whats the reaſon? Becauſe he who lives at his own charge, is lyable to many diſquiets. Sometimes he is to beat his Cooke for the ill dreſſing of his meat. If he beat him not, he is to eat his meat ill-dreſt, and ſo miſſe his pleaſure. Somtimes he is to quarrell with his Steward for the ill ordering of his houſhold Accountes. Is not this true?

Tychiades. In all appearance to mee.

Paraſite. The caſe, then, ſtanding thus with the *Epicurean*, 'tis not poſſible, he ſhould enjoy his end. Whereas the Paraſite hath no Cooke to quarrell with, nor Farm, nor Steward, nor money to vex him. Yet hath all things, and is the only man who eates and drinkes, diſturbed with none of the incumbrances which trouble others. That Paraſitry, then, is an Art hath bin ſufficiently demonſtrated by theſe, and former arguments. It now remaines that I prove it to be the beſt Art; not ſimply, but firſt, that it excells all Arts in generall; next, in particular. In generall it excells them thus. The ſtudy of all other Arts carryes with it labour, feares, and ſtripes; Things which never any but hated. Only the Art, which I profeſſe, is learnt without toyle. For who ever went weeping from a feaſt, as wee ſee many School-boyes? or who ever went to a Feaſt with a ſad looke, like thoſe who go to ſchoole? A Paraſite willingly frequents entertainments, and moſt coveteouſly purſues his Art. They who learne other ſciences, hate their own ſtudyes, and ſome turne Apoſtates. Then you are to conſider, that in other Arts, parents reward thoſe children, who excell, with the ſame honours as they dayly reward us Paraſites. The boy, ſay they, writes a faire hand, give him his dinner. Hee writes ill, let him faſt. Then the conſequence of other Arts is not to beare pleaſant fruites till they be throughly learned; A thing of much induſtry, and wearineſſe, whereas Paraſitry of all other profeſſions reapes the harveſt

veſt of its Art in the Learning; And at once begins to be, and to be in its perfection. Againe, not ſome, but all other Arts were meerly invented for maintenance. Only a Paraſites maintenance flowes to him at firſt. Doe you not ſee the husbandman plough his field, not for the meer tillage ſake? And the Architect build a houſe, not that he may meerly build? But a Paraſite drives at nothing elſe; That very thing which is his worke being the end for which his worke is due. Beſides, none, I ſuppoſe, are ignorant, that they who are buſied in other profeſſions, live wretchedly, and keep only one, or at leaſt two dayes in a month holy, as they are yeerly, or monthly appointed by their Citty; which they dedicate to refreſhments. But the whole thirty dayes of the month are feſtivall to the Paraſite, as ſo many holydayes of the Gods. Againe, they, who meane to excell in other profeſſions, uſe a ſpare and ſlender diet, like ſicke patients; ſince full tables are diſadvantages to proficiency. Then all other Arts, are of no uſe to the profeſſours without inſtruments, and tooles. No man can winde a Cornet without a Cornet; or ſing to the Harp without a Harp; or ſhow his horſemanſhippe without a horſe. But my Art is ſo perfect, and ſo cheap to the Artificer, that without other helpes 'tis ſufficient. And whereas wee pay for our learning of other Arts, for this wee are payd. Againe, other Arts have their Teachers: But Paraſitry cannot be taught. But as *Socrates* ſayes of Poetry, *It comes by Deſtiny, and Fate.* Then, conſider, that other Arts looſe their Imployment, when wee travaile, or ſayle, but this ſerves all places.

Tychiades. 'Tis very true.

Paraſite. Then, *Tychiades*, all other Arts ſeem to borrow from this, but this from none.

Tychiades. But tell mee, is it not, thinke you, injuſtice to take anothers goods?

Paraſite. Who doubts it?

Tychiades. How, then, can anothers meat render you Paraſites innocent?

Paraſite.

Paraſite. I cannot anſwer you. But the groundes of other Arts are meane, and baſe; But the ground of mine is generous, and noble. For you ſhall find the much celebrated name of friendſhippe to be the foundation of Paraſitry?

Tychiades. How do you meane?

Paraſite. That no man invites an enemy, or ſtranger, or one of ordinary acquaintance to his table. But he muſt firſt be an intimate friend, that partakes of his meales, and board, and of the myſteryes of this Art. I have often heard ſome ſay, what friend can hee be, who did never eat, or drinke with us? As if they held him only a faithfull friend with whom they had converſt in dyet. Now that this is the Queen of Arts, you may thus eaſily inform your ſelf. Others labour, and ſweat, and ſit, and ſtand to their buiſineſſe, like ſo many ſlaves of their profeſſion. A Paraſite, having his Art in ſubjection, ſits at table like a Prince; whoſe happineſſe 'twere needleſſe to recount; ſince, according to the wiſe *Homer*, *hee neither plants, nor ploughes, but without ſowing, or tillage, reapes all things.* Then, 'tis permitted to an Oratour, or Geometrician, or Braſier to exerciſe his Art, though he be a Knave, or Fool. But no man can be a Paraſite who is either.

Tychiades. Truſt mee, you have made Paraſitry ſuch a treaſure, that I could almoſt change my courſe, and turn Paraſite.

Paraſite. How it excells, then, all other profeſſions in generall, I have ſufficiently ſhowne. Let us now ſee how it excells them in particular. To compare it with Mechanicall Arts were fooliſh, and a Diminution of its worthineſſe. I am to ſhow, therefore, how it excells the greateſt and beſt ſciences. 'Tis confeſt by all, that Rhetorick, and Philoſophy are for their knowledg, and worth, moſt prefer'd. If, therefore, I ſhow that paraſitry excells them, 'twill be clear that it excells all other ſciences as much as *Nauſicaa* excell'd her handmaids.

In

In generall, then, it farre ſurpaſſes both Rhetorick, and Philoſophy. Firſt for its certainty, and Independance. For Paraſitry ſubſiſts of it ſelf, they not. For all do not take Rhetorick to be one and the ſame thing; but ſome hold it to be an Art; ſome none; but an abuſe of Art. Some maintain it to be one thing, ſome another. The like opinions paſſe of Philoſophy. That of *Epicurus* is diverſe from that of the Gate; and that of the Stoick from that of the *Academy*: Briefly, Philoſophy is various, according to the variety of Philoſophers, who were never yet reconciled in opinions, or appeared to be of one ſect. From whence I playnly inferre, That originally that is not an Art which is not able to ſubſiſt. For why is Arithmetick every where one and the ſame? and why do twice two make four, both with us, and *Perſians*, without any variation either among *Greeks*, or *Barbarians*? But we ſee great differences of Philoſophy, without any agreement either in their principles or ends.

Tychiades. You ſay true: even they who affirm there is but one Philoſophy, have made it diverſe.

Paraſite. In other profeſſions he that with pardon paſſeth over ſome repugnances, as indifferent, and ſome variable principles, is not altogether to be blamed. But who will allow of Philoſophy as neceſſary, which is as various and diſagreeing to it ſelf, as miſ-tuned inſtruments. Philoſophy then, cannot be one, becauſe I ſee 'tis numberleſs: nor can it be many, becauſe 'tis one. The like may be ſaid of Rhetorick, of which diverſe ſpeake diverſely, and hold a war of opinions; which is a clear proof, that if it were built on any ſure principle, 'twould fall under comprehenſion. For to diſpute which opinion were trueſt, and not acknowledg Rhetorick to be one, were to deſtroy its ſubſiſtance. 'Tis otherwiſe with Paraſitry, which is one among *Greeks*, and *Barbarians*, and every where the ſame, and like it ſelf. Nor can it be ſaid that ſome are one way Paraſites, ſome another. Nor are there ſects among

us, as there are Stoicks and *Epicureans* of oppoſite doctrines among Philoſophers; but all are everywhere of one profeſſion, and united in the agreement of our buſineſſe, and end. So that in my judgment, by that which hath been ſaid, there is no true wiſedom but Paraſitry.

Tychiades. 'Tis a plain demonſtration. But how will you prove that Philoſophy in other things is inferiour to Paraſitry.

Paraſite. Firſt, 'tis manifeſt, that never any Paraſite ſtudyed Philoſophy; but many Philoſophers have ſtudyed Paraſitry, and ſtill do.

Tychiades. Can you name any?

Paraſite. You know them well enough, *Tychiades*, but diſſemble your knowledg, leaſt you ſhould more contribute to their infamy, then reputation.

Tychiades. By *Jupiter*, not I, *Simo*; and therefore, I long much to hear ſome examples.

Paraſite. Now I perceive you ignorant in their writings, who have recorded their lives, where you may fully know whom I mean.

Tychiades. By *Hercules*, I extreamly deſire to hear who they are.

Paraſite. I'le tell you, then; and will ſelect no vulgar inſtances but ſome of the higheſt mark, and whom you would leaſt ſuſpect. *Eſchines* the *Socratick*, who wrot the long facete Dialogues, came into *Sicily* with a purpoſe to be known by them to *Dyoniſius*: To whom having read his *Miltiades*, much to his reputation, he made his future abode in the Iſland, and became Paraſite to the Tyrant; renouncing the diſputations of *Socrates*. What thinke you of *Ariſtippus*, the *Cyrenæan*? Was he not one of the approved Philoſphers?

Tychiades. Yes.

Paraſite. He too, about that time, lived at *Syracuſe*, Paraſite to *Dyoniſius*; and was of all his other flatterers of greateſt

greateſt eſteem with him; as being more naturally then others framed for the profeſſion. So that *Dyoniſius* dayly ſent his purveyours to him to be inſtructed, being one ſo able to manage, and order the Imployment. Your moſt generous *Plato* came into *Sicily* with the like purpoſe, and was for a while Paraſite to the Tyrant; but for want of a Genious to the art was caſhier'd, and returned to *Athens*; where with much induſtry enabling himſelf, he ſayled the ſecond time into *Sicily*, where after ſome few dayes entertainments he was for his unskilfulneſſe rejected. And the misfortune which befell *Plato* in *Sicily*, is like that which befell *Nicias*.

Tychiades. Who, *Simo*, reports this?

Paraſite. Many. Among others *Ariſtoxenus* the Muſitian; a man worthy of beliefe, who was alſo paraſite to *Neleus*. You cannot but know that *Euripides*, during his life, was paraſite to *Archelaus*, and *Anaxarchus* to *Alexander*. *Ariſtotle*, alſo, begun a Tract of paraſitry, as he hath of other Sciences. That Philoſophers, then, have ſtudyed paraſitry, I have ſufficiently proved. But no man can give inſtance of a paraſite who ſtudyed Philoſophy. If, therefore, it be felicity not to feele hunger, thirſt, or cold, none are happy but paraſites. For you may ſee many Philoſophers halfe ſtarved, and frozen, but not one paraſite. Otherwiſe, he were not a paraſite, but a fellow as wretched, and beggarly as a Philoſopher.

Tychiades. 'Tis evident. But will you demonſtrate that paraſitry excells Philoſophy, and Rhetorick in other things.

Paraſite. The life of men (if I be not deceived) conſiſts in the ſeaſons of peace, and warre. Both which plainly diſcover what arts, and their profeſſours are. Firſt, then, (if you pleaſe) let us conſider the times of warre, and ſee who are likely to be of moſt uſe to themſelves, and the publique?

Tychiades. You commit men ordinarily disjoyned:

nor can I chooſe but laugh when I thinke how a philoſopher will ſhew, brought into compariſon with a paraſite.

Paraſite. To abate your wonder, and let you ſee that tis no matter of ſport, I will draw you a caſe. Newes is brought that the enemy is unexpectedly enter'd a country; which without ſuddain reſiſtance, cannot be preſerved from depopulation. The Generall calls all of fit age to a muſter, and lets the reſt depart. Among theſe are muſter'd Philoſophers, Rhetoricians, and paraſites. Wee all ſtrip our ſelves. For they who are to be armed are firſt to be ſeen naked. Conſider us, then in particular, and take a view of our bodyes, and you will ſee ſome of them lean, pale, and ſhrunk with poverty, like ſo many maimed Souldiers. And were it not ridiculous to ſay ſuch men were able to endure a battle, or pitcht field, or an aſſault, or Duſt, or wounds, who need dyet, and refreſhment? But take a ſurvey of a Paraſite, doth hee not carry the appearance of a ſtrong body, and luſty colour, neither ſwarthy, nor pale, neither inclining to a woman, or a ſlave? Then, he is ſtout of courage, and terrible of aſpect; the inſeparable marks of our quality. 'Twere againſt policy to ſend one of a timorous, effeminate look to the warres. One of us, then, either alive, or dead, would be an ornament to his armes. But why make I compariſons, having ſuch clear examples? ſince to ſpeak freely, few Rhetoricians, or Philoſophers have in times of war ventured beyond their walls. If any have, I dare ſay, they forſook their ranks, and fled back again.

Tychiades Your promiſes are high, and not vulgar.

Paraſite. Thus, then, I proceed. *Iſocrates* the Rhetorician never went to warre, nor indeed ever pleaded in a Judiciall Court; diſhearten'd, I beleeve, by his fears, and the unfitneſſe of his elocution, and voice. Did not *Demades*, and *Eſchines*, and *Philocrates*, frighted with his proclamation of warre betray both their Citty, and themſelves

to

to *Phillip*, and ever after lived his agents at *Athens*, where every *Athenian* that followed their example in war was of their friendſhippe? then, though *Hyperides*, and *Demoſthenes*, and *Lycurgus*, were in ſhew valiant, and ſpkae bluſtring Orations, and invectives againſt *Phillip*, what famous exploit did they perform in that expedition againſt him? *Hyperides*, and *Lycurgus* went not forth, nor durſt peep out of their Gates; but like ſelf-beſiegers kept within the walls, and order'd the decrees, and councells. Their great champion *Demoſthenes*, indeed, who in his Orations had wont to ſay that *Phillippe* was the ruine of the *Macedonians*, and that they were not fit to be bought for ſlaves, adventured to march as farre as *Bœotia*. But before the Armies joyned, and came to battle, he threw away his ſhield, and fled. You cannot but have heard this from others, being a ſtory ſo well known, not only to the *Athenians*, but to the *Thracians*, and *Sythians*, from whence the Coward was deſcended.

Tychiades. All this I know. But theſe were Oratours, whoſe profeſſion was to make Speeches, not to fight. what ſay you of Philoſophers? You cannot accuſe them of cowardice too, like the others.

Paraſite. They, *Tychiades*, though they dayly diſpute of fortitude, and even weare out the name of valour, are more cowardly then Oratours. For, firſt, conſider that no man can tell of a Philoſopher ſlain in warre. Or of any that bore Armes, or, if they did, that did not runne away. *Antiſthenes*, and *Diogenes*, and *Crates*, and *Zeno*, and *Plato*, and *Eſchines*, and *Ariſtotle*, and the whole rout of them never ſaw a Camp. Only their ſage *Socrates*, adventuring forth to a skirmiſh in the Citty, fled from *Parnethe* to the wraſtling place of *Taureus*. Holding it much the better peece of wit, there ſprucely to converſe with young boyes, and inveigle them with ſophiſmes, then to enter battle with a ſtout *Spartan*.

Tychiades. I have heard as much from others, who

had no purpose to traduce or slander them; which makes mee thinke you belie them not in favour of your own profession. Proceed, therefore, to your description of a parasite in war; and shew what ancient Commanders have been parasites.

Parasite. No man is so unskill'd in *Homer*, or so unletter'd, as not to know that his bravest *Hero's* were parasites. *Nestor*, from whose tongue language flow'd like Hony, was the Kings parasite. Nor do we read that *Agamemnon* praised, or admired *Achilles* (though of a divine presence, and strength of Body) or *Diomedes*, or *Ajax*, like *Nestor*. Nor doth he wish he had ten *Ajax's*, or ten *Achilles's*. But he had long before sackt *Troy*, had he had ten such Souldiers as this aged parasite was. Which, also, confirmes *Idomeneus*, though descended of *Jupiter*, to have been *Agamemnons* parasite.

Tychiades. This I know too. Yet I am not satisfied how these two worthies were *Agamemnons* parasites.

Parasite. Remember the verses in which he bespeaks *Idomeneus*.

Tychiades. Which are they?

Parasite. Thy bowle stands alwaies crownd, like mine,
Ready to drown thy thirst with sprightly wine.

Where he sayes, *his bowle stood alwaies crown'd* not as if *Idomeneus* Cuppe stood alwaies fill'd for him, fighting, or sleeping; but because he alwaies had the honour to dyet with the King. Whereas the other Commanders had but their daies of invitation So *Ajax*, after his valiant duel with *Hector* was (sayes *Homer*) brought to the Divine *Agamemnon*, and by him honoured with a late supper. Whereas *Idomeneus*, and *Nestor*, (as he affirmes) were of the Kings dayly table. Only *Nestor* seemes to me the more expert, and artificiall parasite, who begun not to practice his art towards *Agamemnon*, but long before towards *Cæneus*, and *Exadius*, and left not off till *Agamemnons* death.

Tychiades.

Tychiades. Truely, he was an Heroick Paraſite. If you know any more ſuch, produce them.

Paraſite. What was *Patroclus*, but *Achilles* Paraſite? A young Lord not inferiour to any other *Greek*, either for ſoul or body? Nay, as far as I can conjecture by his deeds, he was not inferiour to *Achilles* himſelf. For when *Hector* broke open their Gates, enter'd their workes, and fought in ſight of their navy, he repell'd him, quencht *Proteſilaus* ſhippe then burning, and having aboard it no Cowards, but the two ſonnes of *Telamon*, *Ajax* expert at his ſpear, and *Teucer* at his bow. He ſlew alſo, many of the *Barbarians*; among which *Sarpedon*, the ſon of *Jupiter* fell by the hand of *Achilles* Paraſite: And when he was himſelf ſlayn, he dyed not like others, or as *Hector* did, by the ſingle hand of *Achilles*, and *Achilles* by the ſingle ſhaft of *Paris*; but a God, and two men went to his ſlaughter. And at his expiration, no ſpeeches came from him, like thoſe of *Hector*, who fell down, and beſought *Achilles* that his dead body might be reſtored to his friendes, but ſuch as became a Paraſite.

Tychiades. What were they.

Paraſite. Come twenty more ſuch, with Darts cloud the Air;
And be the conqueſt of my hand and ſpear.

Tychiades. Enough. Now ſhew that *Patroclus* was not *Achilles* Friend, but Paraſite.

Paraſite. I will produce *Patroclus*, *Tychiades*, ſaying as much of himſelf.

Tychiades. You ſpeake wonders.

Paraſite. Liſten to his own words.

Let not, Achilles, *my bones lye from thine,*
As one houſe fed us, let one Tombe combine.

And again a little after,

Pelius thy Sire,
Fed me at's hoard, and call'd me ſtill thy Squire;

That is, Paraſite. For had he meant to call him Friend, he would never have call'd him Squire; for *Patroclus* was nobly

nobly deſcended. Thoſe, therefore, whom he calls Squires, were neither ſervants nor friends, but manifeſt Paraſites. So he ſtiles *Meriones Idomeneus*, Squire; Which I ſuppoſe was the common name for Paraſites. Where obſerve, that *Homer* vouchſafes not to equall *Idomeneus*, though *Jupiters* ſon, to *Mars*, but *Meriones*, his Paraſite. Was not *Ariſtogiton* the popular, and poor, as *Thucidides* ſtiles him, Paraſite to *Harmodius*? Nay was he not his favourite? For paraſites are their favourites who feed them. This paraſite, when a Tyranny was growing over the Citty of *Athens*, reſtored it to Liberty; and now (after his effeminacies) ſtands in a ſtatue of Braſſe, erected to him in the market place. Such famous examples have there been of paraſites. By this time, then, you may imagine what kind of Souldier a paraſite is in war. He never enters his files, but breakes his Faſt firſt, like *Ulyſſes*. And though he be to fight never ſo early in the morning, he will not fight empty. And the time which other Souldiers ſpend fearfully in putting on their Armes, one his Helmet, another his Breaſtplate, tremblingly ſuſpicious of the misfortunes of warre, he cheerfully ſpends in eating, and marching with the formoſt is preſently ready for encounter: whileſt his patron, who feeds him, cloſely followes at his back; whom, as *Ajax* did *Teucer*, he covers with his ſhield, and warding off the enemies darts, beares himſelf naked to protect him; more careful to preſerve him, then himſelf. Then, no Paraſite falls in warre vvith the ſhame of the Generall, or Souldiers. Of ſo goodly a carkaſſe is he, and ſo like himſelf, ſitting at a banquet; by vvhom, a dead Philoſopher layd ſhevvs vvitherd, naſty, a long bearded carkaſſe, ſlayn before the battle, a man of no ſtrength: vvho vvould not deſpiſe that City vvhich had ſuch miſerable Guards? vvho ſeeing ſuch vvanne long hayred fellovves lying, vvould not thinke the State, for vvant of better Souldiers, had let looſe their priſons, and malefactors to the vvarre? Paraſites, then,

then, in martiall expeditions excell Oratours, and Philosophers. In times of peace Parasitry, in my judgment, as much exceeds Philosophy, as peace exceeds war. First, then, (if please you) let us consider the places of peace.

Tychiades. I understand not your drift; but let us consider them.

Parasite. I may call Courts of Judicature, wrastling places, races, huntings, and banquets, places of peace.

Tychiades. You may.

Parasite. A parasite frequents not Courts of Judicature; places, in my opinion, fit only for Sycophants, where nothing is done by moderation, or rule. But he followes, and is the only man who adornes places of exercise, race, and entetainment. What Philosopher, or Orator, stript for wrastling, can show a body to be compared with a parasite? or which of them seen in a race Would not be a reproach to the place? Not one of them in a desert can withstand a wild boar: whose assaults a parasite expects, and easily encounters, being used to contemn such beasts at entertainments. So that neither Stagge, nor bristled Boar affrights him; but if he whet his teeth at him, he whets his teeth at him again. He pursues a hare more then hounds do. At a feast who can enter the list with a parasite, for mirth and eating? who more cheers the Guests? He who sings and breakes jests, or he who sits demure, in a patcht gown, with a downcast looke, as if he were invited to a funerall, not a feast? Methinkes a Philosopher at a feast is just like a dogge in a stew. But, to omitt such expressions, let us now passe on, and consider, and compare a parasites life. First, you may observe him to be a perfect contemner of Glory, and negligent of the things of opinion. But you shall scarce finde an Oratour, or Philosopher not given to fame, and disdain; And, which is yet worse, to mony. whereas a parasite is no more taken with Silver, then another man

with the pibles on the ſhoare; Nor doth Gold, in his account, differ at all from fire. But pleaders, and (what is yet more unworthy) they who profeſſe wiſedome, are ſo wretchedly affected with gayne, that ſome of the moſt famed Philoſophers, (for I forbear to ſpeake of Oratours) ſell juſtice for reward; others take pay for teaching their Scholers Sophiſtry. Another is not aſhamed to receive a penſion from the King for his attendance; Another, though of decrepit age, travells and hires himſelf out like an *Indian*, or *Scythian* Captive; nor hold they gain to be a word of reproach. Nor are theſe their only faults, you may perceive them lyable to the moſt unruly paſſions too; as diſcontents, rages, envyings, and luſts of all ſorts. Affections unknown to a paraſite. Whoſe patience ſuffers him not to be angry; nor hath he an enemy to be angry with. If at any time he be provokt, his Choller is not troubleſome, or miſchievous, but rather ſtirres mirth, and delights the company. Of all men he is leaſt troubled with ſadneſſe. For 'tis the benefit, and priviledge of his profeſſion, to grieve at nothing. Beſides, he hath neither wealth, nor houſe, nor ſervant, nor wife, nor children, whoſe loſſe may afflict him. Then, he neither covets reputation, nor riches, nor beauty.

Tychiades. But methinks, *Simo*, want of maintenance ſhould grieve him.

Paraſite. You are deceived, *Tychiades*, if you take him for a true paraſite who at any time wants maintenance. As he is not valiant, who wants courage, nor he wiſe, who lacks wiſedom; ſo 'tis with a Paraſite. Of whom I novv ſpeak, as he is a paraſite in deed, not in title, and name. If, then, a valiant man be not valiant, if he have not valour; nor a vviſe man, vviſe, if he have not vviſedom, ſo a paraſite is not a paraſite, unleſſe he have the Art of a Paraſite. He then, that cannot ſuck maintenance from any other man, falls not under my diſcourſe, of a paraſite.

Tychiades. Will you never allow him, then, to vvant maintenance?

Paraſite

Paraſite. No. Which makes him not grieve for that, or any thing elſe. Whereas all Philoſophers, and great Oratours are ſurrounded vvith feares. So that you may ſee moſt of them vvalk vvith ſtaves; vvhich they vvould not do, if they feared not other men weapond. Then, they firmly bolt their doores, to prevent any night attempt. Whileſt the paraſite ſlightly ſhuts the doore of his cottage, meerly to keep out the wind. A night attempt no more frights him, then if there were no ſuch matter. If he be to paſſe through a deſert, he travells without a ſword; ſo ſecure and fearleſſe is he. But I have often ſeen Philoſophers, upon no appearance of danger, make ready their bow, nor dare they go to a bathe, or invitation without a ſtaffe. Then, no man can charge a paraſite with adultery, force, rapine, or any other crime. For then he were not a paraſite, but would much wrong himſelf: ſo that if he ſhould be caught in adultery, he ſhould with the offence purchaſe the name too. For as a malefactor leaves of to be a good man, and becomes a wicked; ſo an offending paraſite leaves off to be what he was, and aſſumes the compellation of his offence. But we not only ſee many ſuch offences committed by the Philoſophers of our times, but have large monuments of their crimes recorded in their writings. *Socrates*, *Æſchines*, *Hyperides*, *Demoſthenes*, and moſt Oratours and Philoſophers have had their Apologyes. But never Paraſite needed a defence, becauſe no man can give an inſtance of an invective writ againſt him.

Tychiades. I confeſſe a Paraſites life is much better then an Oratours, or Philoſophers, but his death is worſe.

Paraſite. 'Tis much happier. For wee know that all, or moſt Philoſophers have had unfortunate ends. Some found guilty, and ſentenced for heynous offences, by poyſon; others have wholy periſht by fire, others by the ſtrangury; others have dyed baniſht. But none can tell of a Paraſite who dyed ſo, or who had not the happineſſe

to dye eating, and drinking. Or if any have felt a violent death, 'twas a flight, not an execution.

Tychiades. You have ſufficiently compared a Paraſite with Philoſophers. It now remaines that you ſhow of what uſe he is to his nouriſher, and patron. For methinks rich men maintain you out of benevolence, and charity, not without your infamies who are ſo maintained,

Paraſite. I thought you not ſo ſimple, *Tychiades*, as not to know, that a rich man, though he poſſeſſes Gyges wealth, dining alone is poor, and appearing in publique without his paraſite is a beggar. And as a Souldier without his armes, or apparell without its ſcarlet, or a horſe without his trappings is priceleſſe; ſo a rich man without his paraſite is held baſe, and contemptible; ſo that the paraſite is a credit to the rich man, but not the rich man to the paraſite. Nor is it (what ever you thinke) any diſgrace for the worſe to be paraſite to the better. It behooves, then, every rich man to keep his paraſite, both for the honour, and the ſafety which he receives from his attendance. For no man will eaſily offer to quarrell with him ſo guarded. Next, no man that keeps a paraſite can well be poyſond. For who will make ſuch an attempt upon him who hath ſuch a taſter? A rich man, then not only receives fame, but preſervation from his paraſite: who out of affection to his patron undergoes all his dangers, and chooſeth not only to eat, but to dye with him.

Tychiades. Truſt mee, *Simo*, you have not been defective, nor came you, (as you pretended) unprepared to the deciphering of your Art, of which you ſeem to be ſo practiſed a maſter. For the future, therefore, if you can deliver the name from diſgrace, I will learn to be a paraſite.

Paraſite. To this my anſwer ſhall be (ſince you thinke I have otherwiſe ſaid enough) a queſtion; to which anſwer as well as you can. What did the Ancients call σῖτον?

Tychiades. Food.

Paraſite.

Paraſite. And doth not, παρεῖσθαι ſignifie to be fed?

Tychiades. Yes.

Paraſite. 'Tis plain, then, that to be a paraſite (which is derived from παρ' ἄλλων anothers, and σῖτος meate) is nothing but to be one fed by another.

Tychiades. Therein *Simo*, lyes the infamy, and ſcandall.

Paraſite. Pray anſwer me once more: which of the two would you chooſe. To be the ſaylor, or paſſenger?

Tychiades. The paſſenger.

Paraſite. The Racer, or the Better?

Tychiades. The Better.

Paraſite. The Horſe, or the Rider?

Tychiades. The Rider.

Paraſite. The Arrow, or the Archer?

Tychiades. The Archer.

Paraſite. And would you not rather chooſe to be fed, then to be the feeder?

Tychiades. I confeſſe my ſelf convinced. Henceforth like ſchool-boyes I vvill come to you mornings, and afternoons, to learne your Art. Which, being your firſt ſcholer, I hope you vvill teach me vvithout reſervation or envy. For they ſay mothers love their firſt child beſt.

The Lover of Lyes; or the incredulous.

The Speakers, Tychiades *and* Philocles.

Tychiades CAn you tell me the reaſon, *Philocles*, why moſt men deſire to lye, and delight not only to ſpeake fictions themſelves, but give buſie attention to others who do?

Philocles. There be many reaſons, *Tychiades.*, which compell ſome men to ſpeake untruthes, becauſe they ſee 'tis profitable.

Tychiades. This is nothing to the purpoſe. My queſtion concern'd not them who lye for profit: for ſuch deſerve pardon; and ſome praiſe, who have thereby defeated their enemies, and uſed it as a preſervative againſt dangers; like *Vlyſſes*, who by ſuch ſlights ſecured his own life, and the return of his companions. But I now ſpeake of thoſe, who preferre the very lye before truth, and take pleaſure to buſie themſelves in fables, without any neceſſary judgment. I would fain know what motives ſuch men have to do ſo.

Philocles. Have you met with any born with ſuch a naturall love to lying?

Tychiades. There are many ſuch.

Philocles. What other motive can they have not to ſpeak truth, but their madneſſe? Elſe certainly, they would never preferre the worſt thing before the beſt.

Tychiades. This is nothing; ſince I can ſhow you many of great diſcretion, and wiſedome in other things, who yet are Captives to this deluſion, and love of lyes. Nor am I a little troubled to ſee men of excellent judgment in other

other things, take delight to deceive themſelves, and others. You cannot but know thoſe ancients better then I, *Herodotus*, *Cteſias the Cnidian*, and the Poets before them, *Homer* eſpecially; All men of great name, whoſe writings are ſtored with fictions. So that they not only deceived their hearers then, but have conveyed their lyes to us alſo in a preſerved ſucceſſion of excellent Poetry, and verſes. I cannot, therefore, but bluſh for them, as often as they ſpeak of a Schiſme in heaven, of *Prometheus* chains, the Gyants Inſurrection, and the whole Tragedy of Hell. How *Jupiter*, alſo, for love became a Bull, or Swan; and how a woman was transform'd into a Fowl, or Bear. Beſides their *Pegaſus's*, *Chimæra's*, *Gorgon's*, *Cyclop's*, and the like ſtrange prodigious fables, fit only to recreate the mindes of children, who yet fear Goblins, and Fayries. But theſe are things tolerable in Poets. How ridiculous is it that whole Cittyes, and Nations ſhould unanimouſly agree in a publique lye? Thus the *Cretans* are not aſhamed to ſhow *Jupiters* Tombe. The *Athenians* ſay that *Erichthonius* grew from the earth; and that the firſt people of *Attica* ſprung from thence, like Coleworts. Yet theſe ſpeak much modeſtlyer then the *Thebans*, who derive themſelves from a ſerpents teeth ſown. Yet he who takes not ſuch ridiculous fictions for true, but upon diſcreet examination thinks it proper only for a *Corœbus*, or *Margites*, to beleve that *Triptolemus* was caryed through the Air by winged Dragons; Or that *Pan* came aſiſtant to the Greeks from *Arcadia* into *Marathon*; Or that *Orithyia* was raviſht by *Boreas*; is held irreligious, and fooliſh, for diſſenting from ſuch clear and evident truths. So powerfull is a received lye.

Philocles. Yet both Poets, *Tychiades*, and Cittyes are thus excuſable, that the one mingle fictions with their writings, the better to take their readers. The *Athenians*, *Thebans* and other countryes, make their beginnings more majeſtick, from ſuch fabulous Originalls. Beſides, ſhould

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all fiction be baniſht Greece, how many reporters would dye of famine? Since none there are patient to hear truth ſpoken gratis. In my judgment, therefore, they who delight in lyes, for no other reaſon but becauſe they are lyes, are moſt deſervedly to be laught at.

Tychiades. You ſay true. I now came from the learned *Eucrates*, where I heard many things fabulous, and incredible; or rather leaving them in the midſt of their diſcourſes, impatient of narrations ſo much beyond beliefe, like ſo many Hobgoblins they ſcared mee away with their prodigyes, and wonders.

Philocles. *Æucrates*, *Tychiades*, is a man of credit, nor can I beleeve that one of ſo deep a beard, of the age of threeſcore, and of ſuch continued ſtudy in Philoſophy, ſhould endure to heare another faign in his preſence, much leſſe that he ſhould offer to faign himſelf.

Tychiades. You know not, my friend, what lyes he told, how conſtantly he affirmed them, and mingled Oathes with his fictions, and produced his children for witneſſes. So that I looking upon him, thought variouſly; ſometimes that he was mad, and beſide himſef; ſometimes that being a cheater he had long ſcape't my diſcovery; and had carryed about a contemptible Ape in a *Lyons* ſhape: ſo abſurd were his diſcourſes.

Philocles. In the name of *Veſta*, what were they, *Tychiades*? I long to know what coſenage he could diſguiſe with ſo long a beard.

Tychiades. I uſually, at other times, when I had leiſure, *Tychiades*, viſited him. But to day having occaſion to ſpeake with *Leontichus*, (who as you know, is my intimate friend) and being told by his boy that he was early in the morning gone to viſit *Eucrates*, who lay ſicke, as wel to meet *Leontichus*, as to ſee him, (of whoſe ſickneſs I was till then ignorant) I went thither. Where I found not *Leontichus*, (who, as they ſaid, was newly departed) but a crowd of others; Among whom was *Cleodemus* the

the Peripatetick, *Dinomachus* the Stoick, and *Ion*; you know him; he that is so admired for *Plato's* discourses, as if he only understood exactly his meaning, and were able to be his interpreter to others. You see what men I name to you; All Sages, famed for vertue, heads of their severall sectes; All venerable, and carrying an awfull terrour in their lookes. There was present, also, *Antigonus* the Physitian, sent for, I suppose, out of necessity of the disease. Though *Eucrates* seemed to be much upon the recovery, and his sickness not dangerous. For the humour was againe fallen into his feet. As soon as *Eucrates* saw me, remitting his voice he feebly bad me sit down by him on the bed: whom, as I entred, I heard lowd, and shrill. I very carefull not to touch his feet, and using the accustomed complement, that I knew not of his sickness, but upon the first intimation came post, sate neer him. The discourse of the company was concerning his disease; of which they had in part already spoken; and were then going on, each severally to prescribe a severall medicine, and cure. Take up from the ground, said *Cleodemus*, with your left hand the tooth of a weesill, so kill'd as I said before, bind it in a Lyons skinne, newly flead, then wrap it about your legges, and your pain will presently cease. 'Tis not in a Lyons skinne, as I have heard, said *Dinomachus*, but in a Virgin Hindes skinne unbuckt; And so the receipt is more probable. For a Deer is swift, and most strong of feet. A Lyon, indeed, is strong, and his fatte, and right paw, and the stiffe haires of his beard are of great vertue, if one know how to apply them every one with his proper charm. But they promise small cure of the gowte. I, also, once thought, said *Cleodemus*, that a Stagges skinne was to be used for his fleetnesse, but since a certain wise *Lybian* hath me taught otherwise, and told me that Lyons are swifter then Buckes; For they, said he, catch these in hunting. The rest praised his reason, as well delivered by the *Lybian*. Then, said I, do you thinke such

diſeaſes, as this, are cured by charmes: or that an inward malady is eaſed by an outward ſpell? Whereat they ſmiled, and ſeemed much to condemne my ſillyneſſe as not knowing a thing ſo received, and not gainſaid, or diſproved by any underſtanding man. *Antigonus* the Phyſitian ſeemed pleaſed with my queſtion; who, it ſeemes, was formerly neglected in his offers to cure *Eucrates* by the preſcriptions of his Art; which enjoyn'd him to abſtain from wine, to eat hearbes, and to ſtudye more remiſſely. *Cleodemus*, in the mean time, ſmiling replyed ſaying, do you thinke it incredible, *Tychiades*, that ſuch ſpells ſhould be of power to cure diſeaſes? I do, ſaid I. Nor am I of ſo groſſe a ſenſe, to beleeve that ſuch outward receiptes, which have no affinity with the ſprings, and cauſes of the infirmity within, ſhould worke, by charm, as you pretend, or by Impoſture; or upon their bare application ſhould inſtill cures. A thing not to be effected, though one ſhould bind ſixteen whole weeſills in the *Nemean* Lyons skinne. I have often ſeen a Lyon halt, and go lame with pain in his whole skinne. You are a very punye, ſaid *Dinomachus*, and have not learnt to know what power ſuch ſpells have over diſeaſes. Nor ſeem to me to underſtand the expulſion of periodicall feavers, the charming of ſerpents, and aſſwaging of botches, and other things performed by every old woman. All which being frequently done, why ſhould you thinke cures of this nature impoſſible? You pile too much, *Dinomachus*, ſaid I, and according to the proverb; drive out one naile with another. Nor doth it appear, that the things you ſpeak of, are by ſuch power effected. If, therefore, you prove not to me firſt by reaſon, that 'tis naturally poſſible that a feaver, or blayn ſhould be frighted with a divine name, or barbarous ſpell, and thereupon forſake the place ſwoln, you have but hitherto utter'd old wives tales. Thus ſaying, ſaid *Dinomachus*, you ſeem not to beleeve there are Gods; ſince you thinke it beyond

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the power of their names to worke cures. Say not so, Good Sir, quoth I, for there may without impediment be Gods, and yet your prescriptions may bee deceitfull, and falſe. I adore the Gods, and behold their cures, and recoveryes of sick people by regular medicines, and Physick. *Æsculapius*, and his followers heal'd the diseased by wholesome prescriptions, not by the application, of Lyons and Weesills. Let him enjoy his opinion, said *Ion.* I will report to you a miraculous passage. When I was a Boy, about the age of fourteen years, one came and told my father, that *Midas*, his Vinedresser, a stout industrious servant, about the time of full market lay stung of a Serpent, which presently gangrene'd his legge. For as he was bending a vine, and winding it about a pole, the Snake crept to him, and biting him by the great toe, presently slipt away, and retired into a hole. Whereupon he cryed out, and was ready to expire with payne. In the close of the relation we saw *Midas* himself, brought by his fellow servants in a chaire, swoln all over, discolourd, in appearance rankled, and scarce able to breath. My father being much grieved, a certain friend of his, there present, said, Take courage, Sir, I will presently fetch a *Chaldæan*, who shall cure him. Not to be tedious, the *Babylonian* came, restored *Midas*, and drew the venom from his body by a charm, and by the application of a stone, cut from the pillar of a deceast Virgin, to his feet: and, which is yet more, *Midas* rising from the chaire, in which he was brought, went back into the field; so powerfull was the charm, and the stone taken from the tomb. Among his many other miracles, which he wrought, he went one morning early into a field, where having pronounced seven certain sacred names, taken out of an ancient book, and purged the place with brimstone, and taper, and walkt it thrice round: hee assembled to him al the Serpents of the country. So that drawn by force of the charm came many Snakes, Aspes, Vipers, Efts, Darters, Lizards, and Toades:

only one ancient Dragon was left behinde; who for age, I believe, and not being ableto crawle, disobey'd the spell. Whereupon, All are not here, said the Magician; and presently selecting one of the youngest Serpents, sent him Embassadour to the Dragon. Who not long after came also. When they were all assembled, the *Babylonian* puft upon them, and presently to our astonishment they were all burnt with his breath. Then said I, pray tell me *Ion*, did the young Serpent Embassadour lead the old, or did he support himself by a staffe? You are merry, said *Cleodemus*. I was once as great an Infidell in these things as you are now, and saw no reason to beleeve them; yet when I beheld the *Barbarian* stranger fly, (who as they report came from the North) I was convinced into a belief against my inclination. For what should I do, when I saw him carryed in the Aire, walking upon the water, and in a slow, and leisurely motion passe through the fire? But did you, said I, see a Northern man fly, or walke upon the water? Most certainly, replied he, shodde with pumpes, after the manner of his country. I forbear to speak of his smaller performances, his infusion of love, expulsion of devills, raising of the dead long buryed, publique presentment of *Hecate*, and drawing downe the moon from heaven. I will only report to you what I saw him do for *Glaucias*, the son of *Anaxicles*. *Glaucias* no sooner began to inherit his dead fathers estate but he fell in love with *Chrysis*, *Demænetus* daughter. I was Tutor to his studies. Who, had not love diverted him, had by this time learnt all the Peripateticke Sciences, since being but eighteen yeares old he had already gone over the *Analytickes*, and past through *Aristotles* Physickes to the end. Thus perplext with love, he revealed himself to me: Who being his Tutor, as it became me, brought this Northern Magician to him, hired for four Crownes in hand (which were to buy things for the sacrifice) and sixteen more when *Glaucias* enjoy'd *Chrysis*. He observing the moones increase, (the proper time for such

ſuch inchantments) and having digged a hole in the houſe yard, about midnight, firſt call'd up to us *Anaxicles*, *Glaucias* father, dead ſeven monthes before. The old man ſtormed, and raged at his ſonnes love, but in concluſion gave licenſe to his affection. Next, he raiſed up *Hecate*, who brought *Cerberus* with her. Then he call'd down the Moon, a various ſpectacle, by reaſon of her diverſe appearances, and changes. For firſt ſhe reſembled in countenance a woman; then ſhe was transform'd into a beautifull Cow; then into a little dogge. After this faſhioning a little *Cupid* of Clay, Go, ſaid he, and fetch *Chryſis* hither. The Clay preſently flew away, and ſhortly after ſhe came, and knockt at the door, and at her firſt entrance embraced *Glaucias*, ſhow'd her ſelf diſtractedly enamour'd, and accompanied him till we heard the Cockes crow. Then the Moon flew to heaven, *Hecate* ſunke into the earth, the Apparitions vaniſht; and wee about day breake let *Chryſis* depart. Had you ſeen this, *Tychiades*, you would not long diſtruſt the force of charmes. You ſay well, ſaid I, I would, indeed, beleeve this, had I ſeen it. But am otherwiſe to be pardon'd, if at ſuch viſions I be not as quick-ſighted as you. As for the *Chryſis*, you ſpeake of, I know her to be an eaſy amorous woman. Nor do I perceive any need why you ſhould imploy an earthen Embaſſadour to her, or trouble a Magician from the North, or the Moon, for the affection of one whom for twenty drachmes you may draw as far as the North pole; being a woman ſo readily prepared to meet your Incantations: Though ſhe be thus unlike your apparitions. For they (as you report) at the ſound of Braſſe, or Iron vaniſh: But ſhe no ſooner heares Silver, but ſhe runs to the ſound. Beſides, I cannot but wonder at the Magician, that being able to inforce love towards himſelf in the women of greateſt wealth, and thereby draw whole talents from them, he ſhould for the inconſiderable price of four Crownes procure affection for *Glaucias*. 'Tis folly in you, ſaid *Ion*, to beleeve nothing.

I would faine ask you, what you think of them who have deliver'd Dæmoniackes from their poſſeſſions; and have evidently charm'd forth their Devills. I need not tell you how many the *Syrian*, who came from *Paleſtine*, a man skill'd in ſuch Arts, hath reſtored after they have faln down *Lunatick*, ſtared with their eyes, and foamed at mouth, and hath ſent them away, cured, and releaſt them, for great ſummes, of their diſtempers. For ſtanding by them as they lye, he askes the evill ſpirit from whence he entred into the Body. The poſſeſt perſon, mean time, is ſpeechleſſe, and the Devill replying, in Greek, or ſome barbarous language, tells from whence he is and how he entred the man; whereupon he by adjuration, and threats, if he offer to diſobey, caſts him out. I ſaw a Devill caſt out black, and of the colour of ſoote. No marvaile *Ion*, ſaid I, that you ſaw ſuch viſions; *Plato* the father of your ſect hath taught you to ſee *Idæes*, a ſpectacle too refined, and ſubtle, for our dull ſenſe. Many others as well as you, *Ion*, ſaid *Eucrates*, have met with Devills, ſome by night, others by day, I have, not once, but a thouſand times ſeen ſuch *Spectrums*; and was at firſt frighted with them, but cuſtome hath at length made them not ſtrange, or unfamiliar. Eſpecially ſince an *Arabian* gave me a ring, made of the Iron taken from a croſſe, and taught me an ambiguous, diverſe ſenſed charme; unleſſe you refuſe to give credit to me, alſo, *Tychiades*. How can I chooſe, ſaid I, but beleeve *Eucrates*, the ſon of *Dino*; eſpecially being ſo wiſe a man, and having the freedom to ſpeak what you pleaſe with authority in your owne houſe? Hear ſome paſſages of a ſtatue of mine, then, ſaid *Eucrates*; which nightly appears to all my family, both men, and maides; who can witneſſe ſo much to you, as well as I. Of which of your Statues, ſaid I? Did you not obſerve at your entrance, ſaid he, a fair Statue ſtanding in my hall, the work of *Demetrius*, the Statuarie. Do you mean the Quoiter, ſaid I, who ſtands wryed in a Geſture ready to deliver, with his quoit hand

hand reverſt, and one knee bent, as if he meant to vary poſture, and riſe with his throw? Not him, ſaid hee; the Quoiter you ſpeak of is one of *Myrons* peeces. Nor do I mean the fair Statue next to him, filletted about the head with a bend; which is a peece of *Polycletus's*. You are alſo to paſſe over thoſe which ſtand on the right hand as you enter, among whom are the Tyrant-ſlayers, carved by *Critias Neſiota*. Did you not marke the ſtatue by the conveyance of water, with the bigge belly, bald, half naked, part of the haires of his beard pluckt of, of huge ſinewes, and every way reſembling a man? I mean *Pelichus*, he who is ſo like a *Corinthian* Captain. I ſaw ſuch a one, ſaid I, on the right hand of *Saturn*; having a wither'd wreath, and fillet on his head, and guilt Plates on his Breſt. I, ſaid *Eucrates*, cauſed them to be guilt, after he had in three dayes cured me of a deſperate feaver. Was the famous *Pelichus*, then, a Phyſitian ſaid I? He is now, and take heed how you ſcoffe at him, ſaid *Eucrates*; leaſt he ſhortly take revenge of you. I know the power of the Statue you laugh at; do you thinke he cannot as well inflict a feaver, as expell one? Be ſo powerfull a Statue, propitious, and mercifull to me, ſaid I: pray, what elſe have your family ſeen him do? As ſoon as it begins to be night, ſaid he, deſcending from his Pedeſtall, he walkes round the houſe; all my ſervants have often met him ſinging: he hurts none that give him way, but paſſeth by them without diſturbance; he waſheth himſelf much, and playes all night, as we gueſſe by the noyſe of the water. Conſider, ſaid I, whether your Statue be *Pelichus*, or *Talus* the *Cretan*, who lived with *Minos*, whoſe braſen Statue was Centinell, and guardian of the Country. Were he not made of Copper, but wood, I ſhould probably thinke he were not the workmanſhippe of *Demetrius*, but one of *Dædalus* motions. For you ſay, he frequently walkes from his Baſis. Beware, *Tychiades*, ſaid he, you be not hereafter ſorry for your floutes. I could tell you what he ſuffer'd who ſtole the

the farthings, which we every new moon offer to him. The punishment of such a sacriledg must needs be direfull, said *Ion*. Pray what was it, *Eucrates*? I desire to hear, how incredulous soever *Tychiades* be. Many farthings, said hee, lay at his feet, and some other Silver coynes were fastened with wax to his knees, besides diverse Silver Plates, offer'd to him by the devotion, and gratitude of those whom he had recovered from feavers. A servant of mine, a *Lybian*, one of my Grooms, perceiving the Statue one night absent, adventured to steal his oblations. Observe how *Pelichus*, finding himself, at his return, robbed, revenged himself, and bewrayed the theef. Who all night walkt up and down the Hall in a Circle, unable, like one faln into a Labyrinth, to get out; till next morning he was apprehended with his stealths about him, and proportionably whipt. Nor did he live long after, but dyed miserably beaten every night, as he said, and confirm'd it with the markes seen in his body next day. Now, if please you, *Tychiades*, said *Eucrates*, laugh at *Pelichus*, and me, for a Doter of *Mino's* time. Certainly *Eucrates*, said I, as long as Brasse is Brasse, and your statue but the creature of *Demetrius*, the *Alopecian*, who carved not Gods, but men, I shall not fear the Image of your *Pelichus*, not much care for the threats of the originall were he alive. Here *Antigonus*, the Physitian, seconding him said, I, *Eucrates*, have also a brazen *Hippocrates*, about a cubit long, which, as soon as the Candles are put out, walkes circularly through all the house, making a noyse, overturning boxes, compounding medicines, and flinging open doors: especially if we omit to pay him his yearly sacrifice. Doth *Hippocrates* the Physitian, then, require to be sacrificed to, said I, and take it ill if he be not feasted with oblations at his set times? Methinkes 'twere honour enough to power wine to him, or crown him with Garlands. Hear another passage, said *Eucrates*, which I with many other witnesses saw about five years past. One harvest

time,

time, having dispatcht my reapers about noon into the field, I solitarily retired my self into a wood, to weigh, and consider of some things. Where, at my first entrance, I heard the howling of dogges, which I imagined to be my sonne *Mnason*, going then abroad, as his manner is, with his companions to sport themselves, and hunt. But 'twas otherwise. For presently after followed an Earthquake, and a hideous bellowing like thunder. After this I saw a woman comming towards me of horrible aspect, and neer half a furlong tall, having in her left hand a Torch, in her right a Sword, at least twenty cubits long. She had downward feet like a Serpent, upwards in the horrour of her countenance, and visage, she resembled a Gorgon; having Snakes for hair, which partly twind about her neck, others hung loose on her shoulders. See, my good friends, said *Eucrates*, how I yet tremble to tell the story; and withall show'd us the hairs on his armes stiffe, and erected with fear. *Ion*, all the while and *Dinomachus*, and *Cleodemus*, ancient men, gave him serious attention as if drawn by the nose; and expreſt a silent adoration of the incredible *Colossus*-half-furlong-woman, and gyant-like Hobgoblin. But I consider'd with my self, that such men as they, who read wisedome to young scholers, and were generally admired, differd only from children in their gray haires, and long beards, and were in all things else more easy to be deceived then they. Here *Dinomachus* put in, and said; pray tell me, *Eucrates*, of what size, and bigness were her hounds? Bigger then *Indian* Elephants, replyed he, and alike black, their skinne as rough, squallide, and fowle. I. when I saw them, stood still, and withall turnd the seale of the ring which the *Arabian* gave mee to the inside of my finger. Whereupon *Hecate* striking the the ground with her serpentine feet, made a great Cleft, which reacht to hell, into which she sunk by degrees. I assuming courage, and taking hold of a neighbouring tree, least astonisht with the darkness I should

chance to fall in headlong, lookt in, and saw all the things of Hell; The burning lake of *Phlegeton*, *Cerberus*, and Ghosts; some of which I knew, especially my father, whom I saw in the very garments wee buried him. Pray, *Eucrates*, said *Ion*, what did the soules departed do? What should they do, answer'd he, but converse in companies, and societies with their frends, and *Allyes*, in the Daffodill mead? Henceforth, then, said *Ion*, let the followers of *Epicurus* urge arguments against *Plato*, and his discourses of the soul. But did you not see *Socrates*, and *Plato*, among the dead? *Socrates*, replied he, I saw, but not more clearly then to guesse at him by his baldness and strutting belly. *Plato* I knew not, nor is't fit I speak more then truth to my friendes. After I had taken an exact and universall survey of things, the vault closed, and some of my servants, of which my man *Pyrrhias* here was one, came thither to seek me before 'twas quite shut. Speake, *Pyrrhias*, do I say true? Most true, by *Jupiter*, Sir, said the fellow; for I my self heard the barking of the dogges through the cave, and saw the flashes of the Torch. Here I smiled to hear the howling; and flames put in by the witnesse. You have seen nothing strange, said *Cleodemus*, or what hath not been seen by others For I, in my sickness, not long since, saw the like apparition. At which time *Antigonus*, here, visited me, and gave me seven dayes Physick for a feaver, more hot, and violent then fire. One day all left the room, shut the door, and stay'd without, by your prescription, *Antigonus*; if perchance solitarinesse might entice me into a slumber. But I, lying awake, saw a goodly youth approach me, clothed in white: who after he had raysed me, lead me through such another cleft down to hell; as I presently perceived, when I beheld *Tantalus*, *Tityus*, and *Sisyphus*. What need I report to you the rest? Briefly, I was brought to a Tribunal, where were present *Æacus*, *Charon*, the Destinies, and Furies. Where, also, one sate as King, who seemed to be *Pluto*, by his reading

of

of a Catalogue of their names who were to dye, and had already out-lived their limited time. The young man brought me, and presented me to him. But *Pluto* much displeased, said to him, his thred is not yet quite spunne, let him, therefore, depart again. And fetch *Demylus* the Brasier, who hath exceeded his distaffe. Whereupon I joyfully return'd, releast of my feaver, and told all my neighbours, that *Demylus* was shortly to dye. Who then, also, lay sick, as 'twas reported. And shortly after wee heard the Cryes of them that lamented his death. What miracle is this? Said *Antigonus*. I knew one, who after he had been buried twenty dayes, rose again. For I gave him Physick before his death, and after his resurrection. Methinkes, said I, in twenty dayes his body should putrifie, or perish with famine. Unlesse you administred to an *Epimenides*. As we thus discourst, came in *Eucrates* sonnes from exercise. One a grown youth, the other about the age of fifteen. Who having saluted us sate down upon the bed by their father; and a chair was brought for me. Here *Eucrates* taking fresh hint from the presence of his sonnes, said, so may I have Comfort of these two, (and laid his hands on them) as that which I shall now tell you, *Tychiades*, is true. 'Tis well known how dearly I loved my vvife, the mother of these, of happy memory: vvhich I expreſt both in my carriage to her vvhile she lived, & after her death. For I burnt vvith her her vvhole vvardrobe, & the garments she most delighted in vvhen she lived. The seventh day after her funerall, I lay in this bed, as I do novv, having abated my sorrovv. And silently reading to my self *Plato's* little tract of the soul, *Demænete* entred, and sate dovvn by me, as *Eucratides* (pointing to his younger son) doth now. The boy childishly trembled, and vvaxt pale at the natration. I, proceeded *Eucrates*, as soon as I beheld her, imbraced her and sobbingly shed teares. She permitted me not to vveep, but blamed me, that after all my other expressions of affection to her,

I had not burnt one of her guilt pantofles; which, ſhe ſaid, was fallen down behind a cheſt: which, we not finding, caſt only the other into the funerall pile. As we thus talkt, an unhappy dogge, which I loved, lying upon the bed, barkt, at which ſound ſhe vaniſht. Afterwards wee found the ſlipper under the Cheſt, and burnt it. Can you ſtill doubt, *Tychiades*, of truthes ſo manifeſt, and every day apparent? By *Jove*, ſaid I, they deſerve to be clapt with a guilt Sandall, like children, who do not beleeve you, or impudently queſtion the truth. Here *Arignotus*, the *Pythagorean*, entred, a man of long hair, and venerable aſpect. You know he is famous for his wiſedome, and Sirnamed the Sacred. I was ſomething relieved with his ſight, and, according to the proverb, thought I had now got an Axe againſt lyes. For certainly, ſaid I to my ſelf, this wiſe man will ſtoppe their mouthes from reporting any more ſuch prodigies. In a word, I thought fortune had unexpectedly ſent ſome God to my ſuccour. He ſitting down in a place which *Cleodemus* reſigned to him, firſt, enquired of *Eucrates* his diſeaſe, and being informed how he did, askt us what we diſcourſt of: for as I entred, ſaid he, methought I heard you buſied in an excellent ſubject. We were perſwading this man of Adamant, ſaid *Eucrates*, pointing at me, to beleeve there were Devills. And that the ſhades, and ſoules of men departed, did wander up and down the earth, and appear to whom they pleaſed. I could not chooſe but bluſh, and fix my looke to the ground, out of reverence to *Arignotus*. Perchance, *Eucrates*, ſaid he, *Tychiades* holds that their Soules only do walk who dyed violently, namely ſuch as were ſtrangled, beheaded, crucified, or the like; and that thoſe who dye naturally walke not. If this be his opinion, he is not to be blamed. No ſuch matter, replyed *Dinomachus*, he neither holdes that there are ſuch things, or that they were ever ſeen. How ſay you, Sir, ſaid *Arignotus*, looking frowningly upon me, do you deny ſuch apparitions as are viſible to all?

all? You must pardon my Infidelity, said I, who never saw any. If I had, I should beleeve, as You do. If ever you go to *Corinth*, said he, ask for the house of *Eubatides*; and when 'tis shown you, by the *Craneum*, enter, and tell *Tibius* the Porter, you desire to see the place from whence *Arignotus* the *Pythagorean* conjured away the Devill, and rendred the house habitable. May wee request the whole story? Replyed *Eucrates*. The house, said he, being haunted, was of a long time undwelt in. If any did adventure to inhabite it, they were scared, and persecuted away by a horrid, and dismall Apparition; So that it began to fall to ruine, and the roofe to droppe; nor had any man the courage to enter into it. When I heard hereof, carrying with me certain *Ægyptian* bookes (of which I have store upon such Arguments) I went to the house about the first sleep, much disswaded, and almost violently restrayned by mine Host, after he knew vvhither I meant to go; verily supposing I vvent to my destruction. Notvvithstanding, I taking a Taper vvith me entred the house alone, and placing the linke in the great hall, and my self on the floor, read silently to my self. In comes the Devill, thinking he vvas to deal vvith some vulgar fellovv, and hoping to fright me like others. A rough, shaggy fiend, and blacker then darkenesse it self. At his first appearance he tryed, by making an orbicular assault, to vanquish me, and sometimes turn'd himself into a Dogge, then into a Bull, lastly into a Lyon. But having a direfull Spell in readinesse, vvhich I pronounced in the *Ægyptick* tongue, charm'd him back into a darke corner of the house. And having vvell observed the place vvhere he sunk, I left speaking. In the morning, after every bodyes dispair, vvho thought to find me slayn, like others, I, against the expectation, came forth and vvent to *Eubatides*; And told him the glad nevves, that he might safely inhabit his house, vvhich vvas novv purged and freed from Divells. Withall taking him, and many others (vvho followved out of curiosity, along vvith me to the

place where I saw the fiend vanish, I commanded it to be digged with pickaxes, and spades. We had not digged aboue a yard deep, but we found a dead man, consumed, and nothing left to represent him but the Scleton. Which we took up and buried. And from that time the house ceased to be molested with visions. When *Arignotus* had finisht his narration, being a man of prodigious wisedome, and generally reverenced, there were not any of the company who did not condemne me of stupidity for being incredulous. Nevertheless, I, neither daunted with his beard, nor their opinion of him, said, can such a man as you, *Arignotus*, from whom alone I hoped to hear the truth, be fraught also with fumes and Phantasmes? You have verified the proverb, *I have found coales for treasure.* If, said, *Arignotus*, you neither beleeve me, nor *Dinomachus*, nor *Cleodemus*, nor *Eucrates*, whom can you produce more Authentick to disprove us? A man much admired, said I, *Democritus* the *Abderite*. Who was so smally perswaded of such fictions, that shutting himself up in a monument without the Citty, he there lived, wrot, and composed nights, and dayes. And when certain boyes, desirous to scare, and fright him, arrayed themselves like Ghosts in blacke Garments, and wearing counterfeit vizards on their heads, surrounded him, and frequently skipt about him, he neither feared their disguises, nor at all reguarded them, but wrot on, and bid them cease to play the fooles. So firmly did he beleeve, that Soules were nothing after their departure from the body. Certainly, replyed *Eucrates*, *Democritus* was the veryer fool to thinke so. I will, therefore, report one story more, in which I my self was an Actor, and took it not up upon relation. Perchance when you hear it, *Tychiades*, the truth of the narration, will convince you. When I lived in *Ægypt*, yet a boy, sent thither by my father, to learn their Arts, I had a desire to saile to *Coptus*, and from thence to hear the famous *Memnon* sound at the rising of the sun.

Whom

Whom I heard, not as others ordinarily do, yeeld an unsignificant ſound; But *Memnon* himſelf utter'd Oracles to me, and open'd his mouth in ſeven verſes. Which, but that I ſhould digreſſe, I would repeat to you. As we were at Sea, there ſayled in company with us a certain holy Prieſt of *Memphis*, admired for his wiſedome, and skill'd in all the learning of the *Ægyptians*. He was ſaid to have lived three and twenty years in a cave under ground, and there to have learnt Magick of *Iſis*. You mean my Tutor *Pancrates*, replyed *Arignotus*, he is a religious man, ſhaven, goes in linnen, is very learned, ſpeakes Greek purely, is tall of ſtature, hath a bow noſe, full lippes, and ſmall legges. The very ſame anſwer'd *Eucrates*. At firſt I knew not who he was. But when I ſaw him, after our arrivall in the port, among many other miracles which he wrought, ride upon Crocodiles, approach ſuch cruell beaſts, and they to reverence him, and wagge their tayles, I gueſſed him to be ſome ſacred perſon. And by degrees inſinuated my ſelf into his acquaintance, and friendſhip. So that at length he revealed all his ſecrets, and myſteryes to me. To be ſhort, he perſwaded me to leave all my ſervants at *Memphis*, and to accompany him alone; who promiſed we ſhould not want attendants. And from that time thus we lived. When we came into an Inne, he taking the bolt of the door, or a broom, or bar, and clothing it, ſpoke a charm to it, and enabled it to go, and in all things to reſemble a man. The thing going forth, would draw water, provide, and dreſſe our ſupper, and diligently wait, and attend upon us. After his buſineſſe was done, he pronounced another charm, and turn'd the broom into a broom again, and the peſtle into a peſtle. This was an Art which, though I labour'd much, I could not learn of him. For this was a myſtery which he denyed me, though in all things elſe he were open. One day, hiding my ſelf in a darke corner, I overheard his charm, which was but three ſyllables. He having appointed the bolt

bolt its buſineſſe, went into the market. The next day, he having ſome other imployment in the market, I taking the peſtle, and apparelling it, in like manner pronounced the ſyllables, and bid it fetch me ſome water. When it had brought me a baſon full, 'tis enough, ſaid I, fetch no more, but be a peſtle again. But it was ſo far from obeying me, that it ceaſt not to fetch water till it had overflown the room. I, much troubled at the accident, and fearing leaſt if *Pancrates* ſhould return (as he did) he would be much diſpleaſed, took an Axe, and cut the peſtle in two. Then both partes taking ſeverall buckets fetcht water. And in ſtead of one, I had two ſervants. In the mean time *Pancrates* came in, and perceiving what had happen'd, transform'd them into wood again, as they were before I utter'd the ſpell. Shortly after he ſecretly left me, and vaniſhing went I know not wither. And can you now, ſaid *Dinomachus*, make a man of a bolt? I have but one half of the Art replyed he, nor am I able to return him into his former ſhape. If, therefore, I once make him a water bearer; we ſhall be driven from the houſe by a deluge. Will you old men, ſaid I, never leave to ſpeake monſtrous fictions? If for no other reaſon, yet for theſe young boyes ſakes, forbear your improbable, and terrible narrations till ſome other time, leaſt they be inſenſibly fil'd with uncouth affrightments, & fables. Accuſtome them not to hear things which will make impreſſions, and trouble them all their life; make them ſtart at every ſound, and fill them with diverſe ſuperſtitions. You do well, ſaid *Eucrates*, to put me in minde of ſuperſtition. Pray what think you of Oracles, *Tychiades*, & Predictions, & Prophecies, utter'd by people inſpired, and heard from Curtaines, or delivered in verſe by a Virgin, which foretells things to come? Cannot theſe things fall under your belief neither? I forbear to tell you that I have a ſacred ring whoſe ſeale beares the image of *Apollo*, and that the God himſelf frequently talkes with me; leaſt you ſhould thinke I faine this of my ſelf, out of arrogance.

arrogance, I will only tell you what I saw and heard from *Amphilochus* at *Mallus*, who entertained me with a long discourse, and consulted the Oracle concerning my affaires. Next I will report to you what I saw at *Pergamus*, & heard at *Patara*. When I sail'd homeward from *Ægypt*, being inform'd that there was an open, infallible Oracle at *Mallus*, which verbatim gave clear answers to every mans inquiryes, written in a note, and deliver'd to his Priest, I thought I should do well, as I sayl'd by, to try the Oracle, and consult the God concerning my future fortunes. I by this entrance perceiving that *Eucrates* was likely to lengthen his story, and that he had begun no very compendious discourse of Oracles, and not holding it fit to contradict them longer, leaving him sailing from *Ægypt* to *Mallus* (for I saw them discontented with my presence, as an opposer of their fictions) I will take my leave, said I, and go seek *Leontichus*. For I have urgent occasion to meet with him. You, who thinke humane passages not sufficient, have the liberty to call the Gods into your fabulous discourses. And having so said, I departed. They, glad of their freedome, in likelyhood entertained, and feasted themselves with impostures. I, cloy'd with what I heard, am come to you, *Philocles*, just like those who having drunk new wine, and swoln their belly, have need to vomit: I would give any money for a potion of oblivion to make me forget, and to wash away the mischievous remembrance of what I heard. Who still, methinkes, see monsters, Devils and *Hecates*.

Philocles. I, also, suffer'd in your relations, *Tychiades*. For they say, that they not only grow distracted, and fear the water, who are bitten by mad dogges, but if the man bitten bite another, 'tis equall to the bite of a dogge, and begets the like distemper. so you having been bitten by *Eucrates* fictions, have bitten me also, and filled my fancy with Devills.

Tychiades. However let us take courage, since we

have an excellent Antidote to cure us, truth, and right reaſon. Which if we make our rule, we ſhall be troubled with no ſuch empty, and vain falſhoods.

A defence of dancing.

The Speakers. Lycinus, *and* Crato.

Lycinus. Since, *Crato*, by the bitterneſſe of your invective, I gueſſe you have long ſtudyed to diſparage both dances, and the Art of dancing, and us who delight in ſuch ſhowes, as if we misbuſied our ſelves in a vain, womaniſh exerciſe, know the greatneſſe of your errour, and how much you have deceived your ſelf, to blame one of the moſt excellent recreations of life. Though you are to be pardon'd, if having originally been bred to a ſowre life, and taught to hold nothing commendable, which is not ſevere, your want of experience have caſt you upon ſuch Detractions.

Crato. For you, moſt delicate *Lycinus*, being ſuch a man as you are, well bred, and indifferently inſtructed in Philoſophy, to forſake the beſt ſtudies, and the converſation of the Ancients, to ſit liſtning to fidlers, and to ſee an effeminate fellow looſly clad, charm you with bawdy ſonges, and act the loves of ſuch ancient ſtrumpets as the luſtfull *Phædra*, *Parthenope*, and *Rhodope*, and all this perform'd with Knick-Knacks, obſcene geſtures, and ſounds of the feet, are, doubtleſſe, moſt ridiculous paſtimes, and little beſeeming one of your free education. Wherefore hearing how you imployed your time in ſuch ſpectacles, I not only bluſht for you, but was much grieved, that having ſtudyed *Plato*, *Chryſippus*, and *Ariſtotle*, you ſhould ſit and ſuffer, like them whoſe eares are tickled with a feather. There being otherwiſe numberleſſe entertainments,

As

As vertuous Sights, rare Muſitians, and artificiall Singers to the Harp, in grave Tragedyes, and merry Comedyes, which deſerve to be ſtiled exerciſes. You had need, therefore, gentle Sir, frame a large Apology to the learned, if you mean not to be utterly expell'd, and baniſht from the flock of the vertuous. Your beſt courſe, therefore, in my opinion, will be to cure all by a deniall, and not at all to confeſſe your ſelf guilty of ſuch a crime. And for the future take heed leaſt, unknown to us, of the man you were, you be transformed into ſome *Lyde*, or *Bacche*. And ſo not only raiſe an imputation on your ſelf, but on us alſo, if like *Ulyſſes*, wee draw you not from the inchanted cup, and reduce you to your former ſtudyes, before you be inſenſibly enſnared by the *Syrens* of the Theater. For they laid Siege only to the ear, and might be ſayl'd by by the help of wax: but you ſeem wholly captived by your eyes.

Lycinus. Truſt me, *Crato*, you have let looſe your fierce dogge upon me. But your example of the *Lote-eaters*, and inſtance of the *Syrens*, carry no reſemblance to my caſe: ſince they, who taſted the Lote, and heard the *Syrens*, periſht, as the reward of their Luxury, and Attention. Whereas I, beſides the wonderfull pleaſure I have conceived, have hence raiſed excellent advantage. For I am neither fallen into the oblivion of my houſehold affaires, or into an ignorance of the things concerning my ſelf, but to ſpeake without diſſimulation, have returned from the Theater much wiſer, and ſharper ſighted in the buſineſſe of life. More fitly, therefore, might you have alleadged out of *Homer*, that he who ſaw the charming ſpectacle ſayled away delighted, and the more amply inſtructed.

Crato. Good *Hercules!* What a loſt man are you, *Lycinus*, Who in ſtead of being aſhamed, can boaſt of your follyes? So deſperate is your caſe, that you afford us not any hope of a cure, thus to praiſe exerciſes ſo

fowle, and deteſtable-

Lycinus. Pray tell me, *Crato*, have you frequently ſeen dancing, and the paſſages of the Theater, which you thus accuſe? Or unaccuſtomed to ſuch ſpectacles, do you hold them thus deteſtable, and unworthy? If you have been a Spectatour, you are as faulty as I: if you have not, take heed your reprehenſion ſhow not unreaſonable, and overbold, thus to blame what you know not.

Crato. 'Twould fairly have become, indeed, my long beard, and white head to ſit among a crowd of women, and frantick Spectatours, and there to clappe, and hurle abſurd praiſes, to a wretched fellow, who weepes without cauſe.

Lycinus. You are to be excuſed, *Crato.* Yet if you will for once obey my perſwaſion, and for meer triall ſake afford your preſence, and ſubmit your eyes, I am certain you will not afterwards refrain to take up the firſt, & moſt commodious place in the Theater, from whence you may both exactly ſee, and hear all.

Crato. May cleanlieſſe forſake me, when I do ſo; And may my limbes be for ever rough, and my chinne unſmooth, as I pitty you perfectly gone in a diſtraction.

Lycinus. Sparing your blaſphemies, then, wil't pleaſe you to hear me ſay ſomething of dancing, and of the commodityes which attend it? How it not only delights, but profits the beholders? how greatly it teacheth, and inſtructs, & faſhions the mind of the Spectatours, entertaining them with excellent preſentments, & exerciſing them with the beſt lectures, and at once expreſſing a common amiableneſſe of the ſoule, and body? Now that all this is performed with Muſick, and number, is not the diſparagement but praiſe of dancing.

Crato. I have not much leiſure to heare a mad man ſpeake in praiſe of his diſtemper: yet if you will needes vent your toyes, I am prepared to yeeld you friendly attention,

tion, and to lend my eares, and ſhall be able without wax to endure your triflings. Here, then, I become ſilent, ſpeake your pleaſure, as if no man heard you.

Lycinus. 'Twas the thing I ſhould have craved of you, *Crato*. For you ſhall ſhortly perceive whether what I ſhall ſay appear to you trifling. Firſt, then, you plainly ſeem to mee not to know, that dancing is no new invention, or of yeſterdayes, or the other dayes growth, or born among our fore-fathers, or their Anceſtours. But they who moſt truely derive dancing, ſay it ſprung with the firſt beginning of the univerſe; and had a birth equally as ancient as love. Since the regular motion of the ſtarres, and the combination of the fixt with the planets, their muſicall conſort, and well order'd harmony, are but ſo many examples of the originall of dancing. Which increaſing by degrees, and alwaies gaining new acceſſes for the beſt, hath at length arrived to its perfection, and is become a various, harmonious, and muſicall vertue. The Goddeſſe *Cybele*, as they report, firſt delighted with the Art, enjoyned the *Coribantes* in *Phrygia*, and the *Curetes* in *Creet*, to uſe dancing. From whoſe practice of it ſhe received no ſmall benefit. For they, dancing round him, ſaved her ſonne *Jupiter*; who cannot but aſcribe his preſervation to them, by whoſe meaſures he eſcapt his fathers teeth. The manner of their dancing was in Armour, with Swords claſht againſt Bucklers; at once expreſſing a divinely inſpired, & warlike meaſure. In time, the nobleſt *Cretans* ſtudiouſly addicting themſelves to this exerciſe, became moſt excellent dancers, as well private men, as Princes, and ſuch as bore ſway. *Homer*, therefore, intending not to diſparage but to commend *Meriones*, called him *Dancer*: Who was ſo famous and generally renowned for this quality, that he was thereby not only known to the *Greekes*, but to the *Trojans* his enimies too. Who obſerved, I ſuppoſe, a kind of beauty in his fights, and muſicall Geſture, which he

tooke in from dancing. The verſes ſpeake thus of him;

Soon had my Spear peirc't thee, Meriones,
Although a Dancer–

Though he were not, in truth, vanquiſht, but by his Skill in dancing, I ſuppoſe, eaſily avoided the darts hurl'd at him. Though I might make inſtance in diverſe other *Hero's* who buſied themſelves in this quality, & made their exerciſe an Art; Yet I will content my ſelf with *Neoptolemus*, *Achilles* ſonne: Who ſo excell'd in this Science, that he added thereto the nobleſt kind, from him called the *Pyrrhichian* Dance. *Achilles*, alſo, himſelf, hearing thus much of his ſonne, was more joy'd, I beleive, then with his excellent ſhape, or ſtrength of bodye. Nay the Citty of *Troy* remain'd unconquer'd, till by his skill in dancing 'twas ruined, and laid levell with the ground. The *Lacedemonians*, alſo, who were alwaies held the ſtouteſt *Grecians*, having learnt from *Caſtor*, and *Pollux* to *Caryatize* (which is a kind of Dance, taught at firſt by the *Caryans*, a people of *Laconia*,) performed all their Atchievements afterwards in muſick; and made war by the ſound of the pipe, and the orderly treadings and meaſures of the foot, ſo that the fife ſtill gave the ſignall to the battle; which made them ſo univerſally victorious, muſick and numbers ſtill directing their Marches. You may obſerve their young men no leſſe addicted to dancing, then to bear Armes. For having at Armes end a while ſtrugled, and mutually given, and received blowes, after a ſhort reſpite, their encounters end in a dance. Where a minſtrell ſet in the middeſt, playes, and keepes time with his foot; whileſt they regularly following one another, and ordering their motions by his tunes, caſt themſelves into figures of all ſorts; ſometimes war-like; ſometimes amorous; moſt ſuitable to *Bacchus*, and *Venus*. Nay the Song which they ſing in dancing weares

weares the name of *Venus*, and *Cupid*; As if they joyned with them in their ſporting and dancing. And another ſong they have (for they ſing too) which comprehendes how to dance; and runs thus.

Farre, Boyes, be hence unskillfull feet:
Let every ſtep in numbers meet.

That is, dance better. The like cuſtome have they who danc't the Bracelet. A kind of dance common to young men, and virgins. In which one ſo ſucceeded another, as to reſemble a Bracelet. For a young man led, and expreſt all the youthfull motions which he was to practice afterwards in the war; A Virgin bluſhingly followed, and ſo expreſt the motions of a woman, that from both ſprung a Bracelet, compounded of modeſty, and valour. Like to theſe is the dance call'd the Bare feet. As for the dance, which *Homer*, in his ſhield, makes for *Ariadne*, and that other dance contrived by *Dædalus* for her, I paſſe over as well known to you. As, alſo, the two leaders of the dance, which the Poet there calls dancers on their heads; beſides what he there ſayes;

The Youthes in Dancing rowl'd

As if dancing were the greateſt ornament, *Vulcan* had inſerted into the ſhield. Nor is it ſtrange that the *Corcyrans* ſhould ſo much delight in dancing, being a people ſo delicate, and ſo abounding with all plenty. That, therefore, which *Homer* makes *Ulyſſes* moſt admire amongſt them was the nimbleneſſe of their feet. In *Theſſaly* the exerciſe of dancing hath ſo prevailed, that they ſtile their Princes, and Generalls the Leaders of the dance. As appears by the Inſcription of their Statues, which they erect to the beſt deſervers. The Citty, ſayes one, prefer'd him as the fore-dancer. The people, ſayes, another, dedicate theſe Statues to *Ilation* for dancing the battle well. I ſpare to tell you, that you ſhall ſcarce find any ancient, religious

religious ſolemnity without dancing. A cuſtom, doubtleſſe, inſtituted by *Orpheus*, *Muſæus*, and other excellent Dancers of that time: who, as a thing moſt becomming, decreed; that none ſhould be initiated to ſuch rites but with meaſure, and dancing. And to prove this true, they, who were initiated, were bound not to reveale their rites to thoſe that were not. From whence they who divulge myſteryes, as all know, are proverbially ſaid to undance them. At *Delos* no ſacrifices were offer'd without dancing, and muſick. Where a Quire of boyes, entring with a flute and harp, danced, and they, who among them were judged the moſt skillfull, followed. From whence the tunes which were compoſed for ſuch Quires were call'd dance-tunes, and were ſet for the Violl. But why inſiſt I upon the *Græcians*; ſince the *Indians*, every morning when they riſe, pray to the Sunne, not as we do, who hold the kiſſing of our hand to be a compleat devotion, but turning themſelves towards the Eaſt, ſalute the Sunne with a Dance; ſilently ordering their poſtures, and motions, in imitation of his. And this among the *Indians* is prayer, devotion, and ſacrifice, with which twice a day, mornings, and evenings, they keep the Sun propitious. Then, the *Æthiopians* alwaies go to war dancing. Nor will a Moore offer to pluck an arrow from his head (which ſerves them in ſtead of quivers ſtuck round with ſhafts like ſo many rayes) till he have firſt danced, and by ſuch agitation threatned, and terrified his enemy. Nor were it amiſſe, having paſt through *India* and *Æthiopia*, to draw our diſcourſe down to their neighbouring *Ægypt*. Where the ancient fiction which goes of *Proteus*, methinkes, ſignifyes him to be only a certain Dancer, and Mimick; who could transform, and change himſelf into all ſhapes; ſometimes acting the fluidneſſe of water, ſometimes the ſharpneſſe of fire, occaſioned by the quickneſſe of its aſpiring motion; ſometimes the fierceneſſe of a Lyon, and fury of a

Libbard

Libbard, and waving of an Oake; and what ever he listed. From whence the fable, wresting his naturall parts something pardoxically, fain'd him to be really changed into the things he acted. The like abilities are found in the Dancers of our time: whom you may in an instant see suddainly metamorphosed, and turn'd into a *Proteus*. we may, also, conjecture that *Empusa*, who turn'd her self into a thousand shapes, was such another woman, derived to us in a fiction. After these examples 'twere Injustice to forget the dance practiced by the *Salii* (the name of a certain Priesthood taken from dancing) in honour of *Mars*, the most war-like God; in which they mingled gravity with religion. Nor is the *Bithynian* fable altogether unsuitable to the *Italian* custome, which reportes that *Priapus*, a military God, one of the *Titans*, I believe, or *Idæan* Dactyls, learnt this exercise with his Armes. For *Mars* receiving him from *Juno* yet a boy, boysterous, and beyond measure manly, taught him not to bear Armes before he had made him a perfect Dancer. For which the reward assigned by *Juno*, was, that he should ever after have the tithe of his spoyles taken in war. I presume you expect not I should tell you of the *Bacchanalls*, or feasts of *Bacchus*; whose celebration was nothing but dancing. Now of the noblest sort of Dances, there are three kindes, the Cordacke or Comicall, Sicinnidde or Satyricall, & Harmonious or Tragicall, which were invented by the Satyres, the followers of *Bacchus*, from whom they take their names. And *Bacchus* himself using this Art subdued the *Tuscanes*, *Indians*, and *Lydians*, and danced down war-like Nations with Javelines wrapt in Ivye. Wherefore take heed, admired Sir, least you prove impious thus to accuse so Divine, and Mysterious an exercise, practiced by such illustrious Gods, and performed in their honour and which carryes with it so much pleasure joyn'd with so much usefull discipline. I cannot but wonder, that being so great a

lover of *Homer*, and *Heſiod*, as you are (for I once more betake my ſelf to the Poets) you dare controule them, who above all things praiſe dancing. For *Homer* having muſter'd together the things moſt delightfull, and deſireable, ſleep, love, ſinging, and dancing, ſtiles this laſt onely praiſe worthy; aſcribing, indeed, ſweetneſſe to ſinging, both which are found in dancing; namely Harmony of voice, and commendable meaſure, which you thus ſtudy to carpe at. Again in another place of his poem he ſayes;

To ſome Jove gives of war-like actions choice,
Dancing to ſome, to ſome a charming voice.

For, certainly, a good voice, joyn'd with dancing, is very charming, and the moſt excellent gift of the Gods. Again *Homer*, having divided all things into war, and peace, oppoſeth this as the more commendable to the paſſages of warre. And as for *Heſiod*, who went not by hear-ſay, but early in the morning ſaw the Muſes dance, in the beginning of his Poem ſets this as their greateſt praiſe, that in ſoft meaſures they danced round about a flowrye fountain, and encircled their fathers Altar. Yet you, Gentle Sir, almoſt making war with the Gods, calumniate dancing. Though *Socrates*, of all men the wiſeſt, (if we may beleeve *Apollo*, who ſtiled him ſo) not only praiſed dancing, but vouchſaft to learn it, aſcribing much to the Elegancy, and Grace, and Muſicall Treadings, and amiable behaviour of ſuch a mover. Nor bluſht he, though old, to reckon dancing among his ſerious imployments. In which, you may gueſſe, he ſpent no ſmall ſtudye, who refuſed not to learn Arts yet meaner, nor diſdayned to frequent the ſcooles of the Minſtrells, and to attend the Lectures of *Aſpaſia*, a known Whore. Yet he beheld this Art onely in its firſt riſing, before 'twas grown up to ſuch height of perfection. Did he ſee thoſe who in our time have

advanc'd

advanc'd it to this great pitch, I assure my self, forsaking all other studyes he would wholly apply his minde to this spectacle, and would teach his Schollers nothing else. In praising Comedy, and Tragedy, you seem to me to forget that in either a peculiar kind of dancing is observed; the grave in Tragedy, in Comedy the Cordack, and sometimes also the Sicinnidd. But because at first you prefer'd Tragedy, and Comedy, and vagrant fidlers, and singing to the harpe, before dancing; calling them truely exercises, and therefore commendable: let us, I pray, compare them severally with Dancing. Where, if please you, we will passs over the Pipe, and Harpe, as parts and instruments of Dancing, and consider Tragedy as it is, first, according to its propertyes, and dresse. What a deformed, and frightfull sight is it to see a man raised to a prodigious length, stalking upon exalted buskins, his face disguised with a grimme vizard, widely gaping, as if he meant to devoure the Spectatours? I forbear to speake of his stuft Brests, and fore-Bellyes, which make an adventitious, and artificiall corpulency, least his unnaturall length should carry disproportion to his slenderness. As, also, his clamour from within, when he breakes open, and unlockes himself, and when he howles lambicks, and most ridiculously singes his own sufferings, and renders himself by his very tone odious. For as for the rest, they are inventions of ancient Poets. Yet as long as he personates only some *Andromache*, & *Hecuba*, his singing is tolerable. But for a *Hercules* to enter dolefully singing, and to forget himself, and neither to regard his Lyons skinne, nor clubbe, must needs, to any judging man, appear a Solœcisme. And whereas you dislike that in dancing men should act women, is a reprehension which holds for Tragedyes, and Comedyes too, in which are more womens parts, then mens. Besides, as part of the delight, Comedy challengeth to it self the most ridiculous parts; as Parasites, Fidlers, and Cookes. But the propertyes

of a Dancer are ſo comely, and decent, that I need not deſcribe them, being viſible to all but the blind. The perſon gracefully adorn'd, and agreeable to his part; not gaping like the others, but decently cloſed, under which many ſing their own Tunes. For anciently the Dancers ſung too, till 'twas found, that Motion, and ſhortneſſe of Breath troubled the Voice; whereupon 'twas better contrived, that they ſhould be ſung to. The Argument of both are alike. Nor do Dances differ from Tragedies, but that Theſe have more variety, and are more variouſly ſtudied, and admit more ſeverall Changes. The reaſon why there are no Dancing-matches I take to be, becauſe the Judges held it to be a thing too reverend, and ſolemn to be brought into Deciſion. Though there be a famous City in *Italy*, deſcended of the *Negroponts*, where Honorary Prizes are aſſigned to this Exerciſe. And here I deſire to be excuſed for my omiſſions of many things not toucht, and that you will not impute them to my ignorance, or want of Learning. For 'tis not unknown to me, that many have heretofore written of Dancing, and have ſpent moſt of their induſtry, and Style, in decyphering the ſeverall kinds of Dances; their Names, Diſtinctions, and who were their Inventors: wherein they thought they made ſhew of various learning. But I, holding ſuch oſtentations ſuperfluous, and unſeaſonable, and unſuitable to my perſon, ſhall paſſe them over in ſilence. Withall, I ſhall deſire you to remember, and think, that I intend not to derive the Pedigree of Dances of all ſorts, nor make it the aime of my diſcourſe to reckon up the names of all Dances, but of thoſe few of the Nobler ſort, before mentioned. For the preſent then, the Summe of my defence is to praiſe the manner of dancing now in faſhion; and to ſhew what pleaſure, and profit it comprehends, and from what an ancient beginning it hath aſpired to its preſent Elegancy, or Veneration rather. For thoſe Dancings of the firſt Ages were, as it were, the roots, and foundations

ons of Dancing, whose Flower, and grown Fruit now ripened into a perfection, is the Argument of my Defence: omitting to speak of Capring, or Crane-dancings, or the like, as impertinent to this discourse. Nor have I, out of oversight, past by the *Phrygian* manner of Dancing, which was a drunken, and feastly kind of Revelling, performed in Wine, by a Rowt of Clowns, who danced like Women to a Pipe, using violent and boisterous Leapings, yet in use among Country people: but because it hath no agreement with the dancing I now treat of. Though *Plato* in his Laws commends some of these kinds, but rejects others; distinguishing them by their pleasure, and profit, and banishing the more uncomely, prefers, and admires the rest. And thus much be spoken of Dancing it self. For to extend my discourse, to all that might be said, were troublesome. I will now unfold to you how a Dancer ought to be qualified, how practised, what to learn, and by what waies to attain his Art, that you may perceive this not to be one of the facile, and easily learn'd Arts, but to be attained in perfection by the help of all the other Sciences; not Musick only, but Arithmetick, and Geometry, and especially your Philosophy, both naturall, and morall. As for Logick, it hath been held vain and useless to it: but Rhetorick it requires, and partakes, as far as 'tis demonstrative of manners, and affections, which are the subjects of Oratours too. Nor is it a stranger to Painting, and Sculpture; but imitates their Graces so exactly, as not to come short of *Phidias*, or *Apelles* himself. But above all it aims to have the two Muses, *Mnemosyne*, and her daughter *Polyhymnia* propitious, and exactly to remember all things: for as *Calchas* in *Homer*, it behoves a Dancer to know

Things present, past, and future.—

and not to be ignorant of any thing, but to have a memory open, and at command. In a word, 'tis an imitating

and demonſtrating Science; an Interpreter of conceiptes, and clearer of Ambiguityes. And what *Thucydides* laid in praiſe of *Pericles*, is the thing moſt praiſe worthy in a Dancer; which is, to know what is fit, and to expreſſe it. By expreſſion I here mean a clearneſſe of behaviour. So that the whole buſineſſe of a Dancer conſiſts in the knowledge of ancient hiſtory, the ready remembrance of it, and expreſſing of it with decency. Taking, therefore, his beginning from the *Chaos*, and birth of the world, he muſt carry his knowledge as farre as the age of the *Ægyptian Cleopatra*: within which ſpace of times we circumſcribe the various learning of a Dancer. Eſpecially, let him learn by the way the diviſion of Heaven, the originall of *Venus*, the *Titans* war, *Jupiters* birth, *Cybel's* plot, and ſubſtitution of a ſtone, *Saturnes* Impriſonment, the lottery of the three Brothers, as alſo the Gyants invaſion, the ſtealth of fire, the formation of man, *Prometheus* puniſhment, the power of love, of each ſort; Then the floating of *Delos*, the travelling of *Latona*, *Pythons* Slaughter, *Tityu's* Treaſon, and the middle of the Earth found out by the flight of Eagles. Adde to this *Deucalion* and the Univerſall wrack of that Age, and the lone Arke which received and preſerved all mankind, & how Men were repayr'd from ſtones. Next the diſmembring of *Iachus*, *Juno's* cheate, *Semele's* conflagration and *Bacchus* double birth; & whatſoever is reported of *Minerva*, *Vulcan*, and *Ericbthonius*; The ſtriſe about *Attica*, and firſt ſentence in *Areopagus*; In a word, the whole *Attick* fable. Let him alſo exactly know the Errantry of *Ceres*, and finding of her daughter, and hoſpitality of *Celeus*, & husbandry of *Triptolemus*, & plantation of vines by *Icarus*, and the diſaſter of *Erigone*; and whatſoever goes in ſtory of *Boreas*, and *Orithyia*, and *Theſeus*, and *Ægeus*. Adde to this *Medea's* Entertainment, and Flight afterwards to the *Perſians*; as alſo *Erechtheus*, and *Pandion's* Daughters, and what they both ſuffer'd, and did in

Thrace.

Thrace. Then let him know *Acamas*, and *Phyllis*, and *Hellens* firſt Rape, and the expedition of the Twinnes againſt the City; *Hippolytus* miſchance, and the return of the *Herculeans*; all which he may read in the *Attick* Records, which being *Athenian* paſſages, I have briefly, for examples ſake, run over. Next, let him learn the ſtory of *Megara*, *Niſus*, and *Scylla*, and the purple Hair, and *Mino*'s departure, and his ingratitude towards his Aſſiſter. To which let him adde the Atchievements wrought at *Cytheron*, and *Thebes*; the calamities of the people, *Cadmus* Baniſhment, and ſign taken from the lying down of a Cow; the Serpents teeth ſown, and ſpringing up again; as alſo *Cadmus* transformation into a Serpent; the erection of Walls by Muſick, the Builders madneſſe, his wife *Niobes* inſolent pride, and ſtupefaction through Griefe. As, alſo, the ſtory of *Pentheus*, *Actæon*, *Oedipus*, and *Hercules*, together with his Labours, and ſlaughter of his Children. Nor is *Corinth* leſſe fraught with ſtories of *Glauce*, and *Creon*; and before theſe *Bellerophon*, and *Stheneboea*; and the Combate between *Neptune* and the Sun; as alſo the Madneſſe of *Athamas*, and aëry flight of *Nepheles* children upon a Ramme; and the Receipt of *Ino*, and *Melicerta*. To which may be added the Reports which go of the *Pelopidæ*, and *Mycenæ*, and more ancient then theſe of *Inachus* and *Io*, and her keeper *Argus*; of *Atreus* alſo, and *Thyeſtes*, and *Ærope*, and the Golden Fleece, and *Pelops* Wedding, and *Agamemnon*'s ſlaughter, and *Clytemneſtra*'s puniſhment: and more ancient yet then theſe; the expedition of the Seven Generals, and the receipt of *Adraſtus* fugitive Sons in Law, and the Oracle which was deliver'd of them; beſides, the deniall of Buriall to the ſlain, and the deſtruction of *Antigone*, and *Menœceus* thereupon; the ſtories alſo which are recorded in *Nemea* of *Hypſipyle*, and *Archemorus*, are monuments moſt neceſſarily to be known of a Dancer. Who before that is alſo to know what is ſaid of *Danae's* Virginity, the birth of *Perſeus*, and his

his enterprize againſt the *Gorgons*; to which he is to joyn the *Æthiopick* Reports which go of *Caſſiopea*, and *Andromeda*, and *Cepheus*, whom the Superſtition of Antiquity have placed among the Stars. Nor ought he to be ignorant in the ancient paſſages of *Ægyptus*, and *Danaus*, and the Treaſons of that Wedding. Nor will *Lacedæmon* afford a few ſuch examples, of *Hyacinthus*, and *Zephyrus* Rivall to *Apollo*; and the ſlaughter of the Boy by a Quoit, and the Flower which ſprung from his bloud, and the mournfull Inſcription written in it; as, alſo, the reſtoring of *Tyndarus* from the dead, and *Jupiter*'s diſpleaſure therefore againſt *Æſculapius*. Beſides, the entertainment of *Paris*, and tranſportation of *Helen*, after the deciſion of the Apple. And to this *Spartan* Hiſtory he is to annex the *Trojan*, no leſſe copious, and full of parts; from whence, according as every one fell, may be drawn Arguments for the Stage. All which he is upon occaſion to remember; eſpecially what hapned after *Helens* Tranſportation, 'till the return of the *Grecian* Captains. *Ænea*'s wandrings, alſo, and *Dido*'s Love. Nor will the reports which paſſe of *Oreſtes* be impertinent, and of his adventures in *Scythia*. And before that, the ſtories which go of *Achilles*, anſwerable to his *Trojan*; his diſguiſe of a Girle in *Scyrus*; *ulyſſes* diſtraction, and deſertion of *Philoctetes*; In a word, all *ulyſſes* Travels, the ſtories of *Circe*, and *Telegonus*, and *Æolus* Empire over the Winds, and other paſſages along to the revenge taken of the Suitors: And before that his circumvention of *Palamedes*, *Nauplius* Rage, *Ajax* Phrenzy, and the ſhipwrack of the other *Ajax* againſt Rocks. *Elis* alſo hath many patterns for Dancers; as *Oenomaus*, *Myrtilus*, *Saturn*, *Jupiter*, and the chiefe Wreſtlers in the *Olympick* Games. Nor is *Arcadia* leſſe repleniſht with ſtories, of *Daphne*'s flight, *Calliſto*'s converſion into a Bear, the Centaures drunkenneſſe, *Pan*'s Parents, *Alpheus* Love, and *Hyphalus* Peregrination. And if we will ſend our diſcourſe into *Creet*, dancing may from thence fetch numerous

rous examples, taken from *Europa*, *Pasiphae*, and both their Bulls; the Labyrinth, also, *Ariadne*, *Phædra*, *Minotaure*, *Dædalus*, *Icarus*, *Glaucus*, the Prophecy of *Polyides*; *Talo*, also, and the Brazen wall of the City. If you look into *Ætolia*, many instances may from thence, also, be taken for dancing; from *Althæa*, *Meleager*, *Atalanta*, *Dalus*, the Combate between the River and *Hercules*, the Birth of the *Sirens*, the Retribution of the *Echinades*, and habitation of *Alcmæon* after his Madnesse; *Nessus*, also, and *Dejanira's* Jealousie; to which is to be added the Funerall pile in *Oeta*. *Thrace*, also, hath many examples requisite to a dancer; as *Orpheus*, and his dismembring; his vocall Head swimming along with his Harp: *Hæmus*, also, and *Rhodope*, and the punishment of *Lycurgus*. But *Thessalia* is yet more copious in instances, of *Pelias*, *Jason*, *Alcestis*, the Fleet of fifty Ships, the *Argo*, and its speaking Keel; the passages of *Lemnos*, also concerning *Æeta*, *Medea's* dream, and dilaniation of *Absyrtus*, and what befell her in sayling: To which are to be added *Protesilaus*, and *Laodamia*. If you will once more passe into *Asia*, you shall meet with as plentifull arguments, where *Samus* will presently accost you, and the calamity of *Polycrates*, and his daughters voyage into *Persia*; besides the more ancient passages of *Tantalus* Babling, and his Feasting of the Gods. The eating of *Pelops* flesh, supplyed with an Ivory shoulder. In *Italy* you meet with *Eridanus*, and *Phaeton*, and his sisters bewailing themselves into Poplars, and weeping Amber. A Dancer is to know all the story of the *Hesperides*, and the Dragon-keeper of the Golden fruit; of *Geryon*, also, and his conveyance of the Oxen from *Erythia*. Nor is he to be ignorant of all the Fabulous Transmutations which have been made of things into Trees, or Beasts, or Fowls, or Women turn'd into Men; I mean *Cæneus*, and the Prophet *Tiresias*, and the like: and in *Phœnicia Myrrha*, and the divided sorrow of the *Assyrians*. Nor shall he only know these, but the more

modern paſſages, attempted by *Antipater*, and *Seleucus*, after the *Macedonian* Empire, for the love of *Stratonice*. He ſhall, alſo, know the moſt ſecret Myſteryes of the *Ægyptians*; That he may the more Symbollically act them; I mean *Epaphus*, and *Oſiris*, and the transformation of the Gods into beaſts; eſpecially what ever is reported of their loves, and of *Jupiter* himſelf, and his various ſhift of diſguiſes. He ſhall, alſo, be skill'd in all the paſſages of Hell; in their tortures, and their ſeverall cauſes, and in the undivided friendſhippe of *Theſeus*, and *Perithous*, even in that infernall place. And to comprize all in a word, he ſhall be ignorant of nothing deliver'd either by *Homer*, or *Heſiod*, or the moſt excellent Poets, eſpecially the Tragick. And thus have I recounted a few examples of many, or rather infinite, and rudely hudled them up in a Maſſe. The reſt I leave to be ſung by Poets, and to be acted by Dancers, and to be purſued by you according to theſe patterns and inſtances. All which a Dancer muſt have in readineſſe, and prepared to be brought forth, and repreſented upon occaſion. Now becauſe he is to be a Mimick, and to expreſſe by motions what is ſung in verſe, 'tis neceſſary, like Oratours, he ſhould practice perſpicuity, that every part which he acts, may carry its own light, and not require an Interpreter. And as the *Pythian* Oracle ſaid, he that ſees a Dance, muſt underſtand the Dancer though dumbe, and hear him though ſilent. As it befell *Demetrius*, the Cynick Philoſopher; who, like you, ſpoke much in diſparagement of Dancing; ſtiling a Dancer, the idle imployment of a pipe, and fiddle, and noyſe; who added nothing to a Maske, but an abſurd, vain, and ſenſeleſſe motion; and that it was the part of a Jugler, not of a Dancer, to be dreſt in ſilke clothes, guilt vizards, and to move to a pipe, and laſcivious tune, and wanton voice. A skillfull dancer, therefore, as the ſtory goes, in *Nero's* time, and not unlearn'd

learn'd, but well verſt in hiſtory, and the Art of geſture, deſired *Demetrius*, with the moſt becomming intreatyes he could, I ſuppoſe, to ſee him dance, and then to reprehend him. He promiſed alſo to act before him without either Pipe, or Tune, and did ſo: For having impoſed ſilence to the Minſtrels, and Fidlers, and Conſort, he by himſelf danced the Adultery of *Mars* and *Venus*, the Sun betraying them, and *Vulcan* plotting and catching them in a wire Net. Then every God, who was ſeverally ſpectator; then *Venus* bluſhing, and *Mars* beſeeching; In a word, he acted the whole Fable ſo well, that *Demetrius*, much pleaſed with the ſpectacle, as the greateſt praiſe could be beſtow'd upon him, cryed out, and in a loud voice ſaid, I hear, my Friend, what you act; Nor do I only ſee them, but methinks you ſpeak with your Hands. And becauſe my Diſcourſe is fallen upon *Nero's* times, I will report to you a paſſage of a Stranger concerning the ſame Dancer, who gave the greateſt praiſe of his dancing that could be. This Barbarian Prince, being come from *Pontus* to *Rome*, about ſome buſineſs with *Nero*, among other entertainments ſaw this Dancer perſonate ſo lively, that though he knew nothing of what was ſung (being half a *Grecian*) yet he underſtood all. Being to return to his Country after this entertainment of *Nero's*, and bid ask what he would, and it ſhould be granted, Give me the Dancer, ſaid he, and you ſhall much pleaſe me. *Nero* asking him of what uſe he could be to him, My neighbour Barbarians, ſaid he, are of a different language, nor is it eaſie for me to find Interpreters for them. This Fellow, therefore, as often as I have need, ſhall expound to me by Geſtures; ſuch praiſe gain'd his Imitations, and Dancing, being ſignificant and clear. The chiefe buſineſſe, and aime of Dancing, then, is, as I ſaid, Perſonation; which is to be perform'd by the rules of Rhetoricians, eſpecially of thoſe who buſie themſelves in Declamations. In which, the thing moſt praiſeworthy is

to reſemble their ſubjects, and not to let the things ſaid diſagree from the Princes, or Tyrant-ſlayers, or Beggers, or Husbandmen ſpoken of, but to give every one his propriety, and diſtinction. I will report to you the ſaying of another Barbarian to this purpoſe: who ſeeing five Arguments provided, (for the Preſentment conſiſted of ſo many parts) and ſeeing but one Dancer, askt who ſhould act, and perſonate the reſt; and being told that one would undergoe the whole performance, I was deceived in you, my Friend, ſaid he, who have but one Body, and many Soules. Thus the Barbarian. Nor do the *Italians*, without reaſon built upon his performances, call a Dancer a *Pantomime*, or generall Actor. The Poets excellent exhortation therefore, which ſayes,

When thou in Cities Stay doſt make,
The mind of a pourcontrell take,

is very neceſſary for a Dancer, who muſt vary with his Argument, and transforme himſelf into every part he repreſents. Eſpecially Dancing undertakes to act, and perſonate behaviours, and paſſions of all ſorts; ſometimes bringing a Lover on the Stage, ſometimes a cholerick man, ſometimes a man diſtracted, ſometimes one loſt in ſorrow, and all this gracefully. And what is moſt ſtrange, upon one and the ſame day, it preſents at one time *Athamas* frantick, at another, *Ino* trembling; at another *Atreus*, preſently after *Thyeſtes*, then *Ægyſthus*, or *Ærope*, and all this by one man. In other ſhowes, and ſights, ſeverall things are ſeverally repreſented; as the Pipe, or Harp, or melody of the voice, or action of a Tragedy, or merry performance of a Comedy. But a Dancer doth expreſſe all theſe; in whoſe preſentations you may behold variouſly compounded, and mixt, the Wayte, and Flute, creakings of the Feet, ſhrilneſſe of the Cymball, tunable voice of an Actor, and conſort of a Quire. Beſides, in other performances, one part of the man is only imploy'd:

where

where ſome parts concern only the Soul, others the Body. But in Dancing both are mixt, where what is done exhibits the mind with the exerciſe, and activity of the Body. But the thing moſt regardfull is the diſcretion, and *decorum* there obſerved. *Lesbonax*, therefore, the *Mitylenian*, an honeſt and vertuous man, uſed to call Dancers, Handy-wiſemen; and went frequently to ſee them, as if he return'd better from the Theater: whoſe Tutor *Timocrates*, ſeeing once by chance, not of ſet purpoſe, a Dancer performe his parts, cryed out, What rare ſights have I loſt through a Philoſophicall modeſty? Now if it be true, what *Plato* delivers of the Soul; A Dancer moſt excellently repreſents the 3 parts of it: The Iraſcible, when he acts an angry man; the Concupiſcible, when he preſents a Lover; and the Rationall, when he puts a bridle to every affection. For Reaſon is mingled, and ſcatter'd with all parts of Dancing, as Feeling is with the other Senſes. Now what doth this wiſdome of the mind, made viſible by the gracefulneſſe of Dancing, but verifie *Ariſtotle*'s ſaying, who praiſing Beauty, cals it *the third part of Vertue.* And as for the ſilence ſometimes uſed by dancers, I have heard ſome in a youthfull *Hyperbole* ptaiſe it as a piece of the *Pythagorean* diſcipline. And whereas other Studies carry with them either pleaſure only, or profit, dancing only hath both, and renders profit the more profitable coming dreſt in pleaſure. For how much a more delightfull Spectacle is this, then to ſee Young men cuff, and flow with Bloud, and wreſtle in the duſt, when they might much ſafelier, and comelier, and with more pleaſure be ſeen in a dance. The decent motions, therefore, of dancing, gracefull poſtures, turnings, treadings, and caprings, are both delightfull to the ſpectators, and healthfull to the Actors. For I muſt think that the beſt and moſt proportionable exerciſe, which both ſupples the body, and renders it flexible, and pliant, and bending to all poſtures, and ſtrengthens it too. How can dancing

then, chooſe, but be the moſt accompliſht exerciſe, which thus whets the ſoul, exerciſeth the body, delights the beholders, and inſtructs them in much antiquity, and equally by Flutes, and Cymballs, and the gracefull. neſſe of the limbes, diffuſeth its charmes to the eyes, and eares? If, therefore, you affect the harmony of the voice where can you meet a fuller, or more melodious conſort? If you delight in ayres of the Cornet, or Flute, Dancing will abundantly ſupply you. I ſpare to tell you, that by ſuch ſpectacles, and by frequenting the Theater, you will be better'd in your manners, by learning to hate fowle deedes preſented, and to bewayle thoſe who are innocently unfortunate; And ſeeing the whole behaviour of the Spectators diſciplined. But that which I moſt extoll in Dancers is their Art, both to ſhow ſtrength, and ſoftneſſe; Nor is it to me leſſe then a Paradox, for the ſame perſon, in the ſame performance, to expreſſe the boyſtrouſneſſe of *Hercules*, and the delicacy of *Venus*. But I will now proceed to ſhow how a good Dancer muſt be qualifyed both in his minde and body. Though I have already reckon'd moſt of the endowments of his ſoul, who muſt have a faſt memory, piercing wit, ſharpe underſtanding, able to diſtinguiſh times well; he muſt alſo be a Critick of Poems, and ſonges, able to diſcern Dittyes well compoſed, and to reject the ill. A draught of his body, I will give you by *Polycletus* rules. Which muſt not be over tall, nor too low, or dwarfiſh, but of a moderate ſize; neither over fleſhy, which is prodigious, nor over lean, like a Sceleton, or a Anatomy. To this purpoſe, I will report to you ſome ſhowtes of diſlike utter'd by a people, who are no dull obſervers. The Cityzens of *Antioch* are moſt ingenious, and much addicted to dancing; and ſo given to marke what is ſaid, or done, that no paſſage eſcapes them. Seeing, upon a time, a little, ſhort Dancer enter, and act *Hector*, they cryed out with one

voyce

voice, This is *Astyanax*, but where's *Hector*? Another time a fellow of an overgrown length preparing to dance *Capaneus*, and to scale the walls of *Thebes*, they told him he might mount the wall without a ladder. Another time, a very big, and corpulent dancer, endeavouring to vault high, We had need, said they, to underprop the Stage. To a very lean Dancer, they cryed out, God strengthen you; as if he had been in a Consumption. I have alleadged these Examples, not to stir your laughter, but that you may know, that whole nations have so applyed their studies to dancing, as to be able to distinguish the right performance from the absurd. A Dancer, then, must be of an active, pliant, and compacted body; able upon occasion to make quick Turnes, and, if need be, to stop strongly. And that Dancing is no stranger to the warlick gestures of the hands, but partakes the vertues in combating of *Mercury*, *Pollux*, and *Hercules*, you may perceive by severall presentments. *Herodotus* holds, that the Representations which are taken in by the Sight, are much more authentick then those which are taken in by the Ear. Dancing satisfies both sences, and conveies such strong impressions, that a certain Lover passing through the Theater was cured, by seeing the ill successes of Love; and though he came possess'd with a deep melancholly, departed cheerfull, as if he had drunck some potion of Oblivion; or, according to the Poet, Some draught of *Nepenthe* against Sadness. Now the sign of proper Action, and that the Presentment is universally understood, are the tears shed by the Spectators, as often as any calamitous, or tragicall passage is brought upon the Stage. The Bacchanall manner of dancing, exercised especially in *Ionia*, and *Pontus*, being also Satyrick, doth so inchant the people, that at certain times appointed, they neglect all other business, and sit whole daies to see the *Titans*, *Corybantes*, *Satyrs*, and Clowns acted, which are danced by the most noble, and greatest personages of every

every City, who think it no dishonour, but rather value themselves more for such performances, then for their Births, Attendances, and Dignities of their Ancestours. And thus having deciphered the vertues of Dancers, give me leave to decipher the vices too. Those of the Body I have shown already. Those of the Mind you may thus observe. There are many, who out of ignorance (for 'tis not possible that all should be wise) commit great Solœcismes in Dancing: such, I mean, whose actions are irregular, and not to the Tune, as they say; when the Foot sayes one thing, and the Instrument another. Others keep proportion to the Musick, but their Presentments, as I have often seen, are disproportioned to the right time. For you shall have one, who endeavouring to act *Jupiter's* Birth, and *Saturn* eating his Children, danceth *Thyestes* sufferings, for the affinity of the Fables. Again, another being to act *Semele* burnt with Lightning, likens *Glauce* to her, born long after. Yet is not Dancing to be scorn'd, because there are such Dancers; nor is the exercise to be hated, but such Actors to be held unskilfull; and they to be praised, who, according to the right rules of their Art regularly make their performances. In a word, a Dancer must be every way exact, do all things with order, decency, measure, like himself, beyond detraction, blame, and imperfections; have thoughts of the best composition, an Education quick, a deep Apprehension, and especially humane: whose applause must necessarily follow his performances, when every Spectator beholds himself acted; and sees in the Dancer, as in a Glass, whatever he useth to do, or suffer. For then men cannot containe for pleasure, but poure themselves forth in tumultuous praises, when every one sees the Images of his mind presented, and owns them. For the *Delphick* Counsell, *Know thy self*, is by such spectacles so artificially instill'd into them, that they depart from the Theater taught what to choose, and what to shunne, and instructed

ſtructed in thoſe things which before they knew not. For as in ſpeech ſo in Dancing, over-affectation is the fault of many, who ſtrive to exceed the bounds of imitation, and ſtrain beyond *Decorum*. As when ſome great paſſage is to be preſented, to ſhow it over great; or if ſome ſoft paſſage, to preſent it too womaniſh; or to ſtretch ſome manly Atchievement to ſavageneſſe, and beſtiality. As I once ſaw a Dancer, formerly much approved, and in his other performances diſcreet, and worthy to be admired, I know not by what miſchance diſgrace himſelf by over-action. For being to dance *Ajax* after his vanquiſhment diſtracted, he failed ſo groſſely, that ſome thought he acted not a madneſſe, but was himſelf diſtemper'd. For he rent the garment of one of thoſe who ſtampt in Iron ſhooes; and ſnatching a Cornet from one of the Fidlers, ſtruck *Ulyſſes*, who ſtood by, inſulting for his victory, ſuch a blow on the head, that if his Helmet had not ſaved him, and borne off the violence of the ſtroke, the wretched party had periſht, and fallen proſtrate at his feet. Though the whole Theater of Spectators, as mad as *Ajax*, ſtampt, ſhowted, and ſhooke their cloathes. For the Rout, and Idiots, who knew not *Decorum*, nor were able to diſtinguiſh falſe action from right, took this as a great expreſſion of fury. And the better bred, and more underſtanding, though they bluſht at what was done, yet ſhow'd not any diſlike as much as by their ſilence; but colour'd the Dancers folly with their commendations. Though they plainly ſaw not the madneſſe of *Ajax*, but of the repreſenter acted. Not herewith content the Gentleman plaid a prank much more ridiculous. For deſcending into the pit he ſate down between two who had been Conſulls; much affraid leaſt he ſhould have miſtaken, and beaten one of them for a ſheep: which paſſage ſome extolled, others derided; others ſuſpected his over Imitati-

on had caſt him into a true Madneſſe. Others report, that after he came to himſelfe, he was ſo aſhamed of his action, that upon the true apprehenſion of his diſtemper, he fell ſick for grief, and plainly profeſt it. For thoſe of his Faction requeſting him to act *Ajax* over again to them, When I come next upon the Stage, ſaid he; In the mean time 'tis enough for me to have once play'd the Madman. But his chiefe diſcontent ſprung from an Antagoniſt, or Anti-Actor, who repreſented *Ajax* Raging, ſo gracefully, and diſcreetly, that he was much extolled, keeping himſelf within the limits of dancing, and not breaking forth into any unproper action. Theſe few examples, and exerciſes of dancing, of many, have I, my Friend, recounted to you, that you ſhould not too much relent my thirſt, and deſire to frequent them. If, therefore, you will vouchſafe to partake of the Spectacle, I aſſure my ſelf you will be inveigled, and become in love with Dancing. Nor ſhall I need to apply that ſaying of *Circe* to you,

I wonder by my Cup you'r not encharm'd;

for you will be enchanted; not to have the head of an Aſſe, or heart of a Swine, but your underſtanding will be much more confirm'd, and you for pleaſure will leave little of the Potion undrunk. For what *Homer* ſayes of *Mercury's* Golden Rod, that he thereby charmes up the Eyes of whom he liſts, and rewakens them from ſleep, is truly verified of Dancing, which wakes, and unlocks the eyes of the Beholders, and rouzes up their minds to all the paſſages of Life.

Crato. You have perſwaded me, *Lycinus*, and have at once open'd my eares, and eyes. And, therefore, remember when hereafter you go to the Theater, to take me along with you, that you only may not return from thence the wiſer.

The

The Sale of Philosophers.

The Speakers, *Jupiter*, *Mercury*, a Merchant, *Pythagoras*, *Diogenes*, *Democritus*, *Heraclitus*, *Socrates*, *Chrysippus*, the Philosopher.

Jupiter. MAke you ready the Scaffolds, and provide a place for the Commers; stand you behind to produce the Lives; but first adorn them, that they may look well favour'd, and allure Chapmen. Do you, *Mercury*, make Proclamation, and, in the name of good luck, summon Buyers to appear here in the Market. We will that you proclaime Philosophers of all sorts, and of all sects. If there be any who cannot pay ready money, he shall be trusted till the next year upon security.

Mercury. See, they are already assembled, so that you need loose no time, or delay them.

Jupiter. Proceed we, then, to Sale.

Mercury. Whom shall I first produce?

Jupiter. That Hairy *Ionian*, with the grave, and reverend look.

Mercury. You, *Pythagorean*, descend, and present your self to the Assembly.

Jupiter. Now make proclamation.

Mercury. I sell a rare, and venerable Mortall; who will buy him? who desires to be something more then a man? Or to know the Harmony of the Vniverse? or to live often?

Merchant. He hath a promising countenance; Which way lies his knowledg?

Mercury. In Arithmetick, Astronomy, Interpretation of Prodigies, Geometry, Musick, Jugling; He is an excellent Soothsayer too.

Merchant. May I ask him ſome queſtions?

Mercury. A Gods name.

Merchant. What Country man are you?

Pythagoras. A *Samian*.

Merchant. Where bred?

Pythag. In *Ægypt*, among the Wiſe men there.

Merchant. Suppoſe I ſhould buy you, what will you teach me?

Pythag. Nothing but to forget.

Merchant. How?

Pythag. Firſt by cleanſing your Soul, and ſcouring off the droſſe of it.

Merchant. Suppoſe I be already refin'd, how will you inſtruct me then?

Pythag. Firſt you are to undergo a long and ſpeechleſſe Silence; and in five years to ſay nothing.

Merchant. Pray, my Friend, be Tutor to *Cræſus* ſon; For I mean to ſpeak, not to be a Statue. And what ſhall I learn after this five years Dumbneſſe?

Pythag. Muſick, and Geometry.

Merchant. This is pleaſant Education, firſt to be a Fidler, then a Wiſe man.

Pythag. Next, you ſhall learn to number.

Merchant. That I can do already.

Pythag. How?

Merchant. One, two, three, four.

Pythag. Perceive you that what you think Four is Ten, and a perfect Triangle, and the number we ſwear by?

Merchant. I never heard more Divine or ſacred diſcourſes.

Pythag. Next, my Friend, you ſhall be taught the nature of the Earth, Air, Water, and Fire, and what is the force of each, what the formé, and how they are tranſmuted.

Merchant. Have Fire, Air, and Water a Form then?

Pythagoras.

Pythagoras. A very visible one. For you see their motion is not formelesse, or deformed. To this you shall know that God is nothing but Number, and Harmony.

Merchant. You speak Wonders.

Pythag. Nay, more then this, you who seem one thing, shall know your self another, and another after that.

Merchant. Say you, then, that I am another, and not my self, who now talk with you?

Pythag. Now you are, indeed, the man you are; but have heretofore appeared in another body, and under another name, and will in time undergo other changes.

Merchant. By your saying, then, I shall be immortall, and passe through severall shapes? But enough of this. Of what Diet are you?

Pythag. I eat no Flesh, but all things else, except Beans.

Merch. Why loath you Beans?

Pythag. I loath them not, but hold them sacred and mysterious. For first they are wholly generative: and if you blanch them green, they resemble the procreative parts of a man. If boyled you lay them certain nights in the Moon shine, they will turn to Bloud; and what is yet more, 'tis the custom of the *Athenians* to choose their Magistrates by Beans.

Merchant. Discreetly, & Religiously spoken. Pray strip your self, for I much desire to see you naked. O *Hercules!* he hath a Golden Thigh. Sure he is some God, no Man: I'le buy him at any rate. What's the price of him?

Mercury. Ten Drachms.

Merchant. I accept him at the price.

Jupiter. Register the Buyer's name, and country.

Mercury. He seems to be an *Italian*, of the Coasts about *Croton*, and *Tarentum*, and that part of *Greece*. Besides, not one, but almost three hundred do buy him among them.

Jupiter. Let them take him away, and produce another.

Mercury. That ſlovenly fellow of *Pontus*, do you mean?

Jupiter. The ſame.

Mercury. You Fellow, with the Scrip over your ſhoulder, ſtand forth, and walke round the Aſſembly. O yes, I ſell a ſtout, vertuous, well-bred, free mortall: Who buyes him?.

Merch: Do you ſell a Free-man, Cryer?

Mercury. Yes.

Merchant. Are you not affraid he ſhould accuſe you of Man-ſtealth, and ſummon you before the *Areopagus*?

Mercury. He cares not to be ſold, but thinks himſelf nevertheleſſe free.

Merchant. To what imployment may a man put ſuch a ſlovenly ill-lookt fellow, unleſſe he ſhould make him a Delver, or Water-bearer?

Mercury. That's not all, ſet him to keep your houſe, you will need no Dogs. His name is Dogge.

Merchant. What's his Countrey, or Profeſſion?

Mercury. You were beſt to ask him.

Merchant. I fear his crabbed, grimme looks, leaſt he ſhould bark, if I ſhould draw neer, and bite me. Do you not ſee how he liſts his Staffe, and bends his Brows, and how threatningly, and Cholerick he looks?

Mercury. Fear him not, he is very tame.

Merchant. Of what Countrey are you, my Friend?

Diogenes. Of all Countreys.

Merchant. How?

Diogenes. Thou beholdeſt a Citizen of the World.

Merchant. Whom do you emulate?

Diogenes. *Hercules.*

Merchant. You are club'd, indeed, like him; but why wear you not a Lyon's skin too?

Diogenes. This ragged Coat is my Lyon's skin; in which I make war, like him, againſt pleaſures, not forced but voluntarily, of which I purpoſe to purge Mankind.

Merchant.

Merchant. An Heroick enterprize. But by what Science may we ſtyle you, or what Art do you profeſſe?

Diogenes. I am a maker of men free, and a Phyſitian of their paſſions. Briefly I deſire to be a Profeſſor of truth, and liberty.

Merchant. Well, Sir, if I ſhould buy you, what will you teach me?

Diogenes. Firſt, I will take you and ſtrippe you of pleaſure, and confine you to poverty, and apparrell you in a patcht Coat. Next, I will enjoyn you to labour, and toyle, to ſleep on the ground, to drinke water, and to eat what comes next. If you have any wealth, by my directions you ſhall caſt it into the ſea. You ſhall take no thought for Wife, Children, or Country, but eſteem them Toyes. Leaving the houſe you were born to, you ſhall inhabit either ſome Cave, forſaken turret, or Tub. A Scrip you ſhall have fill'd with Lupines, and endorſed bookes. Thus furniſht, you ſhall call your ſelf much happier then the greateſt King. If you be beaten, or rackt, you ſhall pretend no torment.

Merchant. Shall I not, ſay you, when I am whipt feel pain? I wear no Tortoyſe, or Lobſter ſhell.

Diogenes. You ſhall imitate that ſaying of *Euripides* a litle alterd.

Merchant. What is't?

Diogenes. *Although thou feele the payn,*
Thy tongue ſhall not complayn

But the things which you are chiefly to learn, are to be impudent, bold, to barke without diſtinction at all, both Kinges, and private men. A way to make them regard, and admire you, for a valiant man. Let your ſpeech be Barbarous, and your Elocution rude, and Artleſſe, like a dogge. Let your look be forced and your Gate be agreeable to your look. In a word, let your whole behaviour be beaſtly and ſavage. Be Modeſty, Gentleneſſe, and moderation

moderation far from you, and all bluſhing quite blotted out of your face. You are to frequent, alſo, populous places, and there to walk alone, and unaccompanied, and neither to ſalute acquaintance, or ſtranger; for that were to deſtroy your Empire. Then, you are undauntedly to do that in publick, which no man elſe would do in private, and to performe the Acts of *Venus* after the moſt ridiculous manner. In a word, out of reſolution you are to eat a raw Pourcontrell, or Cuttle-fiſh, and ſo to dye.

Merchant. Theſe are moſt beaſtly, and unmanly Inſtructions.

Diogenes. But eaſie, Sir, and obvious to be attain'd to. For hereby you will neither need Education, or Studies, or ſuch like trifles, but will arrive at Glory a more compendious way. Though you be an Idiot, or Tanner, or Salter, or Maſon, or Banker, yet theſe are no hindrances, why you ſhould not be admired, if you have impudence, and boldneſſe, and can artificially rayle.

Merchant. I need you not for ſuch imployments. You may, perhaps, in time, make a Sayler, or Gardiner, if the Seller here will part with you for at moſt two pence.

Mercury. Take him, for we would fain be rid of him, he keeps ſuch a noiſe, and clamour, ſnarles at us all, and talkes ſo ſcurvily.

Jupiter. Call for the next; that *Cyrenian*, in purple, with a Chaplet on his head.

Mercury. O yes, draw you all neer. Here I preſent you with a coſtly purchaſe, and fit for the rich; a delightfull, thrice-happy mortall. Who loves pleaſure? come and buy a moſt luxurious Philoſopher.

Merchant. Stand out, you, and tell what you can do: for I will buy you, if you be good for any thing.

Mercury. Pray, Sir, trouble him not with queſtions; he is drunk you ſee, and cannot anſwer you, his tongue trips.

Merchant. What man in his right wits would buy ſuch a debaucht, intemperate fellow? how he ſmels of perfumes?

fumes? and how reelingly, and unballaſt he moves? do you therefore, *Mercury*, report his qualities, and what he can do ſober.

Mercury. Briefly then, he is a Joviall companion at meales, a good Reveller, and fit for an amorous, prodigall Maſter. He is well ſtudied in Banquets, and a very skilful Purveyor. In a word, he is a very Sophiſt of Luxury. He was bred at *Athens*, ſerved certain Tyrants of *Sicily*, by whom he was much favour'd: his chief end and choice is to deſpiſe all things, to enjoy all things, and to ſeek pleaſures whereſoever they may be found.

Merch. Pray look about for ſome rich, and wealthy Chapman, I am not fit to buy ſuch a Joviall Attendant.

Mercury. 'Tis to be feared, *Jupiter*, this fellow will not be bought.

Jupiter. Remove him, then, and produce others: the two yonder, the *Abderite*, who laughs, and the *Epheſian* who weeps; for they will ſell together.

Mercury. Stand forth in the midſt. O yes, I ſell a moſt rare pair of mortals, and cry a couple of the wiſeſt of all Philoſophers.

Merchant. O *Jupiter*, how unlike they are! One alwaies laughs, the other ſeems to lament ſome body, and inceſſantly weeps. Why do you laugh ſo, my Friend?

Democritus. Becauſe all your buſineſſe, and ſelves ſeem to me things to be laught at.

Merchant. How? do you laugh at us, and ſlight our affaires, as things of nought?

Democritus. Even ſo. They have nothing conſiderable in them, but all things are vanity, an endleſſe heap of Atomes.

Merchant. 'Tis not ſo; you are rather a vain man, and unexperienced. O Contumely! wilt thou not ceaſe to fleer? And why weep you, good Friend? For I hold it much better to talk with you.

Heraclitus. I, ſtranger, hold all humane affaires wretched, and deplorable, wholly lyable to Fate, which makes mee thus pitty, and bewayle them. The things preſent do not much touch mee; but the calamities which are to happen hereafter; I mean the conflagration and ruine of the univerſe, are things I thus lament; As alſo, to conſider that nothing is certaine, or fixt, but all things are wrapt up in a confuſion; the ſame thing pleaſeth and offends, knowledge and ignorance, great and ſmall, high and low, wheele in a circle, and ſhift order in the May-games of time.

Merch. What is time?

Heracl. A Boy playing at dice, throwing ſeverall chances.

Merch. What are Men?

Heracl. Mortall Gods.

Merch. What are Gods?

Heracl. Immortall men.

Merchant. You ſpeake riddles, my friend, and build Labyrinths; and, like *Apollo*, ſpeake nothing clearly.

Heracl. I am not to humour you.

Merchant. Nor will any man in his wits buy ſuch a fellow.

Heracl. My cuſtome is to bid all men from their infancie to weep, as well thoſe that buy mee, as thoſe that buy me not.

Merchant. This is an humour next to madneſſe; Ile buy neither of theſe.

Mercury. Theſe will lye upon our hands too.

Jupiter. Crye another, then.

Mercury. The ſmooth-tongu'd Athenian yonder?

Jupiter. Yes.

Mercury. Come hither, you. I crye a vertuous and diſcreet Mortall; A moſt ſacred Philoſopher; who buyes him?

Merchant.

Merchant. Say, where moſt lies your Learning, Friend?

Socrates. I teach young Boyes, and am a Philoſopher of Love.

Merchant. What ſhall I give for thee? for I want a Schoolmaſter to a handſome Son I have.

Socrates. Who is fitter then I to converſe with a fair Boy? who am not a lover of their bodies, but hold their ſouls only beautifull. And though they lye with me under the ſame Rugge, yet you ſhall not hear them complain of my miſuſage.

Merchant. 'Tis incredible, being a Buggerer, as you are, you ſhould only affect their ſoul; eſpecially having them in your power, under the ſame Coverlet.

Socrates. I ſwear by a Dog, and Plane-tree, 'tis ſo as I tell you.

Merchant. O *Hercules!* what a diſparagement is this to the Gods?

Socrates. Why, is not a Dog, think you, a God? what think you of *Anubis* in *Ægypt*, and of the Dog ſtar in Heaven, and *Cerberus* in Hell?

Merchant. You ſay true, I miſtook indeed. Pray what is your profeſſion?

Socrates. I build to my ſelfe a City, obſerve a ſtrange Policy, and preſcribe my own Laws.

Merchant. I would fain hear one of your Inſtitutions.

Socrates. Hear, then, one of the greateſt concerning Wedlock. I would have no man have his Wife to himſelf, but in common with any that ſhould deſire her.

Merchant. Would you have the Lawes concerning Adultery repealed, then?

Socrates. Yes, and all ſuch petty Statutes.

Merchant. How would you diſpoſe of amiable boyes?

Socrates. They ſhould be for rewards to the vertuous, who had atchieved any famous, and youthfull Exploit.

Merchant. How bountifull you are! And pray what is the ſumme of your wiſdome?

Socrates. Idea's, and patterns of things. For of all these things which you see, as the Earth, things in the Earth, heaven, and Sea, there are certain invisible Images, and Idea's out of the world.

Merchant. Where do they reside?

Socrates. No where. For if they were any where, they were not.

Merchant. I see no such Idea's as you speak of.

Socrates. No marvell; the eye of your mind is blind. I plainly see the Images of all things, you unappearing, my self elsewhere, and, in a word, all things double.

Merchant. Well, Sir, since you are so wise, and quick-sighted, I'le buy you. What will you take for him, Cryer?

Mercury. Two Talents.

Merchant. I'le give what ere you ask. To morrow the money shall be paid in.

Mercury. What may I call your name?

Merchant. *Dion* of *Syracuse*.

Mercury. Send you a good penny-worth. *Epicurus*, I call you next: Who will buy this Philosopher? He was Schollar to that Laugher, and Drunkard whom I cryed before; only he excells them in one thing, that is, he is much more an Atheist. In all things else he is a pleasant, Joviall companion.

Merchant. What's his price?

Mercury. Two Drachmes.

Merchant. There they are; but pray tell me first what Diet he is of?

Mercury. He loves Sweet-meats, and Preserves, especially dried Figs.

Merchant. These are of easy provision. I will buy him Figs by the Freyle.

Jupiter. Call forth another; that rough skinn'd, sowr lookt Stoick.

Mercury. You say well: The whole multitude expect him. O yes, I sell Vertue it selfe; a most accomplisht

pliſht mortall. Who deſires to know all things alone?

Merchant. How ſay you?

Mercury. Marry that this Philoſopher is only wiſe, only beautifull, only juſt, valiant, a King, *Rhetorician*, rich, a Law-giver, and all things alſe.

Merchant. Pray Sir, is he a Cook too?

Mercury. And a Tanner, and Maſon, and what you will.

Merchant. 'Tis very likely. Come hither, friend, and tell me your Buyer who you are. But firſt, whither it grieve you not to be ſold, and made a ſervant.

Chryſippus. Not at all; for theſe are things not in our power; And whatſoever is not in our power, is to be held indifferent.

Merchant. I underſtand you not.

Chryſippus. How? Do you not underſtand that ſome of theſe things are proegmenicall, others not proegmenicall?

Merchant. Nor yet do I conceive you.

Chryſippus. No marvell; you are not accuſtomed to our Termes. Nor have you a capable fancy. But a ſtudent, who hath learned the Theory of Logick, knowes not only ſuch words, but what accidents are, and præter-accidents, and how they differ.

Merchant. For Philoſophy ſake without envy, tell me what is accident, and præter-accident. For I am confounded with your quaint Termes.

Chryſippus. Without reſervation, then, if one be lame, and through lameneſſe ſtumble againſt a ſtone, and unexpectedly receive a hurt, his lameneſſe was accidentall to him, his hurt præter-accidentall.

Merchant. Miraculously acute! What elſe do you chiefly profeſſe to know?

Chryſippus. Nets of ſpeech, by which I entangle, and enſnare thoſe I talke with; make them hold their peace, by putting a bridle to their mouth. The name of the power by which I do this, is celebrated Syllogiſme.

Merchant. By *Hercules*, It muſt be of a ſtrong and reſiſtleſſe vertue.

Chryſippus. Pray marke. Have you a good childe?

Merchant. Why aske you?

Chryſippus. Suppoſe a Crocodile ſhould catch this childe, finding him walking neer the river, and ſhould afterwards promiſe to reſtore him, upon condition you tell him true what he hath reſolved with himſelf concerning his reſtitution, what would you ſay he had reſolved upon?

Merchant. You propoſe a queſtion hard to be anſwer'd. For I doubt whether I ſhould ſay, that I ſhould receive him againe. But for *Joves* ſake anſwer you, and ſave the child before he be devour'd.

Chryſippus. Fear not. I'le teach you things yet more wonderfull.

Merchant. What are they?

Chryſippus. The Concluder, the Commander, but above all the *Electra*, and *Cryptick* queſtion, or concealment.

Merch. What is the *Cryptick* or *Electra*, you ſpeake of?

Chryſippus. Electra was *Agamemnons* Daughter; who at the ſame time knew a thing, and knew it not. For *Oreſtes* ſtanding by her unknown, ſhe knew *Oreſtes* to be her Brother, but knew not him to be *Oreſtes*. Next hear what the admired *Cryptick* queſtion is. For let me aske you; do you know your own father?

Merchant. Yes.

Chryſippus. Suppoſe, then, I ſhould bring one veyld into your company, and ſhould aske whether you knew him, what would you ſay?

Merchant. That I knew him not.

Cryſippus. But 'tis your father. If, therefore, you know not who 'tis, you know not your father

Merchant. I, but, Sir, as ſoon as I undiſguiſe him, I ſhall know the truth. But what end propoſe you to your

your wiſedome? And by what meanes will you arrive to the height of vertue?

Chryſippus. Firſt I buſie my ſelf about the chiefeſt things in nature. As riches, health, and the like; but firſt much labour is neceſſarily to be undergone. The ſight to be accuſtomed to ſmall prints, comments to be compiled, Solœciſmes, and abſurd ſpeeches to be noted. In a word, no man can be wiſe till he have drunke Hellebore thrice.

Merchant. Your ſtudies are very generous, and manly. But to be a Banker, or Uſurer (for ſuch a one you are) muſt a man drinke Hellebore, and be perfectly vertuous?

Chryſip. He muſt. For 'tis fit only for a wiſe man to let out money, whoſe propertie only is to make Syllogiſmes. For to let out mony, and to compute the uſury, have neer affinity with making of Syllogiſmes. So that as the one agrees only to a vertuous man, ſo doth the other, who is not to take ſingle increaſe like other men, but uſe upon uſe. For do you not know that there is a firſt, and ſecond uſe, and one the off-ſpring of the other? You may perceive it in this Syllogiſme;

He that receives the firſt uſe is to receive the ſecond,
But he hath received the firſt uſe, *ergo*
He is to receive the ſecond.

Merchant. Holds this, I pray, for the rewards too, which you take for reading wiſedome to your Schollers? Methinkes vertuous men ſhould ayme at no reward but vertue.

Chryſippus. You are my Scholler. I receive pay not for my own, but the givers ſake. For if he be liberall and I frugall, I by exerciſing my frugality exerciſe his liberality.

Merchant. On the contrary, ſuppoſe the Scholler thrifty, and your ſelfe a prodigall.

Chryſip. You flout me, Sir; but take heed leſt I retort an invincible Syllogiſme.

Merch.

Merchant. What perill accompanies your dart?

Chryſippus. Doubt, and ſilence, and overthrow of your underſtanding; and, what is yet more, if I pleaſe, I will preſently demonſtrate you to be a ſtone.

Merchant. How! A Stone. You ſeem not, Sir, to be a *Perſeus.*

Cryſippus. Thus. Is a ſtone a body?

Merchant. Yes.

Chryſippus. And is an animal a body?

Merchant. Yes.

Chryſippus. And are you an animal?

Merchant. I think I am.

Chryſippus. Why, then, being a body, you are a ſtone.

Merch. Not ſo, Sir. But for *Joves* ſake reſtore me, and make me a man again.

Chryſippus. 'Tis not difficult. Be, therefore, a man again. For tell me, is every body an animal?

Merchant. No.

Chryſippus. Is a ſtone an animal?

Merchant. No.

Chryſippus. But you are a body.

Merchant. 'Tis true.

Chryſippus. And as you are a body, ſo you are an animal too.

Merchant. I grant it.

Chryſippus. Therefore being an animal you are no ſtone.

Merch. Truſt me, Sir, you did almoſt benumme me like *Niobe*; and I felt my limbes growing ſtiffe. I'le buy you. What ſhall I pay for him?

Mercury. Ten pound.

Merchant. There 'tis.

Mercury. Do you alone buy him?

Merchant. No; but all theſe you ſee.

Mercury. They are a ſtrong ſhouldred number, and fit for the concluding Science.

Jupiter

Jupiter. Waſte not Time, but call another.

Mercury. You famous, rich Peripatetick, I ſummon you; ſtand forth, moſt worthy to be ſold; who alone knoweſt all things.

Merchant. Whoſe this

Mercury. A temperate, modeſt, orderly carriaged, and what is yet more, a double Philoſopher.

Merch. How double?

Mercury. He ſeemes one thing without, and is another within. If therefore, you buy him, remember you call him Inſide, and Outſide.

Merch. Which way lyes his knowledge moſt?

Mercury. He holds there are three ſorts of good, one of the ſoule, another of the body, a third extrinſecall to both.

Merch. He hath the learning of a man. How do you value him?

Mercury. At twenty pounds.

Merch. 'Tis too dear.

Mercury. Not ſo, Sir; he ſeems to have money of his owne, ſo that you will not repent your bargaine. Beſides, you will ere long learn of him how long a gnat lives; at what depth the Sunne ſhines into the ſea; and what ſoul Oyſters have.

Merchant. By *Hercules*, moſt exquiſite knowledge.

Mercury. you ſhall hear farre greater ſubtileties then theſe, concerning nativities, and generations, and the forming of *Embryo's* in the wombe. how a man is viſible, and an aſſe not, nor able to build, or ſayle.

Merch. You report moſt venerable, and uſefull Sciences. There's twenty pound for him.

Mercury. Take him. Is there any yet left? O, you *Sceptick*, *Pyrromick*, ſtand forth, you are next to bee cryed. The multitude departs apace, and the market is reduced to a few; who'l buy this Philoſopher?

Merch. I will. But firſt tell me, what thou knoweſt?

Philoſopher. Nothing.

Merchant. How ſo?

Philoſoph. Becauſe nothing ſeemes to me to have a being.

Merch. Have you no being then?

Philoſoph. 'Tis more then I know.

Merchant. And haſt thou no being?

Philoſopher. I know this much leſſe.

Merch. O Ignorant! But what meaneſt thou by theſe ſcales?

Philoſoph. I weigh Arguments in them, and reduce them to an equality; and when I ſee them exactly equall and of like weight, I know not which is the truer.

Merch. What canſt thou do elſe?

Philoſoph. All things but purſue a fugitive ſervant.

Merch, Why is this impoſſible?

Philoſoph. Becauſe I cannot apprehend him.

Merchant. Likely enough. Being ſo lazy, and ſlow-paced as thou ſeemeſt to be. But what is the end of thy knowledge?

Philoſoph. Ignorance; and neither to hear nor ſee.

Merch. Art thou then deafe, and blinde?

Philoſoph. More, I want both reaſon, and ſenſe, and differ not at all from a worme.

Merch. Well, I'le buy thee. How doe you ſell him?

Mercury. For an *Attick* pound.

Merch. There 'tis. What ſay you, friend, have I bought you?

Philoſoph. 'Tis uncertain.

Merch. I have bought thee, and payd the money.

Philoſoph. I do thinke, and conſider of it.

Merch. Follow me, therefore, as a ſervant.

Philoſoph. Who knowes whether you ſay true?

Merh. The Cryer here, and my money, and the ſtanders by.

Philoſoph. Are there any ſtanders by.

Merch.

Merchant. I your maſter putting you into bridewell, will perſwade you by a worſe argument that there are.

Philoſoph: I doubt that.

Merch: By *Jove* Ile make it appeare.

Mercury. Ceaſe your contradictions, and follow him that hath bought you. To morrow good people, if you come, I vvill cry Ideot, Mechanick, and vulgar Mortalls.

The Fiſhermen, or Philoſophers revived.

Socrates. THrovv, throvv ſhovvres of ſtones at this miſchievous fellovv, pelt him vvith Clods, and Brick-bars, knock the detractour dovvn vvith Clubs, ſee hee ſcape not. Throvv, *Plato*, and you, *Chryſippus*, and you. Let's all take Armes againſt him.

Let Scrip aid Scrip, and Staffe lend help to Staffe,

For he is a common enemy, and there is not one of us which he hath not injured. Now, if ever, *Diogenes*, uſe thy Cudgell, and ceaſe not. Let the rayler feele his reward. How now? What weary, *Ariſtippus?* It ought not to be;

Be wiſe, and call your ſharpeſt fury up.

Ariſtotle, quickly come hither; ſo, ſo the wild beaſt is taken. Have we caught you, Miſchief? We'l make you preſently know, what kind of men you have abuſed. How ſhall wee deal with him? Lets contrive various death for him able to ſatisfye us all, for he hath deſerved to be ſlayn of us ſeven times a peece.

Plato. My doom is that we crucify him, but whippe him firſt, then plucke out his eyes, and cut out his tongue. What's yours, *Empedocles?*

Empedocles. That we caſt him into the Cavernes of *Ætna*, there to learn that his betters are not to be jeered.

Plato. 'Twere better wee diſmembred him like a *Pentheus*, or *Orpheus*, found piece-meale in ſome rocky place, that every paſſenger may carry away a limbe.

Lucian. Hold, and ſpare me, I beſeech you.

Socrates. You muſt not ſcape ſo. You know what *Homer* ſayes:

'Twixt Men and Lyons no ſure league can be.

Lucian. I alſo can beſeech you out of *Homer*, ſince 'tis likely you reverence his verſes, and will not ſcorn my collections:

Save mee I'me innocent, and for your hire
Take Gold, and Silver, which you wiſe deſire.

Plato. We want not a reply for you out of *Homer*, hearken, therefore.

No offer ſhall thus liberty perſwade
Though cloth'd in Gold, ſince thou art Captive made:

Lucian. O Calamity! *Homer* my greateſt hope fayles me. *Euripides* then muſt be my refuge; and may perhaps preſerve me.

A Supplicant to kill,
Hath been unlawfull ſtill.

Plato. But doth not *Euripides* ſay too,

No puniſhment's unfit
For them who Crimes commit.

Lucian

Lucian. So, then, with this ſentence you meane to ſlay mee.

Plato. By *Jupiter* yes, for he ſayes in another place,

He his owne fate doth draw
Whoſe free tongue keeps no law.

Lucian. Well, ſince you are reſolved to kill mee, and ſince there is no way to eſcape you, pray tell mee who you are, and what haynous injury you have ſuffer'd from mee, ſo intollerably to provoke you, and thus to apprehend mee for my death?

Plato. Aske thy ſelfe, miſchiefe, what harme thou haſt done us, and thy trimme workes, in which thou haſt injuriouſly defamed Philoſophy her ſelfe, and heapt diſgraces on us, by offering wiſe men, nay, which is yet more, men free borne, as it were in publique market to ſale. Moved therefore with indignation, wee have riſen from the dead againſt thee, and as many as thou ſeeſt here, *Chryſippus*, *Epicurus*, *Plato* My ſelfe, *Ariſtotle* there, and ſilent *Pythagoras*, *Diogenes* alſo, and as many of us as thou haſt libell'd, have for a while left the inferiour world.

Lucianus. I am relieved. Nor will you ſlay mee, when you know what my converſation among you hath been. Caſt away your ſtones, therefore, or rather keep them for deſervers.

Plato. Trifler, to day thou periſheſt; 'tis decreed, thou ſhalt expiate thy offences with a ſtone garment.

Lucian. But I am one, wiſe Sirs, whom of all men you ought to praiſe, bred among you, well inſtructed, of your opinion. And (if I may ſpeake without being burdenſome) an advancer of your ſtudies. Conſider well therefore, whom you ſlay, if you ſlay mee, who have undergone ſo many toyles in your behalfe. Conſider alſo whether by this courſe you ſhall not ſhow your ſelves

ſelves like the Philoſophers of theſe times, ungrateſull, Cholerick, and ſenſeleſſe towards your benefactour.

Plato. O Impudence! are we to repay your detractions with gratitude? Do you think you talke with bondmen indeed? or that we are to requite raylings and intemperance of ſpeech with favours?

Lucian. Where or when have I injured you? who have conſtantly admired Philoſophy, and alwayes extoll'd your ſelves, and converſt with the workes you left behind you From whence have I taken all my diſcourſes but from you, which like a bee having gather'd from your flowers, I have made publique to men? Who both praiſe, and acknowledg every mans flower, and perceive whence, and from whom, and how I gather'd it, and ſpeake with emulation of my Collections; but more truly through them admire you, and your gardens, which have brought forth ſuch various, and many ſhapt productions. Which if one know how to mingle, and interweave, and proportion, ſo as one ſhall not diſagree from another, can it be poſſible thus taught he ſhould detract from you? Or diſparage thoſe good men of which he ſtrives to be thought one? Unleſſe like *Thamys*, or *Eurytus*, he be of ſuch an ill nature, that he dare challenge the Muſes, of whom he learnt to ſing, or *Apollo*, who taught him to ſhoot?

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CERTAIN SELECT

DIALOGUES OF LUCIAN:

TOGETHER WITH HIS

TRUE HISTORY,

Translated from the GREEK into ENGLISH.

By Mr. FRANCIS HICKES.

Whereunto is added the life of LUCIAN, Gathered out of his own Writings, with brief Notes and Illustrations upon each Dialogue and BOOK, by *T. H.* Mr. of Arts of *Christ-Church* in *Oxford.*



Printed for *Richard Davis*, Bookseller in *Oxford*, 1663.

To the Right Worshipful

Dr. DUPPA,

Dean of CHRIST-CHURCH, and Vice-Chancellor of the famous University of OXFORD.

SIR,

PArdon, I beseech You, this bold presumption, which proceeds I confess from somewhat more than that common duty wherewith all of Us gladly reverence and respect You; not that I arrogate unto my self any interest before others, but confess my self so far indebted to your favours, that my thankfulness cannot willingly omit the occasion of expressing it self, although but in a mean and homely manner, unto one, to whom I not only acknowledge, but glory that I owe my self. This hath emboldned me to the Dedication of these few Dialogues,

which will I hope, at ſome of your times of recreation, obtain a favourable admittance, partly for the general eſteem of the Author; with whom I know, your younger ſtudies have been converſant, and ſomewhat for the Tranſlators ſake, one not altogether unknown unto you, that to my knowledge truly honoured you, and whom you may better know in this, than many that were well acquainted with him in his life time; in both which reſpects theſe Dialogues humbly implore your patronage, as one moſt able both to judge and defend them; which if you will vouchſafe, and ſuffer this poor orphane to paſs under the ſhadow of Your favourable protection, I ſhall account that ſmall pains I have taken in publiſhing it happily imployed, the aſhes of my dear deceaſed Father highly honoured, and my ſelf (if it be poſsible) more obliged to a perpetual acknowledgement of Your favours, and profeſsion of my ſelf for ever to remain

Yours in all dutiful obſervance

TH. HICKES.

To the Honeſt and Judicious Reader;

FOR unto any prejudice I ſcorn either Epiſtle or Apology; yet ſuch men will be medling; and though they diſdain perhaps to read, will notwithſtanding be ſure to judge, and let them: 'tis a fair way of proceeding, as they think, but brings with it the comfort of being common, nor may I expect to eſcape their good word, though I direct nothing to them: but unto you I ſtand bound to give an account of what I have done, and of the reaſon that incited me unto it. In brief then, that principal motive that cauſed me to publiſh this Tranſlation, was, to perform herein the pious duty of a ſurviving ſon unto the dear memory of a deceaſed father; who as he was a true lover of Schollers, and Learning, (eſpecially of this kind) will I doubt not find favourable entertainment amongſt thoſe that are converſant in theſe ſtudies, and bear affection to the Greek tongue. He was indeed no profeſt ſcholler, nor took any more then one degree in this famous Univerſity,

having

having been ſometimes of Oriell *Colledge; but yet although he were taken off by a country retirement, he never loſt the true taſte and reliſh that diſtinguiſhes men of his education, but rather made continual improvement of that nutriment which he had received in his younger dayes, from the breaſts of this his honoured mother. His ſtudy or rather his recreation, was chiefly in the Greek tongue; and of his knowledge herein he hath left unto the world ſufficient teſtimonies, of which theſe preſent Dialogues are a part; and theſe with divers other things of his performance, being at this time in my cuſtody, I ſuppoſed I could not do him more right, nor his friends and mine better ſatisfaction (whoſe deſires herein challenge a ſecond motive) than to give them free liberty, and ſuffer him by this means to propagate his own memory, which may chance to laſt longer in this ſmall monument of his own raiſing (or in ſome larger hereafter) than in the hardeſt marble poſterity can erect him. What I have added here, is not worth ſpeaking of, much leſs the cenſuring; Only let me ſay thus much, to defend my own innocence from the black-mouth'd obliquie of ſuch as can ſpeak no other colour, that in the Authors life I have not gone about (far be your charities from ſuch a thought) to acquit him from any of thoſe villanies and blaſphemous impieties wherewith he hath been truly charged; but ſo far to vindicate theſe innoxious works of his, as reaſon and your own ſelves*

muſt

must needs (I know) allow of, in the rest I have only endeavoured to make the Translator understood, as he the Author; wherein I have not thought it much, though perhaps some may, to descend to the satisfaction even of the meanest capacities (for to this end was it translated, that all might understand it) otherwise, the English, would be to many, almost as much Greek as the Original; and herein if I have done ought amiss, when I know it, I shall both acknowledge it, and desire your pardon, hoping in the mean space that your ingenuous candor will lay the fault where it is due, that is on me, not the Translatour; nor cause the work to suffer, if I have anywhere failed. This I hope will be sufficient to satisfie you to whom I write, unto whom I submit both my self and this, and so rest, a true lover of your persons and honourer of your vertues.

T. H.

Λυκιανὸς εἰς τὸν ἑαυτοῦ βίβλον.

Λυκιανὸς ταῦδ' ἔγραψε * παλαιὰ τε, μωρά τε εἰδώς:
Μωρὰ γὰρ ἀνθρώποις ἢ τὰ δοκοῦντα σοφά.
Οὐδὲν ἐν ἀνθρώποισι διακριδὸν ὃς νόημα:
Ἀλλ' ὃ σὺ θαυμάζεις, τοῦθ' ἑτέροισι γέλως.

LUCIAN upon his Book.

LUCIAN *well skill'd in old toyes this hath writ:*
For all's but folly that men think is wit;
No settled judgement doth in men appear;
But thou admirest that which others jeer.

T. H.

* Παλαιὰ τε πολλά τε νηπύτια. Homer. Odyss. lib. 7. v. 165.

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THE

THE LIFE OF LUCIAN THE SAMOSATENIAN.

WHEREIN,

He is in ſome ſort Vindicated from certain groſs Aſperſions, heretofore caſt upon him.

THere is a twofold end of ſtudying men. One to attain the knowledge of our ſelves; for as the eye (*a*) ſayes the Divine *Plato*) cannot behold it ſelf in any other part of the body but the eye: ſo the ſoul, if it will ſee it ſelf, muſt look into the ſoul. The other, to gain ſuch a competent knowledge and underſtanding in other men, as to be able, not only to make their lives and actions our examples, but to leave them as rules and patterns to them that ſhall come after us. They therefore that profeſs the latter, had need to

(a) ψυχὴ εἰ μέλλει γνωσεσθαι αὐτήν, εἰς ψυχὴν αὐτῆ βλεπτέον. Plat. in 1. Alciabiad.

be well verſt, and skilful in the former: for he that is too ſhort in the knowledge of himſelf, may be ſoon over-ſhot in his opinion of another. And therefore I have alwayes thought it a bold adventure of thoſe that take upon them to become anſwerable to poſterity for other mens lives, ſeeing there are few or none that have obſerv'd ſuch an orderly method of living, as to be able to give any juſt account of their own: and can therefore be hardly thought fit, and competent judges of another mans. Written lives being nothing elſe but the lineaments of the mind: as the plain draught, and extremities of a picture are of the body: colours may give it ornaments and beauty, but adds but little to the true reſemblance: as he then that undertakes to coppy out the one, had need to be well skill'd in the compoſure and difference of faces; ſo he that adventures to draw the other, ought to be as clear ſighted in diſcerning manners and actions. For the leaſt miſtake but of the ſmalleſt touch or ſhaddow in a face, alters the ſhape, and poſture of the countenance; and in matter either of life or government, the inſertion or omiſſion of the meaneſt circumſtance may give an alteration, and difference to an action.

As for our Author now in hand, there is but little truſt to be given to the track of former times; for ſome that have heretofore undertaken to record his life, having drawn three or four ſeveral perſons of that name, ſome Sophiſters, ſome Rhetoricians, and living at ſeveral times into one *Lucian*, have not ſo much wrote his life as made it. In a matter therefore ſo full of uncertainty, to avoid the like errour, in following the doubtful and various relations of ſuch Writers as give no other reaſons for their opinions then their own authority; I have thought beſt, to gather him out of himſelf, and ſo, as near as I can, make the Author of his own *Biographer*. (b) *nemo enim quam ſe quemquam melius novit, vitæ nemo verior teſtis*, &c. Firſt then, for the

(b) Joannes de Ravenna in rationar. vit. M. S. in Biblioth. Col. Balliol.

the place that brought him forth, he was born in (c) *Samosata*, the Metropolis and prime City of *Comagenia*, (d) seated not far from the river *Euphrates*, in the Country (e) of *Syria*, which is (f) a region of the greater *Asia*, bordering upon *Palestine* and *Arabia*; so called, sayes (g) *Solinus*, from *Syrus*, the son of *Apollo*, and *Synope*: and oftentimes in his writings, he calls himself (h) *Syrian*, (i) *Assyrian*, (k) and the *Syrian* Rhetoritian; (l) having, when he was yet but a youth, consecrated in the City of *Hierapolis* (according to the custome of that Countrey) the first cutting of his haire to the *Syrian* Goddess. Howbeit (m) at other times he derives himself from *Patras* (n) a City of *Achaia*, as if (o) sayes *Beroaldus*, he would hereby intimate the one to be the place of his nativity, the other of his descent, according to that of *Livie*, *nati* Carthagine, *oriundi Syracusis*. Secondly for his kindred (p) His Fathers name was *Lucius*, and his brothers *Caius*, who as he sayes, was an Elegiack Poet, and a Soothsayer. That he was born but of mean parentage, we may well conjecture, (q) his friends not being able to breed him up a Scholler, or to afford him education correspondent to so hopeful a genius, and therefore plac't him with an Unckle of his by the mothers side, who was an excellent cutter in stone, that he might learn a trade whereby to get his living: but there he stay'd not long, for either led by his good fortune, or driven by his hard usage, he soon gave his Unkle the slip, and became his own carver, applying himself afterwards wholly to his book. At the length, both friends and means failing him at home, he left *Samosata* and went to *Antioch*; where having bestowed some time in the study and practice of the Law, that profession and condition of life either thwarting his disposition, or not answering his expectation, being besides an excellent Rhetorician, he left his Law, and betook himself and travelling into (r) *France*, became there a publike professour in

(c) In lib. quomodo scribend. Histor. & in Piscator.
(d) Plin. lib. 2. cap. 104. & l. 5. cap. 24.
(e) Strabo l. 16.
(f) Plin. lib. 5. c. 20. Pomp. Mel. lib 1. cap. 11. Volaterr. l. 11. cap. 8. Herodot. l. 2. &c.
(g) Cap. 57, 58. & Diod. Sic. l. 4.
(h) In Piscat. in Scyth. & in lib. adverss. indoct &c.
(i) In Dea Syria.
(k) In his accusato.
(l) In Dea Syria.
(m) In Asino, & in Pseudolog.
(n) Herodot. l. 1. & Plin. lib. 4. cap. 5.
(o) In comment. in octavum. lib. Metam. Apuleii.
(p) In Asino.
(q) In Somnio.
(r) In Hercule Gallico, & in pro mercede conduct. In Herodoto.

that Art : Departing thence he went into *Macedonia*, where he gave a full and open teſtimony of his worth and learning, before a general aſſembly of the moſt able and ſufficient perſons of the whole countrey. Having thus after many and ſundry peregrinations made himſelf known and famous in divers regions, he now began to draw nearer home, and to travel farther into himſelf; for perceiving the Rhetoricians of thoſe times to direct the whole bent and ſcope of their ſtudies towards their own ends, endeavouring more the enriching and preferment of themſelves then the advancement of vertue and goodneſs ; and finding the profeſſion likewiſe (t) full of many diſturbances, deceptions, oppoſitions, impudencies, lyes, clamours and infinite other inconveniences, he forſook this alſo, (u) and about the 40th. year of his age betook himſelf to Philoſophy; (x) When having by great induſtry and ſtudy, acquainted himſelf with the ſeveral tenents and doctrines almoſt of every ſect, and finding that they not only croſt and contradicted each other in the very grounds and principles of all Arts and Sciences, and chiefly in matter of Religion, and in their conceits and opinions of the Gods ; but alſo, that their lives and practices were nothing at all agreeable to their rules and precepts : he grew at length into ſuch an utter diſlike of them, being himſelf a man that alwayes profeſt an uprightneſs of carriage, and freedom of ſpeech ((y) as may appear by thoſe arts which he acknowledges himſelf to be skill'd in, and that borrow'd name of *Parrhiſiades*) that he bent his ſtyle almoſt wholly againſt them, and became a ſharp and earneſt oppoſer of the titular and mock-Philoſophers of that age, laying open to the world in his writings, by way of Dialogue, after a moſt pleaſant and Comical manner, their avarice, intemperance, ambition and hypocriſie : and ſo far deriding the ſenſeleſs ſuperſtition, and feigned deities of the heathen, that he thereby got the firname of (z) *Atheos*,

(t) In Reviviſcentib.
(u) In Hermotim.
(x) In Icaromen. & in Hermot.
(y) In Piſcator.
(z) Suidas.

theos, or *Blasphemus*, and was commonly reputed a mocker and derider both of Gods and men. They that report him to have been sometimes a Christian, and that afterwards falling into apostasie, he should scoffingly say, that he got nothing by that Religion, but only the corruption of his name, which was changed at his baptizing, from *Lucius* to *Lucianus*, have not only wrote more then they could justifie, but what is easie enough to be disproved: for whosoever shall read his book *de morte Peregrini*, where he layes both the profession of the same Religion, and the falling from it in anothers dish, may soon perceive that he was never a Christian; and for that speech of his, it must be found in some work that these times are not acquainted with; for in all those pieces that are as yet publisht, I am sure there is no such thing to be found. These men therefore are as much mistaken in his life as in his death, reporting that he was torn in pieces by dogs, and producing for both no other authority then themselves. That he was a most impious blasphemer of our Saviour Christ, and of his sacred doctrine, I will not deny: but that his whole works so much admired and approved of bv the most learned in all ages, both for wit and language should be therefore utterly banisht from the world, and condemned to a perpetuall obscurity, or those parts of him denyed the light in which there is no such impiety found, but on the contrary, many rules and documents both of vertue and good learning, more then in the writings of *Suetonius*, *Tacitus*, and other famous authors, who were likewise enemies to the Christian Religion, seems unto me a most unjust and partial censure. Let us rather account him worthy of equal priviledges at the least with others, who so well deserved both of the nation and age wherein he lived; for if we peruse the writings of *Philostratus*, *Laertius*, and others who have commended to posterity the names and memories of such as have been famous in precedent ages both for arts and

and arms, we ſhall ſcarce find any one of this Countrey, ſince thoſe antients, (a) *Pherecydes* and (b) *Iſæus*, unto this our *Lucian*, amongſt ſo many writers and Philoſophers of that age, that was of any note for learning, and good letters; But from his time, and after the publiſhing of his notable works, we may read of diverſe *Syrians*, as *Iamblichus*, *Epiphanius*, *Libanius*, and innumerable others, famous and eminent in all kind of literature. let no man therefore envy him that honour which his memory deſerves, but afford him the due and rightful acknowledgement of being ſo happy an example to poſterity, and that in ſo eminent a manner, (c) that the moſt learned, and judicious of all the Greek Fathers hath thought it no diſhonour to imitate him: Who (if that be true which (d) *Gilbertus Cognatus* obſerves) hath taken a good part of one of his Homilies upon S. *Johns* Goſpel out of *Lucians Cynicus*; but this I leave to thoſe that ſhall have a deſire to examine it; all which conſiderately weigh'd, may be ſufficient, I am perſwaded, to ſatisfie any indifferent underſtanding that is not already prepoſſeſt with a reſolution of obſtinacy, that it is no ſuch impious thing, as ſome of the rigid cenſurers of theſe times would perſwade us, to make a good uſe even of the worſt Writers, yea and that if occaſion ſerve, in matter of divinity. Which although I could by many undeniable examples prove, yet I conclude with this one teſtimony of a (e) learned Father, *Veritas à quocunque dicatur, à Spiritu Sancto eſt.*

He began to flouriſh, as is commonly received, towards the latter end of the raign of *Trajan*, but compiled moſt of his works in the Emperour *Adrians* time, who begun his raign about the year of our Lord 120. (f) and by whom he was made (g) *Procurator Principis*,

(a) Pherecydes *was a* Syrian, *the ſon of* Badys, *and maſter to* Pythagoras; *he lived about the* 59th Olympiad. Diog. Laert. lib. 1. *in the raign of* Servius Tullus *the 6. Roman King.*

Pherecydes Syrus, primum dixit animos hominum eſſe ſempiternos; antiquus ſanè, fuit enim in eo regnante Gentili. Hanc opinionem, diſcipulus ejus Pythagoras maximè auxit. Cic. Tuſc. l. 5. Ne Pherecydes quidam ille Pythagoræ magiſter, &c. Cic. de Divinat. l. 1.

(b) Philoſtratus de vitis Sophiſtarum lib. 1.

(c) Chryſoſtom in 80 Hom. in Joann. (d) In Elogio Luciani. (e) S. Ambroſe. (f) In pro mercede conduct. (g) Procurator Cæſaris, vel Principis, eſt procurator fiſci, & rationalis &c. Ille autem juriſdictionem habet inter fiſcum & privatos, non inter privatos Cujaſ. in tit. D. g. de appellation. ſect. Si quis 3. (niſi forte vicem Præſidis gerat) *Which honour it ſeems* Lucian *oftentimes had, as may appear in his Apology* pro mercede conduct. Tacitus *in his life of* Agricola, *ſtyles this office* Equeſtrem nobilitatem. Dio *in his* Rom. Hiſt. lib. 55. *brings the firſt inſtitution of it, from* Auguſtus.

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the Princes Procurator in Ægypt, this honour being conferred upon him, (h) as he ſayes of himſelf, μογοντχὶ ἤ ἔπεσιν πόδα ἐν τῷ πυρθμείῳ ἔχοντα, When he was grown ſo far in years, that he had (to render the Greek proverb by an Engliſh one) One foot in the grave. It ſeems by that which he wrote of the (i) gout, that he had ſome feeling of that infirmity, which (according to the manner of the Heathen, among whom vices as well as vertues, diſeaſes as ability, went alwayes under the Patronage of ſome Deity) he makes no leſs then a goddeſs, and which ſeeing he was ſo much troubled with it, we may by probable conjectures conclude to be,

(h) In pro mercede.

(i) In Tragopod.

The End of LUCIAN's Life.

LUCIAN'S LIFE,
OR OF HIS
DREAM.

AFter I had given over going to School, and was grown to be a ſtripling of ſome good ſtature, my Father adviſed with his friends, what it were beſt for him to breed me to: and the opinion of moſt was, that to make me a Scholler, the labour would be long, the charge great, and would require a plentiful purſe: whereas our means were poor, and would ſoon ſtand in need of ſpeedy ſupply: but if he would ſet me to learn ſome manual Art or other, I ſhould quickly get by my Trade enough to ſerve my own turn, and never be troubleſome for my diet at home, if I were placed abroad, neither would it be long before I ſhould make my Father a glad man, to ſee me daily bring home with me what I had got by my labours. This being concluded upon, we begun to conſult again what Trade was beſt, ſooneſt learned, and moſt befitting a freeman, that would be ſet up with an eaſie charge, and bring in a profitable return. With that, ſome began to commend one Trade, ſome another, as every mans fancy or experience led him. But my Father caſting his eyes upon

upon mine Uncle (for my Uncle by the Mothers ſide was there preſent, an excellent workman in ſtone, and held to be one of the beſt Statuaries in all the Country) by no means, (ſaid he) can I endure that any other Art ſhould take place, as long as you are in preſence: take him therefore to you (ſhewing him me) and teach him to be a skilfull workman in ſtone, how to joynt them together neatly, and to faſhion his ſtatues cunningly: he is able enough for it, and his nature inclinable enough to it: this he conjectured, becauſe he had ſeen ſome toyes of mine made out of wax; for I could no ſooner come home from School, but I ſhould be tempering wax together, and out of it counterfeit the ſhapes both of Oxen, Horſes, and Men, and (as my Father thought) handſomely enough, which my Maſters were wont to whip me for, though now it turned to my commendation: but thoſe kind of figments put me in good hopes that I ſhould learn my Trade the ſooner; and that very day was thought lucky for me to be initiated into the Art, whereupon I was committed to my Uncle, and to confeſs the truth, not much againſt my will: for I thought it would prove but a kind of ſport, and that I ſhould be thought a brave fellow among my companions, if I could carve out Gods and pretty Puppets, both for my ſelf, and thoſe lads I beſt liked of. But it fell out with me as with other young beginners: for my Uncle putting a carving tool into my hand, bad me therewith to ſtrike a Table that lay before me, ſoftly and gently, adding withall this old Proverb, (*a*) What's well begun is half done: but my ignorance was ſuch that I ſmote too hard, and the Table burſt in pieces: which put him ſo far out of patience, that he gave me hanſell in a harſh meaſure, as I thought, and exceeding the bounds of due correction, inſomuch that tears were the proeme of my occupation, and I ran away as faſt as I could, crying out with full eyes, telling how I had been laſht, and ſhewing the prints which the ſtroaks

(*a* Heſiod. *in his works and dayes,* πολὺ ἥμισυ παντός. lib. 1.

ſtroaks had made upon me, exclaiming upon ſuch cruelty, and adding this of mine own, that it was only for envy, leſt in the end I ſhould prove a better workman then himſelf: this grieved my Mothers heart, and ſhe railed bitterly againſt her Brother for uſing me with ſuch extremity: but when night came I went to bed, though ſwolne with tears, and all the night long it would not out of my minde: what I have hitherto delivered, is meerly ridiculous and childiſh: but now, Gentlemen, you ſhall hear matter not to be diſcommended, but what deſerves attentive auſculation: for to ſay with *Homer*, (*b*) A heavenly dream ſeiſed upon me, as I ſlept in the dead time of the night, ſo directly, that it failed nothing of truth it ſelf; for even to this day, after ſo long a diſtance, the figures of the apparition ſtick ſtill in mine eyes, and the voice of that I heard ſtill ſoundeth in mine ears, every thing was delivered ſo plainly and apparently. (*c*) Methought two women laid faſt hold on my hands, and either of them drew me to her ſelf with all the ſtrength ſhe had, and contended ſo earneſtly for me, that I was almoſt torne in pieces between them: ſometimes the one would have the better hand, and get me almoſt wholly into her clutches: within a while after the other would ſeiſe upon me as ſurely, ſtill ſcolding and brawling one againſt another, the one ſaying I was hers, and ſhe would keep poſſeſſion of me, the other anſwering, it was a folly for her to lay claim to that ſhe had nothing to do withall. Now indeed, the one of them was a homely ſturdy dame, with her hair ill-favourdly dreſt up, and her hands overgrown with a hard skin, her gar-

(*b*) Iliad. C. v. 56. *It is the beginning of* Agamemnons *oration to the Greeks, after that* Jupiter *had ſent him the dream.*

(*c*) *This ſeems to be an imitation of that of* Xenophon *in his* 2. *book of the memorable things of* Socrates, *where* Prodicus *the* Cæan *brings in a ſtory of* Hercules, *how that being as yet but a youth, vice and vertue appeared to him in form of two women, each of them endeavouring to draw him to her ſelf. The like relation we may find in* Dio Chryſoſtom. *in his* 1. *Oration* de Regno, *where* Hercules *is brought by* Mercury *to the top of an high mountain where he ſhewed him ſitting in all their majeſty, two women, Regality and Tyranny, &c. and not unlike to this is that of* Nazianzen, in carmin. de animæ ſuæ calamitatibus, *and of* Philoſtratus *in his 6 book of the life of* Apollonius *and 6. chap. the like we may ſee in* Galen in Oratione quâ homines ad bonas artes perdiſcendas cohortatur: *where he ſpeaks of the followers of* Mercury *and Fortune, and in divers others.*

ment was tuckt up about her, all full of lime and morter, for all the world such another as mine Uncle when he was about his work: the other was a well-faced wench of comely proportion and handsomely attired: in the end they referred the matter to me, which of them I would betake my self unto: and first that sturdy manly drudge begun with me in this manner. I, sweet boy, am that Art of Carving, to which you professed your self an apprentice yesterday, a Trade familiar to you, and tyed to your house by succession: for your Grandfather (delivering the name of my Mothers Father) was a Carver, and so were both your Uncles, and by that means came to be men of note and reputation: if thou wilt therefore renounce the fopperies and idle vanities that this female would lead thee into (pointing to the other) and follow me as one of my family, first thou shalt be maintained in a plentiful fashion, thou shalt continue good strength of body, keep thy self evermore free from envy, and never be forced to forsake thy friends and Country, and betake thy self to a forraign soil, nor be commended by all men for words only: disdain not then the meanness of my person, nor the baseness of my apparel; for such beginnings had *Phidias*, that carved *Jupiter*, and (d) *Polycletus* who made the Image of *Juno*, and the renowned *Myron*, and the admired *Praxitiles*, who now are honoured as if they were Gods: and if it be thy fortune to become such another, thou must needs be famous among men of all degrees; thy Father shall be held for a happy man, and thou shalt add a great deal of glory to thy Country. This and much more was babled and blundred out by that Art, and hudled one in the neck of another (because she would fain have wrought upon me,) which I cannot now call to minde, for the most is quite out of my remembrance: But as soon as she had given over, the other begun in this sort. And I, sweet child, am Learning, which thou hast long been acquaint-

(d) *The names of certain Carvers.*

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ed withall, and well known unto thee, though thou never cam'ſt to attain the full end and perfection of me: what thou ſhalt get by the Art of Carving, ſhe hath told thee already her ſelf: but take this from me, thou ſhalt never be any better then a Peaſant, and a bodily labourer, and therein muſt thou repoſe the whole hope of thy life, which can be but obſcure, thy gettings ſmall and ſimple, thy mind dejected, thy comings in poor, and thou neither able to patronage a friend, nor cry quittance with a foe, nor worthy to be emulated by other Citizens, only a meer drudge, one of the common raſcality, ready to give way to thy better, and wait upon him that can ſpeak in thy behalf, living the life of a hare: and great luck if ever thou light upon a better: for, ſay thou come to be as cunning as *Phidias*, or *Polycletus*, and work many wonderous pieces, thy Art will certainly be commended by all men; but not one that looks on them, if he love himſelf, will wiſh to be ſuch an other as thou: for be what thou canſt be, thou ſhalt be but a mechanical fellow, one of a manual Trade, that hath no means to live but by his handy-labour. But if thou wilt be ruled by me, I will acquaint thee with all the famous Acts, and memorable exploits of men of former time: I will make thee know all that hath been ſpoken or delivered by them, ſo that thou ſhalt have a perfect inſight into all things: thy mind, which is the lordly part within thee, I will beautifie and garniſh with many excellent ornaments, as temperance, juſtice, piety, clemency, wiſdom, patience, the love of good things, and deſire to attain to matters of worth: for theſe indeed are the ornature of the minde that ſhall never decay: nothing whatſoever it be, ancient or modern, ſhall eſcape thy knowledge: and by my aſſiſtance, thou ſhalt alſo foreſee what is yet to come: and to conclude, I will in a ſhort ſpace make thee learned in all things divine and humane: ſo thou that art now ſo poor and ſimple, the ſon of a mean perſon,

ſon, that lately was like to be put to a baſe and ignoble Art, within a while ſhalt be emulated and envied by all men, reverenced, commended and celebrated for thy good parts, and reſpected by tho e that are of a high rank, both for nobility and riches: then ſhalt thou be clad in ſuch a garment as this is (ſhewing me the mantle ſhe wore her ſelf, which was very gorgeous to the eye) and thought worthy of all honour and preheminence: if it ſhall be thy fortune to travel into any forraign place, thou ſhalt never arrive there as a perſon unknown and obſcure: for I will ſet ſuch marks and tokens upon thee, that every one that ſeeth thee ſhall jog the next ſtander by on the elbow, (e) and point out his finger toward thee ſaying, This is the man: If any occaſion of urgency betide thy friends, or the whole City, they all ſhall caſt their eyes upon thee: when thou art to make a ſpeech in any place, the whole multitude ſhall ſtand gaping to hear thee, admiring and wondring at thee, bleſsing the powerfulneſs of thy deliverance, and thy Fathers happineſs to beget ſuch a ſon: And as it is ſaid of ſome men, tha they ſhall continue immortal, the ſame will I effect in thee: for when thou ſhalt depart this life, thou ſhalt perpetually converſe with learned men, and keep company with the beſt: haſt thou not heard of (f) *Demoſthenes*, what a poor mans ſon he was, and what a fellow I brought him to be? remembreſt thou not *Æſchines*, the ſon of a Taberer? yet how did King *Philip* obſerve him for my ſake? yea (g) *Socrates* himſelf, though he were bred up in this Art of Carving, yet as ſoon as he made a better choice, and gave that Trade the bag, to be entertain'd as a fugitive by me, you know how much he was magnified by all men: and wilt thou forſake men of ſuch excellent worth, ſuch glorious exploits, ſuch powerful ſpeeches,

(e) Pulchrum eſt digito monſtrari & dicier hic eſt. Perſius ſat. 1.

(f) Plutarch *in the life of* Demoſthenes.

(g) Socrates *was the ſon of* Sophroniſcus *a Carver, and as ſome ſay, exercis'd that Art himſelf: the cloathed Graces in the tower of* Athens, *were thought to have been of his workmanſhip: he alſo exercis'd painting, and made the pictures of* Æſculapius *and his five daughters.* Plin. nat. hiſt. lib. 35. cap. 11.

ſuch

ſuch decent attire, honour, glory, praiſe, precedency, power, authority, commendation for good words, admiration for wiſdom, and in leiw of all this, cover thy skin with a baſe garment, caſt a thread-bare cloak upon thy back, have thy hands full of carving tools, fit for thy Trade, thy face evermore bent downwards towards thy work, ſo continuing a ſordid, ſlaviſh, and abject life, never able to lift up thy head, or to entertain any manly or free thoughts, but all thy care muſt be to have thy work handſome and proportionable, reſpecting not a ruſh thine own good, but making thy ſelf of leſs value then a ſtone? Whileſt ſhe was yet ſpeaking, I could hold no longer for my life, but riſing up, declared my ſelf for her, and abandoning that ugly drudge, betook me to learning with a glad heart, eſpecially when I bethought my ſelf of the laſh, and the many ſtripes I received for my welcome the day before: ſhe that was forſaken, took it hainouſly, clapt her hands at me, gnaſht her teeth together againſt me, and in the end, like a ſecond (*h*) *Niobe*, (*i*) was wholly congealed and turned into a ſtone: you may think it ſtrange, but diſtruſt not the truth; for dreams can produce as unlikely matters as this. But the other, caſting her eye upon me, What recompence ſhall I make thee (ſaith ſhe) for paſsing thy cenſure with ſuch diſcretion? come hither and mount this Chariot, (ſhewing me a Chariot drawn with certain horſes, winged and ſhaped like (*k*) *Pegaſus*) that thou mayſt ſee how many rare wonders thou ſhouldſt have been ignorant of, if thou hadſt not followed me: When I was got up, ſhe drove away, and ſupplyed the place of a Coachman, and being raiſed to a full height, I looked every way round about me, beginning at the Eaſt, and ſo to the Weſt, beholding Cities, and Nations, and people: and like

(*h*) Niobe *was the daughter of* Tantalus, *and wife to* Amphion *King of* Thebes, *who having born unto her husband ſix ſons and ſix daughters, became thereupon ſo proud that ſhe prefer'd her ſelf before* Latona: *Whereat the Goddeſs being moved with anger, cauſed all her children to be ſhot to death by her ſon and daughter,* Apollo *and* Diana: *and* Niobe *her ſelf to be carried with a whirle-wind near unto* Sipylus *a City of* Mæonia (*which was her native Country*) *and there turn'd into a rock of marble.* Vid. Ovids Metamorph. *the 6. book.* (*i*) *A fit Metamorphoſis for her profeſſion.* (*k*) Pegaſus *was a winged horſe ſprung from* Meduſas *blood, when her head was ſtrooken off by* Perſeus.

(l) *Triptole-*

(l) *Triptolemus*, sowed somewhat down upon the earth; yet can I not remember my self what seed it should be: only this, that men from below looked up towards me, applauded me, and with acclamations brought me onward to those whom I was to visite in my flight: and when she had shewed these things to me, and me to them that praised and commended me, she brought me back again, not clad in the same garment I wore in my voyage, yet I thought my self apparrelled handsomely enough: and at my coming home, I found my Father standing and attending for me, to whom I shewed my apparrel and my self, and what a brave fellow I was returned giving him a little item withall, how he had been like to have bestowed me the day before. This I remember I saw, when I was little bigger then a boy, and, as I think, terrified in my sleep with the blows I had before received. But whilst I am telling this unto you, good God, (may some man say) this was a long dream indeed, and stuffed with judicious matter. Some Winters dream I warrant you (sayes another) when the nights are at the longest: or it may be the length of three nights, (m) the time of *Hercules* begetting: what comes in his head to trouble us with these fooleries, and tell us his ancient apish dreams, that are now grown old with age? this dull narration is stale and out of date: doth he take us for some kinde of dream-readers? Nothing so good sir: for (n) *Xenophon*, when he reported a dream that appeared unto him, as he thought, in his Fathers house, and other visions else, you know, the apparition was held for no fiction, nor he condemned for a trifler in repeating it, though it were in the time of War, when his case was desperate, and he round belet with enemies: but the relating of it wanted not his fruit. So I, for my part,

(l) Celeus *King of the* Elusines *having entertained th Goddess* Ceres *when she travailed in the search of her ost daughter* Proserpine, *she in recompence of his liberal hospitality not only taght him th art of husbandry, but also nursed his young son* Triptolemus *with her own milk: and afterwards placing him in a Chariot drawn with winged serpents, sent him abroad into the world, to teach men the use of corn and seed, which as he rode along, he dropt down and strewed upon the earth.* Vid. Virgil. in Culic

(m) *He calls* Hercules τελεσιον, (i) *one of 3. nights, because when* Jupiter *begot him of* Alcmena, *he made that night as long as three; it is a known fable in* Plautus *and others.* (n) Xenophon *relates this dream of his, at the beginning of his third book of* Cyrus *his ascent or expedition, that he thought in his sleep, that he beheld his fathers house set on fire by lightning, and suddenly all of a bright flame: and another in the fourth book, when he was inclosed by the enemy.*

have

have repeated this dream unto you, becauſe I would have young men take the better way, and ſtick to learning: eſpecially he, whom poverty enforceth to a wilfull neglect of himſelf, and to encline to worſe courſes, ſo depraving the good condition of his nature: for I know the hearing of this tale will encourage him much, and that he will propoſe me as a ſufficient pattern for him to imitate, when he ſhall conſider how poor a ſnake I was, and yet affected the higheſt fortunes, and fixed my deſire upon learning, and would not be diſcouraged with the poverty I was then oppreſt withall. And in what condition I am now returned amongſt you, though it be not all of the beſt, yet I hope I am no worſe a man then a Carver.

ICAROMENIPPUS,
OR THE
LOFTIE TRAVELLER.

The occaſion of the Dialogue.

Menippus. BY this account, from the Earth to the Moon can be no leſs than three thouſand furlongs, where we took up our firſt lodging: from thence upwards to the Sun, are about five hundred leagues: and from the Sun to the heigth of Heaven, and the ſublime ſeat of *Jupiter* himſelf, is as far as a ſwift Eagle is able to reach in a whole dayes flight.

Menippus was a cynick, in whoſe perſon our Author oftentimes inveighs againſt the Philoſophers of his time.

Friend. How now *Menippus*? are you trading in Aſtronomy, and practiſing Arithmetical concluſions ſo cloſely by your ſelf? For as I followed after you, methought I heard you talk ſtrangely of Suns and Moons, and leagues, and lodgings, and I cannot tell what.

Menip. Marvel not good friend, though I talk tranſcendently, and above the pitch of our common region, for I am making a ſummary computation to my ſelf of my late peregrination.

Friend. Why, good ſir, did you travel like (*a*) a *Phenician*, and ſcore out your way by the courſe of the Stars?

The Phœnicians were very skilfull in Navigation and Astronomy. Plin. nat. hiſt. l. 5 c. 12.

Menippus. I tell you no; for my journy lay among the very Stars themſelves.

Friend. O *Hercules*, what a horrible long dream were you taken withall, that could forget your ſelf to be aſleep the travelling of ſo many leagues!

Menippus. Why, friend, do you think I tell you a dream, and came from *Jupiter* but juſt now?

Friend. Say you ſo? is *Menippus* alſo faln down from *Jupiter* amongſt us?

Menippus. I ſpeak it ſeriouſly; I came but this day from that very *Jupiter* himſelf, where I both heard and ſaw matters exceeding all imagination: if you believe me not, I am the gladder of it, that my felicity is not limited within the compaſs of credite.

Friend. O divine and Olympical *Menippus*, how ſhould I, an earthly and mortal creature, diſtruſt a man ſurmounting the clouds; and, as *Homer* ſaith, *one of the celeſtial ſociety?* yet I pray thee tell me, by what means thou got'ſt up ſo high, and how thou comeſt by a ladder of ſuch a length: for I ſee no ſuch beauty in thy face, that like a ſecond (*b*) *Ganymide*, thou ſhouldeſt be rapt up into heaven by an Eagle, to fill out wine to *Jupiter*.

Iliad lib. 5. v. 373.

(*b*) Ganymede *was the Son of* King Troös, *whom, for his excellent beauty,* Jupiter, *transforming himſelf into an Eagle, took up into heaven, and made him his cup bearer, displacing* Hebe *the daughter of* Juno, *becauſe that ſhe, by reaſon of a fall as ſhe was attending, had diſgraced her ſelf before all the Gods.*

Menippus. I have found you flouting all this while: and I hold it no wonder though my ſtrange reports be eſteemed fabulous: But to accompliſh my journy, I neither needed a ladder, nor to be beloved of an Eagle, for I had wings of mine own to do it.

Friend. In this thou haſt put down (*c*) *Dædalus* himſelf, and deceived us extreamly; for we took thee for a man all this while, and now it ſeems, thou art either ſome Kite or Crow.

(*c*) Ovid Metam. lib. 8. Dædalus *to eſcape the tyranny of* Minos, *made artificial wings for himſelf and his Son* Icarus, *and ſo flew out of* Crete *into* Sicily; *but* Icarus *flying too high, the wax wherewith his wings were joynted, was melted by the Sun, and ſo he fell down into the Sea, which afterwards have his name:* Icarus Icariis nomina fecit aquis. Ovid.

Menippus.

Menippus. Believe me, friend, you are ſomewhat near the mark: for that *Dædalean* invention of wings, was alſo put in practice by me.

Friend. And how durſt thou put thy ſelf upon any ſuch an adventure, for fear of falling into the Sea, which after thy name might be called the *Menippian* Sea, as the other was called the *Icarian*?

Menippus. I was ſecure of that: for *Icarus*'s wings were cemented with wax, which diſſolving with the Sun, he caſt his feathers and could not chuſe but fall: but my feathers were joynted with no ſuch matter.

Friend. How then? for by little and little thou haſt ſcrewed me up, I cannot tell how, to imagine there may be ſome truth in thy narration.

Menippus. Thus I did, I took a good big Eagle, and a ſtrong Vulture, and cut off their wings at the firſt joynt: but it would do better to tell you my whole conceit, from the firſt occaſion, if your leiſure will ſerve to hear it.

Friend. Exceeding well: for I am wholly intent to liſten to your ſtory, and in a longing to hear it all to the end: wherefore of all loves, deny me not; for I even hang as it were by the ears, to hearken to your diſcourſe.

Menip. Hear it then: for I ſhould ſhew my ſelf uncivil to leave a longing friend in ſuch a plight: eſpecially hanging by the ears, as you ſay, to hear it: and therefore thus it was. Pondering ſeriouſly with my ſelf upon matters pertaining to this life, I found all things affected by man, to be fooliſh, idle, and tranſitory: I mean, riches, honour, powerableneſs, and the like: wherefore contemning them all, and all care to attain them, and propoſing to my ſelf the ſtudy of things that were truly good, I endeavoured to lift up my head, and to conſider of the whole univerſe in general, which yeilded matter of much difficulty to my apprehenſion: Firſt, that thing which wiſe men called the world: for I could never find how it was made, nor who was the maker of it; nor

what beginning it had, nor what end it ſhould have. Next, I deſcended to particulars, which brought me into far greater doubts then I was before: I ſaw the ſtars ſcattered up and down the heaven careleſly, I know not how; and I much deſired to learn what matter the Sun was made of: But the greateſt cauſe of marvel to me was the Moon, whoſe courſe ſeemed contrary to all reaſon; and the often alteration of her ſhape I thought muſt needs proceed from ſome unknown and ſecret cauſe: moreover, the ſudden flaſhes of lightning, the breaking out of the thunder, the rain, the ſnow, the falling down of the hail, were utterly unexpreſſible to me, and I knew not what to think of them: being in this perplexity, I thought I could not do better, then to repair to ſome of theſe Philoſophers for my inſtruction, who I thought were not to ſeek in the true knowledge of any thing: whereupon I made my choice of the beſt among them, as well as I could gueſs at them, by the grimneſs of their countenances, the paleneſs of their complexion, and the profundity of their beards: for ſuch men, I was perſwaded could beſt ſpeak deep points of learning, and were beſt ſeen in celeſtial matters: to them I committed my ſelf, and gave them a good round ſum of mony in hand, and more I promiſed to pay unto them, when I ſhould attain to be my Arts maſter in theſe points: for I had an incredible deſire to talk like a learned man, and to have an inſight into the order and courſe of all things: But I was ſo far from being freed by their means out of my former ignorance, that they brought me worſe out of tune then I was before, every day filling my head with Beginnings, and Endings, and Atomes, and Vacuities, and Matters, and Forms, and I know not what. But that which moſt of all put me out of heart, was to hear how much they differed in opinions amongſt themſelves, thwarting, and overthwarting one another in every thing they ſpake: yet every man would have me to be a follower

The Philoſophers deſires.

The deſtraction they put him in.

follower of his, and ſeek to draw me to the bent of his own bow.

Friend. Strange it is, that wiſe men ſhould be at ſuch odds among themſelves, as not to have the ſame opinion of the ſame things.

Menip. Believe me, friend, I know you could not chuſe but laugh to hear their arrogant and prodigious ſpeeches: that men confin'd to the earth, of no higher pitch then we that are with them, no ſharper-ſighted then their neighbours dwelling nigh them, nay ſome of them, either through age or idleneſs, able to ſee nothing at all, ſhould yet profeſs themſelves to know the uttermoſt ends of heaven, to meaſure the compaſs of the Sun, to underſtand what is done above the Moon, and as if they had fallen from the Stars, deſcribe the quantity and faſhion of every of them: and that they which oftentimes cannot truely tell you how far it is between (*b*) *Megara* and *Athens*, ſhould yet take upon them to tell how many cubits ſpace it is between the Moon and the Sun, and to meaſure out the height of the Sky, the depth of the Sea, and the compaſs of the Earth: and by making circles and circumferences, triangular, and quadrant dimenſions, and by certain round orbs, conclude upon the quantity of heaven it ſelf: but nothing doth more detect their ignorance and arrogancy, then their own peremptory ſpeeches about matters which all men know are to them unknown: for they will affirm nothing upon likelihood or poſsibility, but contend with all vehemency, (leaving no place for any other to outſpeak them) and will almoſt take their oaths, upon it, (*c*) that the Sun is a lump of ſome kind of matter, made red hot with fire: (*d*) that the Moon is a region inhabitable, (*e*) and that the Stars drink water by the help of the Sun, drawing vapours out of the Sea, as with a bucket, and beſtowing it upon them all to drink amongſt them; but the contradiction of their opinions may eaſily be deſcried

Their preſumption.

(b) *A City of* Attica *little more then* 20. Italian *miles diſtant from* Athens, *ſo named in the raign of* Caros *the ſon of* Phoroneus *from the temples of* Ceres *which were there built, and ſo called.* Pauſan. in Attic.

Their contradictions.

(c) Anaxagoras. Diog. Laert. l. 1.

(d) Xenophanes.

(e) Heraclitus.

ſcried by any man, which I would have you take good notice of: and how little reconciliation is to be expected in ſuch contrarieties. Firſt, they vary in their opinions touching the world: (*f*) for ſome hold, it had no beginning, nor ever ſhall come to have an end: others as confidently affirm it had a Maker, and deſcribe the manner of the making thereof. And theſe be the men I moſt admire, that make ſome god to be the workman of all things, and yet tell us not from whence he came, or where he ſtood when he was about his work: whereas, before the creation of the univerſe, it is impoſsible to imagine either time or place.

Friend. Theſe are bold fellows indeed, *Menippus*, and talk of ſtrange matters.

Menippus. What if you ſhould hear them ſpeak, ſweet friend, of their Ideas and Incorporalities, and how they argue about finite and infinite, a quarrel that can never be compoſed! for ſome confine the world to an end, others will have it without end: (*g*) ſome give out that there are many worlds, and reprove them that talk as if there were but one: (*h*) another (ſome quarrelſome companion I warrant him) affirms war and falling out to be the original of things; what ſhould I trouble you to tell you of their gods? for to ſome (*i*) a certain Arithmetical number ſtands inſtead of a god; (*k*) others ſwear by dogs, geeſe, and plane trees: (*l*) ſome would make a riddance of other gods, and aſcribe the government of all things to one alone, which drew me into a great deal of diſtraction, to hear men hold ſuch uncertainties of the gods; (*m*) others again as liberally will allow us gods enough, but they divide them into ſeveral degrees, calling one the chief god, and allotting the ſecond place to others, and a third to the laſt: moreover, ſome hold opinion, that the godhead hath neither body, nor ſhape; and

(*f*) Meliſsus, *and divers others. He may ſeem here to inclinemore to Atheiſm then any ſect of Philoſophy, but this is ſpoken in the perſon of* Menippus, *and not from his own opinion.*

Their tearms.

(*g*) Xenophanes, vid. Laert. in ejus vit.

(*h*) Heraclitus & Empedocles.

(*i*) *The* Pythagoreans

(*k*) Socrates.

(*l*) *The* Platonicks, Peripateticks, &c. Themiſtius *the Philoſopher, as it is recorded by* Socrates *in his Eccleſiaſtical Hiſtory, affirms that there were above three hundred ſeveral opinions concerning God and Religion among the Heathen Philoſophers.* Soc. Eccl. Hiſt. lib. 4. c. 27.

(*m*) *The Poets.*

ſome

ſome are conceited of it as of a body; again, all do not attribute to god, the provident diſpoſing of our affairs; (*n*) for there are ſome which exempt them from all care, as we do old men from bearing office, bringing them in, for all the world, like attendants in a ſtage play; (*o*) others again, go beyond all theſe, and will not believe there are any gods at all, but leave the world at randome to be carried about without Governour or guide: when I heard all this, I could not but believe men that ſpake ſo big words, and wore ſo big beards, yet knew not to what opinion to incline, where I might find ſuch certainty as could not be confuted by others: and I was directly brought into ſuch a caſe as *Homer* ſpeaks of; for when I found my ſelf many times apt enough to be led by ſome of them, ſuddenly a contrary conceipt would draw me another way. This brought me into ſuch a quandary, that I deſpaired to have any true intelligence in theſe matters upon earth, and thought there could be no better courſe to clear my ſelf from theſe uncertainties, then to get me wings and make a journy into Heaven, which I was brought in hope to effect, principally for the vehemency of my deſire, and next by the encouragement of (*p*) *Æſope* the fable-maker; who made Heaven pervious to Eagles, nay ſometimes to Beetles and Camels: but to make feathers ſpring out of my fleſh I thought it impoſſible by any device I could imagine; yet if I could provide my ſelf of wings either of a Vulture or of an Eagle (for they only would be able to bear the weight of a mans body) then perhaps my project might proceed to ſome purpoſe: whereupon I got me thoſe birds, and cut off the right wing of the one, and the left wing of the other which was the Vulture, as handſomely as I could, and buckling them about me, faſtned them to my ſhoulders with thongs of ſtrong leather, and at the ends of the uttermoſt feathers made me loops to put my hands through, and then began to try what I could do, leaping upwards

(n) *The Epicureans.*

(o) *Atheiſts*

The motives that cauſed him to undertake this journy.

(p) λογοποιὸς Αἰσωπος, *he is ſo termed by* Plutarch *in his Solon; but here by* Lucian *meerly in mockery.*

How he furniſhed himſelf for it.

upwards at the first to begin withall, and sailing with my arms, lifted my body a little from the ground, no higher then Geese use to do, when they begin their flight, and keeping my self low, often touched the earth with the top of my toes: but when I found by this, that my device was answerable to my hopes, I grew every day to be more bold than other, and getting up to the top of the Castle, flew from thence, and alighted at the Theater. After so great a flight taken without any danger, my minde carried me to matters of more eminency; and beginning my course, sometimes at the Hill (q) *Parnes*, sometimes at Mount (r) *Hymettus*, would fly as far as to (s) *Geranea*, and from thence up to (s) *Acrocorinthus*; then over (t) *Pholoë*, and (u) *Erymanthus*, and so to (w) *Taygetus*. When I had thus well practised my self in my new profession, and grown so perfect, that I could mount at pleasure, I thought my self a chicken no longer, but got me up to the top of (x) *Olympus*, and there furnishing my self with victuals as expeditely as I could, from thence took my (*) way directly towards Heaven: and at the first, the distance made me somewhat dizzy for a time, but afterwards I endured it well enough: when I was got up as high as the Moon, by making way thorough so many clouds, I found my self weary, especially upon the left wing, which was of the Vulture; I therefore sate me down upon it to rest my self, from thence looking towards the Earth that was beneath me, and like † *Homers Jupiter*, sometime beheld the horsemen of *Thrace*, and sometimes the *Mysians*: then if I pleased me, would cast mine eye upon *Greece*, or upon *Persia*, or *India*, out of all which Countries I was filled with variety of rare delights.

Friend. Tell me that too, good *Menippus*: let no one particular of your travels be left out, but whatsoever came to your view, though it were no appurtenance to your journy, yet let me hear it; for I look for no ordinary matter

He practiseth to fly.
(q) *A hill in* Attica.
(r) *A Mountain in* Attica *very fruitful for Bee, where was a statue of* Jupiter, *thence called* Jupiter Hymettius. Pausan. in Att c.
(s) *A hill in* Megaris. Thucyd lib 1.
(s) *The top of the Mountain hanging over the City* Corinth.
(t) *A Hill in* Arcadia
(u) *A Mountain in* Arcadia.
(w) *A Mountain in* Laconia. Pausan. in Lacon.
(x) *A high Mountain in* Greece, *bordering on the one side on* Thessaly, *on the other on* Macedonia Paus. *used by the Poets for Heaven.*
* *He beginneth his journy.*
† Iliad. 8. v. 51.

matter from you, but to be informed what fashion the Earth was of, and all that was in it, as you beheld it from above.

Menip. Your expectation shall not fail you, my good friend: for, placing my self upon the Moon as well as I could, she travelled with me in her usual course, and help'd me to survey the order of all earthly things: and at the first, methought I saw a very little kinde of Earth, far less than the Moon; and thereupon stooping down, could not yet find where such Mountains were, or such a Sea, nor see the (y) *Rhodian Colossus*, or the Tower of *Pharos* (for you must know, the Earth was altogether hid from me) though now they are eminent, and put up their heads above all other things: At the last, the glittering of the Ocean by the Sun beams shining upon it, made me conjecture it was the Earth I saw, and fixing mine eyes more stedfastly on it, the whole life of man was made apparent to me, not by Nations and Cities, but all particular sort of persons, Mariners, Souldiers, Plough-men Lawyers, Women, Beasts, * and whatsoever feedeth upon the face of the Earth.

Friend. Nay now, *Menippus*, you have overshot your self exceedingly, and contradicted what you said before: even now you are fain to look narrowly to find out the Earth, and when the *Colossus* appeared unto you, you thought it might perhaps be some other thing: how came you then upon a sudden to be such a (z) *Lynceus*, as to discern all that was upon the earth; men, beasts, yea almost the very nests of gnats?

Menippus. I thank you for your good remembring of me; for what did most concern me to tell you, I know not how, was by me utterly omitted: for when mine eye had led me to the knowledge of the earth, and yet

(y) *The* Rhodian Colossus *was a statue of brass 70. cubits high, so that the ships might sail betwixt his legs: it was the workmanship of* Chares *the* Lyndian, *and when it had stood about 56. years, was thrown down by an Earthquake: this and the Towre of* Pharos *in* Ægypt, *built by* Sostratus *the* Gnidian, *at the appointment of King* Ptolome, *which cost 800. Talents, were reckoned among the wonders of the world.* Plin. nat. hist. lib. 34. cap. 7. & lib. 36. cap. 12. * Hom. Odyss. lib 11. v. 309. (z) Lynceus *was one of the* Argonauts *that went with* Jason *for the golden Fleece: he was said to be so sharp of sight, that he could look through a wall, or into the earth, and discover the veins of minerals:* Pliny *sayes that he could see the new Moon in the sign* Aries, *the first day of her change, and that the name grew thence into a proverb.* Plin. nat. hist. l. 2 c. 17.

not able to ſee any things elſe by reaſon of the diſtance which my ſight could not attain unto, it grieved me much, and I was in great anguiſh of minde: and being grown utterly diſconſolate, and ready to ſhed tears for ſorrow, ſuddenly behinde my back there ſtood the wiſe (a) *Empedocles*, as black as a coal to look to, and covered clean over with aſhes, as if he had been broyled in the embers; and to tell you plain, at the firſt the ſight made me agaſt, and I thought ſome lunary ſpirit had appeared unto me: but he ſaid, Be of good chear, *Menippus*, * I am no god: take me not for one of the immortal: I am the Phyſical *Empedocles*, that tumbled my ſelf headlong into the tunnels of mount *Ætna*, (b) and was thence caſt out again by the ſtrength of the ſmoak, and toſt up hither, and now dwell in the Moon; and am carried about in the air as ſhe is, feeding only upon the dew: the purpoſe of my coming is to free thee from thy preſent anxiety, for I know it doth afflict thee much, that thou canſt not clearly diſcern what is done upon the earth. Kindly done of you, honeſt *Empedocles*, ſaid I; and as ſoon as my wings have brought me down into *Greece*, I will remember to ſacrifice unto you upon the tunnel of my chimney; and at every change, will there make my prayers in publick to the Moon: I ſwear, ſaid he, by (c) *Endymion*, I come in no ſuch reſpect; only, it grieved me at the heart to ſee thee in ſo great ſorrow: but knoweſt thou any means how to amend thy ſight and make it better? believe me no, ſaid I, unleſs you, have ſomewhat that can wipe the miſt of mine eyes, for I find my ſelf very dim-ſighted: you have no need of any farther help, ſaid he, for you have brought that from the earth with you, that can make you ſee well enough; and what may that be, ſaid I? Know you not, ſaid he, that you have the right wing of an Eagle about you? yes ſaid I,

(a) Empedocles *the Philoſopher flouriſhed betwixt the* 80 *and* 90. *Olympiads.*

* Homer. Odyſſ. lib. 16. v. 187. *thus begins* Ulyſſes *diſcovering himſelf to his ſon* Telemachus

Diogenes Laert. in vit. Emped.

(b) *his* Lucian *adds to the ſtory; we read indeed of one of his ſlippers that was blown back again, and by that means it was gueſt what became of him. A very fit altar for ſuch a ſmoaky Deity.*

(c) Endymion, *as ſome have thought, was a great Aſtronomer, and therefore feigned by the Poets to be beloved of the Moon, who was ſo taken with his beauty as he lay ſleeping on Mount* Latmos, *that to enjoy his company ſhe left her chariot to be guided by her brother.*

but

but what is the wing to the eye? the Eagle, said he, by far is the sharpest-sighted of all creatures, and only able to look against the Sun: and she is thought the royallest, and truest begotten Eagle, that can behold the bright Sun without winking. So I have heard indeed, said I; and it much repenteth me, that when I undertook a journy hither, I had not pluckt out mine own eyes, and put the eyes of an Eagle into my head: for I am now come unperfect, and not royally prepared, but rather as a mis-begotten mungrell, cast off, and forsaken by my friends. It is in your power, said he, presently to make one of your eyes royal: for if you will but arise a little, and lay aside the wing of the Vulture, and only keep the other wing on, according to the situation of your wings, your right eye shall be sensible of any thing: the other must continue dark do what you can, because that side is defective: I care not, said I, if my right eye only be as apprehensive as an Eagle, it will serve my turn well enough: for I have noted, that Carpenters, when they would lay their line aright indeed to square out their timber, use to look but with one eye: And with that word, I did as *Empedocles* had advised me, who by little and little vanished away, and was dissolved into smoak. When I was winged as I ought to be, upon a suddain a great light did shine round about me, and all things that before were hidden from me, were now perspicuous and easie to be discerned; wherefore, stooping downwards towards the earth, I perfectly descried both Cities and men, and every thing that was done; not only under the open prospect of heaven, but what was acted in private houses, which men thought could never come to light. There saw I *Ptolomy*, committing incest with his sister; *Lysimachus*, betrayed by his son; *Antiochus*, the son of *Seleucus*, falling in love with *Stratonice*, his mother in Law: *Alexander* the *Thessalian*, slain by his wife: *Antigonus* adulterating his sons wife, and *Attalus* poysoned by his

How his sight was cleared.

The abominable acts, and tragical ends of diverse wicked Princes and Tyrants.

ſon: on the other ſide, I ſaw *Arſaces* killing his wife, and the Eunuch *Arbaces* drawing his ſword againſt *Arſaces*: *Spartinus* the *Median* by his Guard drag'd out from a banquet by the heels, and his head wounded with a ſtanding cup of gold: the like was to be ſeen done in *Lyſia*, and among the *Scythians* and *Thracians*, in the Courts of their Kings, adulteries, murthers, treacheries, rapines, perjuries, fears, and falſe-heartedneſs towards their friends: thus was I occupied in beholding the affairs of Kings. But the acts of private perſons were far more ridiculous; for I beheld them alſo, and ſaw *Hermodorus* the Epicure, forſwearing himſelf for a thouſand Drachmes; *Agathocles* the Stoike, going to Law with his Scholler for the hire of his teaching; *Clinias* the Rhetorician ſtealing a peice of Plate out of the Temple of *Æſculapius*, and *Herophilus* the Cynick aſleep in a bawdy-houſe: what ſhould I tell you of other men, of whom ſome were breakers up of houſes, ſome wranglers in Law-ſuits, ſome uſurers ſome exactors: indeed the ſight was moſt variable and full of diverſity.

The baſe conditions of ſundry Philoſophers.

Friend. You have done friendly, *Menippus*, in imparting this unto me, and I know it could not chuſe but give you extraordinary content.

Menippus. To deliver every thing in order, good friend, is altogether impoſſible; it was work enough for me to ſee it: but the total of what was done, made ſuch a ſhew as * *Homer* deſcribed upon *Achilles* child: in one place were merry meetings and marriages: in another trials of ſuits and Courts of Juſtice: here was one ſacrificing for joy of his good fortune; and his next neighbour in heavineſs and mourning: (*d*) when *I* looked towards the *Getes* I ſaw them fighting, and turning my ſight to the *Scythians* I ſaw them wandring about in wagons: then caſting mine eyes on the other ſide, I beheld the *Ægyptians* tilling their land, the *Phœnician* trading in Merchandiſe, and the *Cilician* practiſing pyracy; the *Laconian*

* Iliad. 18. à v. 480. ad v. 608.

(d) *He ſpeaks here according to the cuſtoms, conditions, and employments of theſe ſeveral Nations.*

nian was lasht with whips, and the *Athenian* was going to Law: all these being in action at one instant, you may imagine what a confused apparition was presented to my view: as if many singing men should be brought into a room together, or rather many quires of singing men, and every man commanded to sing a several tune, and strive to make his own song good, and with the strength of his voice to drown the notes of the other. I beseech you what is your conceit of such a noise?

Friend. O *Menippus*, it must needs be both foolish and offensive to the ear.

Menippus. Believe me, friend, such singers as these, are all they that dwell upon the earth; and of such unmusical discords, is the whole life of man composed; and not only of untunable notes, but of disproportionable motions, and no man takes notice of it, untill the Master of the quire drive them every man off the stage, and tell them he hath no more cause to use them: then all at once are striken silent, and cease from that confused and disorderly song: but in this variable and disparible Theater of the world, though all things appeared most absurd and peevish, yet I thought I had most cause to deride them that contend about the limits of their lands, and take much upon them because they have corn growing in (*e*) *Sicyonia*, or lands lying in that part of (*f*) *Marathen* which borders upon (*g*) *Oenoe*, or are Lords of a thousand acres among the (*h*) *Acharnens*: for all Greece in my eye exceeded not the bredth of four fingers, of which the Country of *Attica* was the least part: and I therefore could but conceive how little was left for our rich men to be proud of, when the greatest landed man amongst them seemed to possess scarcely the quantity of an (*i*) *Epicurean Atome*: then casting mine eye upon *Peloponnesus*, and in it beholding the Country of (*k*) *Cynuria*,

(*e*) Sicyon *was a City of* Peloponnesus, *between* Corinth & Achaia. Pausan. in Attic.
(*f*) *A town in* Attica. Thucy l. 2.
(*g*) *A town on the borders of* Attica.
(*h*) Acharnæ *is a town of* Attica *distant some* 63 *furlongs from* Athens. Thuc. l. 2.
(i) *The least quantity that can be imagined.*
(k) *A territory between* Argia *and* Laconia, *towards the sea-side, about which there was a battle fought betwixt the* Lacedæmonians *and* Argives, *wherein both sides thought they had the victory.* Thucyd. *lib.* 5.

I re-

I remembred how many *Lacedæmonians* and *Argives* loſt their lives in one day for a plot of ground hardly ſo big as an *Ægyptian* bean: again, when I ſaw men think well of themſelves becauſe they were ſo well ſtor'd with gold in rings and cupboards of plate, I could not poſſibly contain my laughter, when whole (*l*) *Pangæum* and all he mettals in it, were no bigger in quantity then the ſmalleſt ſeed.

(l) *A Mountain in* Thrace *above the* Pierian bay. Thucyd. *l.* 2.

Friend. O happy *Menippus*, for enjoying ſo rare a ſpectacle! but I beſeech you let me hear ſomewhat of men and Cities, what ſhew they made when you were ſo high.

Menippus. I am ſure you have often ſeen a ſwarm of Emets; how ſome of them trot up and down; ſome iſſue out, ſome return again into their hold; one carries out filth; another ſnatcheth up a peice of a bean-hull, or part of a wheat-corn, and runs away with it as faſt as he can: to theſe the life of man hath moſt reſemblance: ſome build houſes, ſome affect popularity, ſome authority, ſome will be Muſicians, ſome Philoſophers: and their Cities not far unlike the houſes of emets: if you think it a poor compariſon to liken men to ſuch ſmall creatures, peruſe the ancient (*m*) Theſſalian fables, and you ſhall find that the (*n*) *Myrmidons*, a warlike Nation, had their firſt original from emets. When I had thus ſeen enough to ſerve my turn, and ſatisfied my ſelf with laughter at it, I ſet my wings together again, to take my flight to the habitation of heavenly *Jove*: and had not mounted a full furlong up, but the Moon with a feminine voyce, ſpake to me in this manner; *Menippus*, well may you ſpeed; let me intreat you to carry a thing from me to *Jupiter*: What may it be? ſaid I; for I will not refuſe you, unleſs it be heavy: only a meſſage, quoth ſhe, not offenſive, but a petition, which I would have you prefer in my name to *Jupiter*: for I am weary of my life,

(m) *Moſt of the ancient fables of the* Greeks *had their beginning in* Theſſaly, *and the Countries thereabouts.* Plin Nat. Hiſt. l. 4 in procem.

(n) Jupiter *at the prayer of his ſon* Æacus *King of* Ægina, *an Iſland of* Greece, *transformed a great multitude of Ants, which he ſaw in a hollow oak, into men, and gave them unto him*; Juno *having before by a fearful peſtilence depopulated his whole Country. They were called* Myrmidons *from* μύρμηξ, *which ſignifieth in Greek an Ant.* Ovid. Metam.

Menip-

Menippus, to hear ſo many monſtrous ſpeeches paſs out of the mouths of Philoſophers concerning me, who it ſeems have nothing elſe to do, but buſie themſelves about me, enquiring what I am made of, and of what quantity I am, and for what cauſe I appear ſometimes half, ſometimes three quarters: ſome ſay I am a region inhabitable, ſome that I hang over the ſea like a looking glaſs, and every man puts upon me whatſoever comes in his own conceipt, nay, they will not allow the very light I have to be mine own, but ſay I ſtole it from another, and had it from the Sun above, and never will let me alone, but ſeek to make debate and variance betwixt me and him that is my brother, not ſatisfying themſelves with the opprobrious ſpeeches they have given out againſt him, whom they make no better then a ſtone, or ſome kind of mettal made red-hot with fire: yet have I ſeen ſome villanies abominable and beaſtly committed in the night time by theſe men that look ſo ſeverely by day light, and carry ſo ſetled a countenance, that are ſo grave in their habit, and ſo much reſpected by ſimple men, which I forbear to ſpeak of, becauſe I thought it unmannerly to publiſh and reveal their nocturnal converſation, or bring their lives as it were upon the ſtage: for when I found any of them, either playing the whore-maſter, or the thief, or occupied in any ſuch work of darkneſs, I would pluck in my head under a cloud, and cover my face, that every man ſhould not ſee what was acted by old men, adorn'd with ſuch abundant beards, and carrying ſuch an opinion of vertue and honeſty: yet will they never give over to lacerate me with ill language, and abuſe me in the higheſt degree: inſomuch, that (I ſwear unto thee, by the night) I have often been in hand to remove my ſeat further, to avoid the being ſubject to their clamorous & chattering tongues: remember to acquaint *Jupiter* with this, and tell him farther, that it is impoſſible for me to remain in my region, unleſs he utterly con-

confound theſe natural Philoſophers, and ſtop the mouths of the Logicians, (o) blow up the *Stoa*, ſet fire on the *Academy*, and ſuffer no more diſputations to be held in *Peripa*[illegible]: ſo may I hap to live in peace, that am now daily dilaniated and quarter'd out amongſt them. It ſhall be done, ſaid I, and ſo ſtruck up directly towards heaven, * and had ſoon loſt ſight of all that was done either by men or beaſts, and within a while, the Moon it ſelf began to be leſſened, and the earth was utterly hid from me: then I left the Sun upon my right hand, and taking my flight thorow the Stars, the third day I arriv'd at Heaven. And at the firſt, thought it my beſt courſe, attir'd as I was, to preſs in ſuddenly amongſt them, ſuppoſing I ſhould eaſily reſt undiſcovered, becauſe on the one half I was an Eagle, a fowl, which I knew of old, was very familiar with *Jove*: but afterwards I bethought my ſelf, that my Vultures wing could not poſsibly be conceal'd; wherefore I held it beſt not to be too bold, but approaching more near, knockt at the door: *Mercury* heard me by and by, and asked my name: which, when I had delivered, he went back again as faſt as he could, to tell it to *Jupiter*: within a while after I was called in, terribly trembling with fear, and found them all ſitting together in the ſame taking, extreamly vext with care and anxiety; for my ſtrange adventure put them all into no ſmall perplexity, deeming all men would dare to wing themſelves in the ſame manner, and do as I had done. *Jupiter* then with a fierce and truculent aſpect, fixing his eye upon me, ſaid: *What art thou for a man? from what City comeſt thou? and who are thy Parents? At the ſound of his voice, I was ſtricken almoſt dead with fear, and ſtood like a dumb man, aſtoniſhed with the thunder of his words: but in a while, recovering my ſelf, I delivered the whole matter to him from the beginning; My deſire to be taught in high points, my repair to Philoſophers for that purpoſe, the contradiction I found amongſt them, my diſtraction

(o) *Three princip al Schools for Philoſophers, from whence as many ſorts derive their names.*

* Odyſ. l. 10. v. 98.

His arrival at Heaven.

The Meſſenger of the Gods.

* Odyſ. 1. v. 107.

ſtraction by that means, my device thereupon, my wings, and every thing elſe till my arrival at Heaven, ultimating my ſpeech with the meſſage from the Moon: whereat he ſmiling and clearing his countenance a little, What ſhould we talke of (p) *Otus* and *Ephialtes*, ſaid he, when *Menippus* dare put ſuch an adventure in practice? but for the preſent you ſhall be my gueſt: to morrow we will ſit in counſel for the buſineſs you come for, and then you ſhall have your diſpatch: with that, riſing up, he went towards that part of heaven, where all things might beſt be heard; for it was time of day to attend to prayers: and by the way as he was going, queſtioned me upon earthly matters, what price wheat was in *Greece*, whether the laſt hard winter did not pinch us ſhrewdly, and whether graſs wanted not more rain: then he askt me whether any of (q) *Phidias* works were now to be had; why the *Athenians* had given over the (r) *Diaſia* feaſt ſo many years, whether they intended to ſolemnize the (ſ) *Olympian* games, and whether the theeves were taken that robbed his temple at (t) *Dodone*. When I had anſwered him to theſe queſtions as I could; But tell me *Menippus*, I pray thee, ſaid he, what do men think of me? That thou art a Lord of ſoveraign majeſty, ſaid I, and king of all the Gods: O thou doſt but jeſt, ſaid he, for I know their forward diſpoſitions well enough, though thou never tell it. Indeed the time hath been, when I was the only Prophet, the only Phyſitian, and all in all amongſt them: every ſtreet, every aſſembly was filled with the fame of *Jupiter*: my temples of *Dodone* and (u) *Piſa* carryed away the credit from them all; the ſmoak of ſacrifices aſcended up ſo thick, that I was ſcarcely able to open

(p) *Two Gyants the Sons of* Aloeus, *that tore up Mount* Oſſa *by the roots, and ſet it on* Olympus, *and* Pelion *on that again, that they might by that means reach to heaven and fight againſt the Gods, being but nine years old apiece.* (q) Odyſ. 11. v. 311. *A rare* Athenian *Carver, and chiefly famed for the Image of* Jupiter Olympius, *which was wrought by him in Ivory, and accounted one of the ſeaven wonders of the world.* Plin. nat. hiſt. lib. 7. cap. 38. & lib. 34. cap. 8. (r) *A yearly feaſt kept by the* Athenians *heretofore in the honour of* Jupiter. (ſ) *Games and maſteries, as running, wraſtling, &c. ſolemnized every fifth year on mount* Olympus, *in honour of* Jupiter, *by which ſolemnity the* Grecians *reckoned their years, as the* 1, 2, *or* 3. *year of ſuch an Olympiade.* (t) *In this place there is a cold ſpring, into which, if a burning torch be dipp't, it will put it out; but being out before, it will ſet it on fire.* Plin. nat. hiſt. lib. 2. cap. 103. (u) *A City in* Achaia. Plin. nat. hiſt. lib. 4. cap. 5. *He brings in* Jupiter *asking theſe idle queſtions, and making this complaint to ſhew the vanity of the Poets and others, who impoſe ſuch weakneſſes and trivial cares upon the Gods.*

mine eyes for it: but ſince *Apollo* erected his oracle in *Delphus*, and (w) *Æſculapius* ſet up ſhop in *Pergamus*, (x) *Bendis* had her temple in *Thrace*, *Anubis* in *Ægypt*, and *Diana* in *Epheſus*; all the world goeth a gadding after them, there they keep their ſolemn meetings, and conſent to offer their (y) *Hecatombes*; but I am ſo far out of date with them, that they think it honour enough for me, if I be ſacrified unto every fifth year in *Olympus*; therefore you may find mine altars more cold, then either (z) *Platoes* Lawes, or (a) *Chryſippus* Syllogiſmes: with ſuch talk as this we paſt away the time, till we came to the place where he was to ſit down and hearken to mens prayers: There were certain holes in heaven, with little covers ſet upon them in order one by another, like the lidds of wells; and by every one of them ſtood a chair of gold: *Jupiter* therefore, ſeating himſelf in the firſt, and taking off the cover, gave eare to thoſe that made their prayers to him; and certainly there was great variety and repugnancy in their petitions; for I alſo ſtooping my ſelf downwards, was made partaker of them, which were to this purpoſe. O *Jupiter*, that I might be a king: O *Jupiter*, ſend mine onions and garlike to grow well this year: O *Jupiter*, that my father would die ſhortly: another prayed, O that I might ſurvive my wife, O that my plot againſt my brother may be concealed, O that I might prevail in my ſuit at law, O that I might get the garland at *Olympus*: the Mariners prayed, ſome for a North wind, ſome for a South: The husbandman prayed for rain, and the fuller for Sun-ſhine; *Jupiter* heard them all, and ſeriouſly examined every mans prayers: yet, would not give way to every thing was asked, * but ſome he granted like a gracious father, and ſome he denied: the righteous prayers he admitted to come up to him through the hole, & laid them on his right hand; the unjuſt he ſent back again without their errand, and blew them down that they might never come nigh to hea-

(w) *The god of Phyſick.*
(x) *The name of* Diana *amongſt the Thracians,* Βένδις, ἡ ἄρτεμις Θρᾳκῶσι. Heſych.
(y) *A ſacrifice of a hundred Oxen, or other Cattell.*
(z) *Which were only written, never practiſed.*
(a) *An old Logician and quite out of uſe.*

The vain prayers and petitions of men.

(*) Iliad. l. 16. v. 250

heaven; yet, at one prayer I perceived he was put hard to it: for two men had made their petitions contrary, and promiſed equal ſacrifices upon performance; ſo that he knew not which way to encline, but was driven to an Academical ſuſpence, not able to pronounce certainly of any thing, but like ſceptical (*b*) *Pyrrho*, referr'd it to further knowledge: when he had done his part at hearing prayers, he removed to the next chair, and taking off the next cover, ſtooped downwards to oathes and proteſtations, and when he had enough of them, and cruſht in pieces * *Hermodorus* the *Epicure*, he went to the next ſeat, and liſtned to oracles, anſwers and auguries, and from thence ſhifted to the door of ſacrifices, through which the ſmoak aſcended, and brought with it to *Jupiter* the name of every one that offered. When he had done with theſe, he was to take order with the winds, and the weather what they ſhould do; † to day let there be rain in *Scythia*, lightning and thunder in *Lybia*, and ſnow in *Greece*; let the North wind blow in *Lydia*, and the South wind be ſtill; let the Weſt wind make tempeſtuous the *Adriaticke* ſea, and let ſome thouſand buſhels of haile be ſcattered in *Cappadocia*. When he had made a diſpatch of all, we went to ſupper, for it was high time to eat; ſo *Mercurie* took me, and placed me with (c) *Pan*, and the *Corybantes*, and *Attis*, and *Sabazius*, thoſe inquiline and uncompleat Gods, where *Ceres* ſerved us with bread, *Bacchus* with wine, *Hercules* with fleſh, *Venus* with (d) mirtle berries, and *Neptune* with fiſh. I had a taſt alſo by chance of the *Nectar* and *Ambroſia*; for honeſt *Ganymed*, out of his love to mankind, no ſooner could ſee *Jupiter* look another way, but he would be ſure to fit me with a cup or two of it preſently. Yet, the prime gods (as * *Homer* ſaith in a certain place, who I think had ſeen them as well as I) neither eat meat, nor drink wine, but feed upon *Ambroſia*, and tipple one to another in *Nectar*; for their moſt pleaſing diet, is the ſavour of the ſacrifices car-

He derides in this the opinion of men in thoſe times, who thought the gods had reſpect more to the valne of the ſacrifice, then the will of the offerer.

(b) *Who of a Painter became a Philoſopher, and father of the Sceptick ſect who profeſt no determination, or ſetled opinion, but a continual doubting in all things.*

* *A perjured Philoſopher, ſee before.*

† Jupiter *diſpoſes of the weather.*

(c) *Inferiour gods and of the loweſt rank.*

(d) *The Myrtle tree is conſecrated to* Venus. *There was in* Rome *an ancient altar dedicated* Veneri Myrteæ. Plin. l. 15. c. 29.

(*) Iliad. 5. v. 341. *He ſcoffes at* Homers *bold determination.*

carried up with the ſmoak, and the blood of the oblations which ſacrificers pour upon their altars; But whilſt we were at ſupper, *Apollo* plaid upon his harp, and (e) *Silenus* danced, the Muſes ſtood up, and ſung unto us *Heſiodus* his *Theogonia*, and the firſt Ode of *Pindarus* ſonnets, and when we were all well ſatisfied, every man went to his reſt, to my thinking, reaſonable well whittled: but, though men and gods ſlept all night long, yet I could take no reſt; for many thoughts ran in my head, which kept me waking, eſpecially, how *Apollo* could live to that age, and never have any beard: or how there ſhould be night in heaven, and the Sun ſtill reſident among them, and feaſt together with them. At the laſt I began to nodde a little: But *Jupiter* getting up betimes in the morning, cauſed an aſſembly to be proclaimed, and when they were all come together, began with them in this manner. The cauſe of my conventing you at this time, is the ſtranger that arrived here yeſterday: I had formerly intended to tell you my mind touching theſe Philoſophers, chiefly incited thereto by the Moon, and the abuſes ſhe chargeth them withall, and therefore purpoſe not to trouble you with any further matter; for there is a kind of men lately ſpread in the world that are ſloathful, contentious, vainglorious, gluttonous, fooliſh, arrogant, injurious, and as *Homer* ſaith (*) an unprofitable burthen of the earth; theſe have cut themſelves into ſects, and deviſed many different and inextricable Labyrinthes of argumentation, ſome naming themſelves *Stoicks*, ſome *Academicks*, ſome *Epicures*, and ſome *Peripatetickes*, with many other more fooliſh titles then theſe: and involving themſelves within the venerable name of vertue, carry their countenance aloft, and ſtroak out their beards at length, and traverſing the world, under a counterfeit habit, cover moſt abominable conditions, like our ordinary actors in Tragedies, from whom if you detract their vizards and brave apparell, the

(e) *Foſter-father, and tutor to* Bacchus.

(*) Iliad. 2. v. 1.

(f) Apollo *is alwayes pictured like a young man without a beard.*

Jupiter *calls the gods together.*

His ſpeech againſt the Philoſophers.

Iliad. l. 18. *v.* 104. *in the ſpeech of* Achilles *to his mother* Thetis.

the remainder will be apiſh and diſcover a poor fellow, hired to play his part for a few pieces of ſilver: they being no better then theſe, yet live in contempt of all men, and publiſh monſtrous opinions of the gods: if they can draw in a ſimple young man, they make vertue the common place of their diſcourſe, and teach them to make intricate and indiſſoluble arguments, ſpeaking to their ſcholler continually in praiſe of patience and temperance, and in deteſtation of riches and pleaſure; but when they are alone by themſelves, no ſuch gluttons as they, no ſuch lechers, yea they will lick up the very droſs of ſilver; and which is moſt intolerable, they will be men of no function neither in publike nor private, but a ſuperfluous kind of people, (*) without imployment either in war or peace; and yet condemn all others, making it their only practice, with multitude of bitter ſpeeches and reviling terms to abuſe other men; He is thought the braveſt fellow amongſt them that can brawle loudeſt, and hath the moſt audacious and temerarious tongue to deliver leud reports. If a man ſhould aske one of theſe fellows, that inforce and ſtrain themſelves ſo far to exclaim and crie out againſt others, I beſeech you Sir, what are you good for your ſelf, and what place in the Common weale do you ſupply? he muſt needs ſay, if he will ſay juſtly, and according to truth, that, to be a ſea-man, or a husbandman, or a ſouldier, or a tradeſman, I hold it baſe: I roare, and go in ragges; I waſh in cold water, and weare no ſhooes in winter, yet like a *Momus*, I can carp at other men: if a rich man make a feaſt, or keep his whore, I will be ſure to have a bout with him, and hit him in the teeth with it: but if any dear friend of mine lie ſick and diſeaſed, and like to periſh for food or phyſick, I will not own him: Theſe be the cattle I complain of, O ye gods, and the worſt among them all, are they that are called *Epicures*; for they be the men that do moſt abuſe us, and go neareſt to the

(*) Iliad. l. 2. v. 202. *The words of* Ulyſſes *to the common ſouldiers.*

the quick, affirming that the gods are neither careful of mens affairs, nor reſpectful of any thing that is done: it is therefore high time to look about you; for if this doctrine ſhould once be put into mens heads, you are like enough to ſtarve for hunger: for who will offer you any ſacrifice, and look to be never the better for it? ye likewiſe all heard by the ſtranger that came yeſterday, what complaint the Moon hath made againſt them, which I beſeech you conſider well of, and take ſuch order, as may beſt tend to the benefit of mankind, and the ſafety of your ſelves: when *Jupiter* had ſaid thus much, the whole aſſembly was moved, and cried out ſuddenly all at once, deſtroy them with thunder, burn them up with lightning, caſt them headlong into hell, into *Tartarus*, as were the Gyants: but *Jupiter* again commanding ſilence, ſaid, your will ſhall be performed, and they all with all their Logick ſhall be confounded utterly: but at this preſent, I can by no means take puniſhment of any man: for you know we are to keep holiday theſe four next months, during which time, I have taken truce with all the world: but the beginning of the next ſpring thoſe accurſed caitiffs ſhall curſedly periſh, by the diſmal dint of my terrible thunder-dart (which he confirm'd with his royal aſſent) as for *Menippus*, ſaid he, this doom ſhall paſs upon him, his wings ſhall be taken from him, leſt he ſhould return a ſecond voyage, and *Mercury* ſhall take him this day to ſet him again upon the earth: and when he had ſo ſaid, he diſmiſt the aſſembly: and *Mercury* taking hold of my right ear, ſo carried me dangling down, and on the morrow towards evening, ſet me in (*g*) *Ceramicus*: You have heard all, my good friend, all the news I can tell you out of Heaven, and am now going to relate the ſame to the Philoſophers that walk (*h*) in *Pœcile*.

Iliad. 1. v. 528.

g) *A ſtreet in* Athens, *ſo called from* Ceramus *the ſon of* Bacchus *and* Ariadne. Pauſ. in Att.

(h) *A porch or walk in* Athens, *ſo called for the variety of pictures wherewith it was adorned (for ποικίλος in Greek ſignifies variouſly coloured) In this porch were to be ſeen theſe peices, Firſt the* Athenians *ſet in battel aray againſt the* Lacedæmonians *in* Oenoe *a town of the* Argives. *In the middle wall,* Theſeus *leading the* Athenians *in fight againſt the* Amazons. *In the third place the battel of* Marathon, *in which the* Perſians *were overthrown by the* Athenians, *all pictured to the life, and amongſt the reſt* Miltiades, Echetlus, *and* Callimachus, Pauſan. in Attic.

MENIP-

MENIPPUS,
OR THE
NECROMANTIE.

Menippus. *HAil dwelling house, I joy to come in sight* Eurip. in Herc. fur.
Of thee again, being now return'd to light.

Philonides. Is not this *Menippus* the *Cynick*? Certainly it must needs be he, or I never saw *Menippus*; but what mean these strange acoutrements? a hat, a harp, and a Lyons skin: I will be so bold as salute him: *Menippus*, well met: out of what climate are you arrived? for you have not been seen in the City this many a day:

Menippus. *From dead mens cells, and gates of death I come,* Eurip. Hecub. v. 1.
Where hell is seated far from sight of Sun.

Philonides. Good god, and hath *Menippus* been dead, and revived again, and no body aware of it?

Menip. Not so; *Hell gave me entrance though a living man.* Euripid.

Philonides. What moved thee to take such an uncouth journey in hand?

Menip. *Youth set me on, and boldness more then youth.* Euripid.

Philonides. I pray thee no more of this Tragick stuff, but speak thy mind plainly to me without any Iambicks: what means this habit? and what necessity enforced thee to travel those low Countries? I am sure the way could give thee no great content.

Menippus. O my friend,

* *The occasion of my journey thither was* * Odyss. 11. v. 163. Ulysses *to his mothers ghost.*
To consult with the soul of wise Tiresias.

Philonides. Is the man well in his wits? me thinks thou shouldst not rap out verses so roundly to them that come to salute thee in love.

Menippus. Pardon me for it, honest friend, I pray you: I have been lately so conversant with *Euripides*, and *Homer*, that my belly is ready to burst with verses: they tumble out

out of my mouth whether I will or no: but first let me hear from you how the world goes upon earth, and what men do in the City.

Philonides. Faith, follow the old fashion: they are no changelings: for still they extort with all extremity, forswear themselves abominably, oppress one another most unconscionably, and get all they can, be it never so basely.

Menippus. O miserable men, and most unhappy! little know they what laws have past below, and what decrees are there established against rich men: which by (a) *Cerberus* I swear, they shall never be able to avoid.

(a) *A three headed dog that keeps hell gates.*

Philonides. Is it true indeed? are there any new edicts put out in those parts, touching matters done here above?

Menippus. Many I assure you, which I may not reveal, nor disclose the secrets of the Kingdom, lest a bill of impiety should be preferred against me, to *Rhadamanthus.*

One of the Judges of hell.

Philonides. Nay, good *Menippus*, for gods sake, let me intreat you: envy not your friends the benefit of your relation: you shall utter it to him that knows how to keep counsel, and already initiated in those kind of mysteries.

Menippus. You enjoyn me a hard task, which cannot be undertaken with any great security: yet for your sake, I will make bold a little; for it is decreed there, that these rich and well monyed men, that keep their gold as fast lockt as ever was (c) *Danaë*,——

(c) *The daughter of Acrisius kept close by her father in a brazen tower; but Jupiter coming to her in a shower of gold, lay with her, and begot Perseus. Ovid. Metam. l. 6.*

Philonides. Nay, good sir, forbear the decree, till you have told me that first, which I am first desirous to hear; namely, the cause of your journy, what guide you had to conduct you, and then in order, what you saw or heard there: for I know you a man so observant of rarities, that nothing worth the sight or hearing could escape you.

The occasion of the journey.

Menippus. I will humour you in this also: for what will not a man do, importuned by his friend? and first open mine own conceit unto you, and the occasion that drew me to this descent: for when I was a young boy, and heard what *Homer* and *Hesiodus* had written of wars and hurli-

hurliburlies that were, not only among the demi-gods, but even the great gods themselves, their adulteries, their oppressions, their rapines, their dissentions, their expulsions of parents, and their marriages of brothers: I thought all this to be very well done, and grew into a good liking of it: But coming to mans estate, I heard that the laws gave precepts contrary to the Poets, forbidding all adulterie, dissention, and oppresion; which brought me into such a distemper, that I knew not what to do with my self: for I imagined the gods would never have been lecherous, or contentious if they had not thought well of it; nor the law-makers have enjoined the contrary, if it had not been for our good. Being driven into this kind of difficulty, I though I could not do better, then betake my self to those kind of men whom we call Philosophers, and become a disciple of theirs, beseeching them to do what they would with me, so that they would settle me in some direct and constant course of life; With this intention, I committed my self to them, and unwittingly as the proverb saith, to shun the smoak, cast my self into the fire: for among them, I found more ignorance and ambiguity, then ever I was in before: insomuch, that they made me think it a golden life, to be an ignorant man still: for some exhorted wholly to pleasure, and only to prosecute that by all means, as wherein felicity chiefly consisted; another would have us labour continually, and toyle, and afflict our bodies, live beggarly and basely, grumbling at every thing, and rayling at every man, and perpetually to have in our mouth, the old saying of *Hesiodus*, concerning vertue, and sweat, and the ascent of the height: some would have us despise money, and hold the possession thereof to be a thing indifferent: others again, affirm riches to be good: What should I stand now to speak of the world, that daily heard so many contrarieties come from them in arguing about *Ideas*, and Incorporalities, &

Too much liberty used by the Poets in their reports of the gods.

Menippus *for satisfaction repairs to the Philosophers.*

Their difference in opinion.

In his works and dayes, the first book. v. 287.

The strangeness of their terms.

their Atoms, and Vacuities? and a multitude of ſuch like terms as cannot be imagined: And, which was moſt ſtrange, every of them holding opinions as oppoſite as could be one to another, would produce arguments moſt ſtrong and invincible to make his party good: ſo that if a man ſhould affirm any thing to be hot, and the ſame to be cold, yet could not for his life hold diſputations with them, though he knew well enough, that nothing could be both hot and cold together at the ſame inſtant; and I found my ſelf for all the world like a man in a ſlumber, ſometimes nodding one way, ſometime another: but the worſt was, to ſee the men that taught thoſe leſſons, practice the contrary in their actions: they that perſwade others to deſpiſe money, were moſt earneſt to get it themſelves, fall out for money, teach young men for mony, and undertake any thing for mony: They that ſpeak moſt againſt honour, wrought all the means they could to attain it: and though moſt of them cried out againſt pleaſure, yet in private they applyed nothing elſe. Seeing my ſelf utterly deprived of this hope, I fell into a greater agony then before; yet, it was ſome comfort to me, (though I were an ignorant, and far out of the truth) that I had wiſe men and of deep underſtanding to bear me company. But as I lay waking one night in my bed with thought hereof, muſing with my ſelf what to do, I could hit upon no better device, then to take a journey to *Babylon*, to ſome of the Magicians there, that had been Schollars and ſucceſſors to (d) *Zoroaſtres*, to ſee what they could do for me; for I had heard they were able with charms and incantations to break open the gates of Hell, and bring any man ſafely thither, and ſend him as ſafely back again: I therefore thought it beſt to purchaſe my paſſage thither at the hands of ſome of theſe men, and when I was got in, to ſeek out

Their obſtinacy in arguing.

Their lives contrary to their rules.

His ſecond reſolution.

(d) *Who was thought to be the firſt inventer of Magick amongſt the* Perſians, *and was as* Pliny *cites it from* Eudorus, *ſix thouſand years before the death of* Plato: *it is ſaid that he lived in the wilderneſs only upon cheeſe for twenty years together.* Plin. nat. hiſt. l. 30. cap. 1. & l. 11. cap. 42. *He is taken by ſome to have been* Cham *that accurſed ſon of* Noah.

(e) *Tireſias*

(e) *Tireſias* the *Bœotian*, and learn from him, (who was both a Prophet and a wiſe man) what life it were beſt for me to make choice of. With theſe cogitations, I ſtart up with all ſpeed to prepare for *Babylon*: When I was come thither, I ſoon fell in league with one of theſe *Chaldæans*, a man of profound wiſdom, and rare experience in the Art; for his head was all gray, and his beard of the largeſt ſize, demonſtrating a great deal of gravity; his name was *Mithrobarzanes*, and after many prayers and intreaties, I had much ado upon any terms to vvork him to be my guide: but vvhen the man and I vvere agreed, he firſt brought me dovvn to *Euphrates*, and there for nine and tvventy dayes together, beginning vvith the Moon, from change to change, he vvaſht me over: and every morning at the Sun riſing, muttered out many mumbling words which I underſtood not: for they came from him, as from a ſtammering cryer, that wants utterance to deliver his proclamations, and therefore huddles them up ſo thick, that they cannot be conceived; * when the charm was ended, he ſpit thrice in my face, and ſo returned, not once looking upon any that met him: out food was nuts, our drink milk, and hony mixed with wine, and the water of the river (f) *Choaſpis*, and our lodging, the green graſs under the open skie; when I was ſufficiently dieted for the purpoſe, he brought me about midnight to the river (g) *Tygris*: there he purged me and wiped me clean again, and hallowed me with a torch, with † ſea onions, and many other drugges, ſtill mumbling the ſame charm, as he was about it, and when he had ſufficiently enchanted me, he went round about me, that no apparition might affright me, and then returned to his houſe, bringing me back in ſuch caſe as I was, and afterwards prepared for our paſſage by vvater; then did he * attire himſelf in a Magical veſtment,

(e) *A Prophet of* Thebes, *who having been both man and woman, and ſo had experience of both ſexes, was made judge in a controverſie betwixt* Iupiter *&* Juno, *whether in the act of love received moſt delight, and judging it againſt* Juno *on the womans ſide, was by her ſtrook blind: but recompenced by* Jupiter *with the gift of prophecie.* Ovid. Metam. 3. Homer *affirms him to be the only wiſe man among the dead.* Odyſs. 10. v. 494.

* *After what manner the Magician prepared him for the journey.*

† *Their meat.*

(f) *A river running by* Suſa, *of which water only the Kings of* Perſia *did drink.*

Herod. lib. 1. (g) *A river of* Armenia *running into* Araxes. Plut. *After what ſort he charmed him.* Pythagoras *was of opinion that ſea onions being hung over a door would ſtop the entrance of all noiſome things.*

* *Their attire.*

not much unlike to a *Median* robe, and brought these things to me, and set this (*h*) hat upon my head, put a lyons skin upon my body, and delivered this harp into my hand, injoyning me, that if any man asked my name, I should not say I was *Menippus*, but either *Hercules*, or *Vlysses*, or *Orpheus*.

(h) *A Lyons skin for Hercules, a harp for Orpheus, and a hat for Ulysses, according to the several habits of these three persons. The two former are commonly known, the reason of the latter is this*; Ulysses *being sent for by the rest of the Princes of* Greece *to joyn with them in the* Trojan *war, loth to leave his wife and young children, counterfeited himself mad, and making as if he would go to plough, yoaked an ox and a horse together, and put upon his head a ploughmans hat, in which habit he hath been ever since pictured.*

Philonides. And why so, *Menippus*? I understand not the mysterie either of thy habit, or of thy names.

Menippus. That may easily be conceived by any man, neither is there any great danger in uttering it; for these persons living before our time, had all likewise descended into hell: and he thought that if he could make me carry any resemblance of any of them, I might the better escape the guard of *Æacus*, and pass without controul: for they having seen the like before, might let me slip by them in this Tragick habit unsuspected. As soon as the day appeared, we made to the river to set forwards on our journy where his boat was ready for him, and the sacrifices, and the wine mixed with honey, and other matter fit for ceremony: all which we laded, and then entred our selves with sad chear, shedding plenty of tears from our eyes, and so were carried along the river, till we came to the marish or lake, into which *Euphrates* emptieth it self: and passing over it, came to a certain desert Country, so thick of woods (*i*) that a man could see no Sun; there we arrived, *Mithrobarzanes* leading the way: then first we digged a pit, and kill'd our sheep, sprinkling the blood about the pits brim: after that, the *Magician* taking a burning torch in his hand, muttered no more with a submiss voice, but * roaring it out as loud as he could, call'd upon all the spirits and devils in hell, the direful furies, (*k*) Nocturnal *Hecate*, and infernal (*l*) *Proserpine*, adding sundry barbarous and unknown names

Homer. Odyss. 11. v. 5. *Speaking of* Ulysses *journey to hell.*

(i) *He means the same perhaps with* Homers Cimmerians. Odys. 11.

**The Magicians conjuration.*

(k) *The Moon as governess of such works of darkness.*

(l) *The Queen of hell, daughter to* Ceres.

names of many ſyllables in length: preſently, the whole place wherein we ſtood began to ſtir, and the force of the charm made the earth cleave in ſunder, ſo that we might hear *Cerberus* bark a far off, and the buſineſs went on with a great deal of ſadneſs and ſorrow: the Prince of the dead below was terrified and aſtonied, for the greateſt part of his Kingdom was laid open to our view, the lake, the * *Pyriphlegethon*, and the pallace of *Pluto* himſelf. But for all that, we were ſo bold as to venture in thorow the hole, and found *Rhadamanthus* almoſt dead with fear: *Cerberus* barkt apace, and began to ſtir; but I had no ſooner touched the ſtrings of my harp, but the muſick brought him aſleep immediately: when we were come to the lake, we had like to have been diſappointed of our paſſage: for the barge had her full fraught before, of ſuch as did nothing but houl and cry all the way they went: for they were all wounded men, ſome in the leg, ſome in the head, and ſome in other parts: I verily believe they came lately out of ſome skirmiſh; but honeſt (m) *Charon*, as ſoon as he ſaw the Lyons skin, took me for *Hercules*, and received me into his Barge, tranſporting me very friendly, and when we got to ſhore, directed us which way to go; Being now in the dark, *Mithrobarzanes* went before, and I followed him at the heels, till we came into a ſpacious medow, ſet all over with (n) *Aſphodelus*, where the ghoſts of the dead, with a chirping voice, hovered and flickered about us; and going a little further, we came to the judgement place of (o) *Minos*, who ſate upon an high throne, and by him on the one ſide ſtood the tormenting ſpirits, the evil Angels, and the furies; on the other ſide were brought in a great company tyed in a long chain one after another, which they ſaid were adulterers, whoremongers, extortioners, flatterers, ſycophants, and a whole rabble of ſuch raſcals as

*A fiery river in hell.

(m) Pluto's *ferriman.*

(n) *There are divers kinds of* Aſphodill, *the white, the yellow, the bulbouſe &c.* Heſiod *in his works the* 1. *book, commends it for a wholſome herb to eat.* Νήπιοι οὐδ' ἴσασιν ὅσῳ πλέον ἥμισυ παντός, Οὐδ' ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μεγ' ὄνειαρ. *Fools, that half is more then all, they cannot tell; Nor the benefit of* Malves *and* Aſphodell: *and hence it ſeems the Poets feign that the ſouls of the dead do feed upon it.*

(o) *One of the three Judges of hell.*

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in their life time did they car'd not what: in another place by themſelves were brought in the rich men, and the uſurers, with pale countenances, ſide-bellied, and gowty limbs, every one in a collar and chain that weighed two talents at the leaſt; we alſo were got into the room amongſt them, and ſaw all that was done, and heard what anſwer every man made for himſelf; for there were ſtrange, and new-found Rhetoricians ready to accuſe them.

Philonides. Who might they be? let me hear that alſo.

Menippus. Doſt thou remember the ſhadows that mens bodies do yeild by light of the Sun?

Philonides. Very well.

Who are our accuſers after death.

Menippus. The ſame are our accuſers when we are dead, and bear witneſs againſt us, laying to our charge thoſe things that were done by us in our life time, and their teſtimony is taken to be very authentical, becauſe they are alwaies preſent vvith us, & never relinquiſh us. But after that *Minos* had ſtrictly examined them all, he ſent them every one to the region of the unrighteous there to be puniſhed acccording to the quality of their offence, eſpecially taxing them that were ſo proud upon their riches and dignities, that they thought themſelves worthy of adoration, much condemning their momentany ſtatelineſs and contempt of others, not remembring themſelves to be mortal, and that all their happineſs was but caduke, and unlaſting: And they, when they were ſtript of all their bravery, I mean riches, gentility, and authority, ſtood naked hanging down their heads, which I was very glad to ſee: and him that I knew, I would cloſely creep unto, and put him in remembrance what a jolly fellow he was in his life time, and how much he took upon him then, when many vvould be vvaiting every morning at his gates, attending his coming abroad, crovvding, and preſsing one upon another, vvhen they vvere lockt out by his ſervants, and hardly at all procure to have a ſight

of

of him who never ſhewed himſelf, but glittering and ſhining, in purple and gold, and changeable colours; thinking he made him a fortunate man, to whom he would vouchſafe to give his hand to kiſs, and this would vex them to the very heart: yet *Minos*, methought, ſhewed himſelf partial in one ſentence that paſt from him: for *Dionyſius* the *Sicilian*, was by (*p*) *Dion* accuſed of many hainous and abominable crimes, which were juſtified againſt him, by the teſtimony of the (*q*) *Stoa*: but (*r*) *Ariſtippus* the *Cyrenian* ſtood forth to ſpeak for him, (who is of great note among them, and may do much in hell) and when he was even at the point to be caſt to the (*ſ*) *Chimæra*, got the judgement reverſt, alledging how liberal he had been of his purſe to many learned men: then leaving the Court of judgement, we came to the place of torment, where we heard and ſaw many things, my good friend, which moved me to great commiſeration: the laſhing of them that were whipt, the roaring of them that were broyled upon the coals, the racks, the ſtocks, the wheels, *Chimæra* dilaniating, and *Cerberus* devouring; all were tormented and puniſhed together: the King and the ſlave, the Prince and the poor, the rich and the beggar, and every man bewailed the wickedneſs of his life: ſome I ſaw whom I knew that had been dead but of late, which ſhrunk out of ſight, and turned avvay from me for ſhame: if any chanced to caſt their eye upon me, it vvas vvith a baſe and ſervile aſpect; and vvho vvould think it? that vvere ſo majeſtical and ſcornful in their life time; but to the poorer ſort, the one moity of their pennance vvas remitted: for they had liberty to reſt themſelves ſometimes, and then vvere called to it again. There ſavv I all the fabulous ſtories acted before mine eyes, (*t*) *Ixion*, and (*u*) *Siſyphus*, and the *Phrygian* (*w*) *Tantalus*

(*p*) *A noble man of* Sicily, *familiar with* Plato: *he was brother in law to* Dionyſius *the elder, and drove* Dionyſius *the younger out of* Syracuſa. Plutarch.

(*q*) *The School of the* Stoicks.

(*r*) Ariſtippus, *was a Philoſopher, and a Courtier, very great with* Dionyſius *the tyrant of* Sicily, *and is therefore brought here by* Lucian, *ſpeaking in his behalf.*

(*ſ*) *A mountain in* Lycia, *whoſe upper part was full of Lyons, and burnt heretofore like* Ætna, *the middle was fair paſture ground, and the bottom full of ſnakes and ſerpents: it was firſt made inhabitable by* Bellerophon, *and hence aroſe that fable of the Poets, how he overcame the* Chimæra, *a wonderful ſtrange beaſt, which* Homer *in the 6. of his* Iliads v. 81. *deſcribes thus,* Πρόσθε λέων, ὄπιθεν δ' δράκων, μέσση δ' χίμαιρα, Δεινὸν ἀπο πνείουσα πυρὸς μένος αἰθομένοιο. *A Lyons front, Goats middle, Dragons tail, which doth ſtrange force of burning flames exhale.* (*t*) *Turned upon a wheel.* (*u*) *Rouling a great ſtone.* (*w*) *Hanging and thirſting in the ſight of meat and drink.*

lus

lus in a pittiful taking, and the (x) earth-born *Tityus*: good god, what a huge creature he was? (y) he took up a whole plot of ground himſelf: paſsing over theſe we came to the (z) *Acheruſian* fields, where we found the ſemi-gods and goddeſſes, and many other dead perſons converſing together by tribes and companies: of which ſome were ſo ancient, that they were rotten; and as *Homer* ſaith, had no ſtrength in them: others were freſh and well compact, eſpecially the (a) *Ægyptians*; becauſe they had been ſo well powdred: but the greateſt difficulty was to know which was which, being all in a manner alike; and nothing but bare bones: much ado I had with long looking to diſcern one from another; for they all lay obſcurely on heaps, and without any note of difference, reſerving nothing of the beauty they had amongſt us: for I ſeeing ſo many withered carkaſes lying in a place togegether, and all of one likeneſs, looking fearfully and gaſtly with their bare teeth to be ſeen, made a queſtion to my ſelf, how I ſhould know (b) *Therſites* from the beautiful (c) *Nireus*, or *Irus* the beggar from (d) the King of the *Phæakes*, or *Pyrrhias* the cook from (e) *Agamemnon*; for no ancient token was remaining upon them, but their bodies were all alike without mark or inſcription, not to be diſtinguiſhed by any man. Which when I beheld, I thought I might compare the life of man to nothing ſo well as to a long ſhew or pageant, in which fortune was the ſetter out, and diſpoſed every thing as pleaſed her ſelf; and fitted every perſon with ſundry and different habits; ſome ſhe adorns in Princely robes, garniſheth with attirings, appointeth a guard to attend them, and crowneth their heads with a Diadem; others ſhe ſheltereth in the

(x) *And begotten by* Jupiter, *but attempting to raviſh* Latona, *was ſhot to death by* Apollo, *and lies in hell with a Vulture continually tyring upon his entrails.*

(y) *As* Homer *ſayes* 9. *acres.* Odyſ. 11. v. 577.

(z) *Fields upon the banks of* Acheron, *a river in hell.*

(a) *It was the common manner of the* Ægyptians *to powder their dead bodies with ſalt* 70. *dayes before they buried them.* Herod. lib. 2. Herodotus *alſo in his* 3. *book, ſpeaks of a ſtrange thing whereof himſelf was an eye-witneſs, that peruſing the bones of the dead in a place where the battel had been fought between the* Perſians *and* Ægyptians, *he could eaſily know one Nation from another by their ſculs, the* Perſians *being ſo rotten and brittle, that he could crack them almoſt with a ſillip, but the* Ægyptians *ſo ſtrong, that they were hardly to be broken with a ſtone; which he attributes to the ſhaving of their heads in their youth.* (b) *The moſt deformed of all the* Greeks *that came to* Troy. Hom. *deſcribes him in the* 2. *of his* Iliad. v. 216. (c) *The moſt beautiful except* Achilles *only of all the* Greeks *that came to* Troy. Homer. Iliad. 2. v. 674. Homer. Odyſſ. 18. v. 1. (d) Alcinous, *who furniſhed* Ulyſſes *with a ſhip and men, to tranſport him into his own Country, and beſtowed upon him great ſtore of treaſure.* Odyſ. 13. (e) *King of* Mycena, *and General of all the* Greeks.

weeds

weeds of a ſervant: ſome ſhe makes fair and beautiful, others miſhapen and deformed, to make the more variety in the ſhew: ſometimes in the midſt of the triumph, ſhe changeth the ſtate of ſome of them, and will not ſuffer them to march in the ſame rank to the end, as they were firſt placed in, but altereth their habit, conſtraining him that at the firſt was (*f*) *Cræſus*, to put on the garments of a ſervant or a captive: and poor (*g*) *Meandrius*, who before was an ordinary ſerving-man, ſhe attireth in the tyrannical habit of *Polycrates*, and permits him to make uſe of that perſonage for a while: but when the time comes that the triumph muſt have an end, then every man unclothes himſelf, and puts off his proportion together with his body, & becomes as he was before, no better then another man: yet ſome are ſo inſenſible, that when fortune comes to require her furniture again, they grieve and grudge at it, as if they had been ſtript of their own, loth to redeliver what they made ſo ſhort uſe of. I ſuppoſe alſo, you have often ſeen theſe Tragical Actors, that are uſed in ſetting forth Playes; that ſometimes they preſent (*h*) *Creon*, or (*i*) *Priamus*, or *Agamemnon*: and the ſame man that a little before was ſo luſty as to counterfeit the countenance of (*k*) *Cecrops*, or (*l*) *Erechtheus*, within a while after, if the Poet will have it ſo, muſt come forth in the ſhape of a poor ſervant; and when the play is ended, every man muſt be diſrob'd of his gorgeous garments, lay aſide his vizard, ſtep out of his buskins, and walk aloof off like a forlorne fellow, no more *Agamemnon* the ſon of *Atreus*, or *Creon* the ſon of *Menœceus*, but called by his own name, (*m*) *Polus*, the ſon of *Charicles*, the (*n*) *Sunian*, or *Satyrus* the ſon of *Theogiton* the *Marathonian*: ſuch is the life of man as it appeared then to my view.

Philonides. But tell me *Menippus*, they that have ſo coſtly and ſtately tombs here upon earth: that have their

(f) *King of* Lydia *and wonderful rich.*
(g) *Secretary to* Polycrates, *a King of the* Samians, *and after his death ſucceeded him in the Kingdom.* Hero. l. 3.
(h) *A Tyrant of* Thebes, *ſlain by* Theſeus.
(i) *King of* Troy.
(k) *The firſt founder and builder of* Athens.
(l) *The ſame with* Eriſthonius *a King of* Athens. Hom. Iliad. l. 2. v. 47
(m) *The names of common ſtage-players.*
(n) *Sunium is a Town and promontory of* Attica. Strab. l. 10

pillars, their ſtatues, their epitaphs, are they in no more reſpect then ordinary men that are dead?

Menippus. What a queſtion is that? I tell you, if you did but ſee *Mauſolus*, I mean the *Carian*, that is ſo famed for his ſumptuous (o) ſepulchre, I think you would never give over laughing whilſt you liv'd; he is caſt out ſo contemptibly in a dark corner, that he lies among the common ſort of dead men, not to be ſeen, and I think all that he got by his ſepulchre is, that he carries the greater burthen upon his back; for the truth is, my honeſt friend, when *Æacus* appoints every man his place, the greateſt ſcope he allowes, is but the bredth of a foot, which upon neceſsity he muſt be content withall, and contract himſelf within that compaſs: but I think it would move you to laugh much, if you ſaw thoſe that were Kings and Princes amongſt us, beg their bread there, ſell ſalt fiſh, and teach the A.B.C. for ſuſtenance, and how they are ſcorned and boxed about the eares as the baſeſt ſlaves in the world. It was my fortune to have a ſight of (p) *Philip* King of *Macedon*, and I thought I ſhould have burſt my heart with laughing, he was ſhewed me ſitting in a little corner, cobling old ſhoes to get ſomewhat towards his living: many other were to be ſeen there alſo, begging by the high waies ſide, ſuch as (q) *Xerxes*, (q) *Darius*, and *Polycrates*.

Philonides. The tale you have told of Kings, I aſſure you, is ſtrange indeed, and almoſt incredible: but what did *Socrates* there, and *Diogenes*, and others that were wiſe men?

Menippus. *Socrates* went up and down confuting every man he met withall: and in his company (r) *Palamedes*, *Vlyſſes*, *Neſtor*, and other dead men that were the greateſt talkers; but his legges were ſtill ſwoln and puſt up with the (ſ) poyſon he drunk at his death: as for honeſt

(o) *A moſt magnificent ſepulchre built by* Artemiſia *for her husband* Mauſolus *King of* Caria: *for the largeneſs and rare workmanſhip ranked amongſt the wonders of the world.* Plin. lib. 36. c. 5. *one of the judges of hell. The condition of the greateſt Princes in death.*

(p) *The father of* Alexander *the great.*

(q) *Two great kings of the* Perſians.

(r) *Three wiſe Princes of the* Grecians *with whom* Socrates *that great Philoſopher keeps company.* Palamedes *is ſaid in the time of the* Trojan *war, to have added theſe four letters to the greek Alphabet,* Θ, Ξ, Φ, X. Plin. lib. 7. c. 56. (ſ) *He was put to death in this manner by the* Athenians, *being accuſed by* Anytus *&* Melitus *for a corrupter of youth, and bringer in of new gods.*

(t) *Diogenes*,

(t) *Diogenes*, he would ever get him to *Sardanapalus* the *Assyrian*, or *Midas* the *Phrygian* or some rich man or other: and when he heard them lament, and recount their former fortunes, he would laugh and rejoyce at it, and many times lie along upon his back, and sing as loud as he could to drown the notes of their complaints, whereat the men took such offence, that they were minded to remove their lodging to be rid of *Diogenes*.

(t) Diogenes *the* Cynick *is brought in jearing* Sardanapalus *that most voluptuous king of* Assyria, *and* Midas *the rich king of* Phrygia *with all their now lost delicates and treasure.*

Philonides. Enough of this; now let me hear the decree, which you said before was confirmed against rich men.

Menippus. In good time you have put me in mind of it; for being the main subject of my narration, I have digressed in my speech I know not how far; for during the time of my abode amongst them, the Magistrates called a councel to consult about state business: and I seeing many throng in together, thrust my self also among the dead for company and past for one of them. Many matters were there decided: and lastly that concerning rich men: against whom sundry grievances were objected, as violence, arrogancie, scornfulness, and injustice: at last a certain Orator started up, and uttered this decree against them:

The Decree.

FOr as much as rich men are daily found guilty of many misdemeanours committed in their life time, extorting, oppressing and afflicting the poor by all means they can imagine, be it therefore enacted by the councel and the people that whensoever they dye, their bodies shall be punished like other wicked persons, but their souls shall be sent up to the life again, and there dissolved into asses, so to continue from asses to asses, untill in that life they shall accomplish the five and twenty (u) Myriades *of years, compel'd to bear burthens, and be driven and beaten up and down by poor men, and at the end of those years they shall have liberty to die.*

(u) *That is,* 25. *times* 10. *thousand years.*

(x) *Cranion*, the ſon of *Sceleton*, the *Necuſian*, of the tribe of *Alibantias*, publiſhed this decree, and upon the reading of it, the Magiſtrates concluded it, and the people confirmed it, *Hecate* howled, *Cerberus* barked, and ſo it was perfected and paſt for currant: thus much for the aſſembly:

Then went I about my own buſineſs, to ſeek out *Tireſias*, and when I had found him, I told him the whole truth of the matter, and beſought him to tell me what kinde of life he thought to be the beſt: whereat he laughed (for he is a little old man, and blind, of a pale complexion and low voice) O my ſon, ſaid he, I know the cauſe of thy grief well enough, and that it is long of theſe Philoſophers that cannot agree in opinion among themſelves: but help you I cannot, for I may tell you nothing: *Rhadamanthus* himſelf hath ſo commanded: I hope not ſo, good Father, ſaid I; tell me I beſeech you, and ſuffer me not to wander in the world in a blinder caſe then your ſelf; with that he drew me aſide, and when he had got me a good way from company, laid his mouth cloſe to my ear, ſaying, The ſimple mans life is the beſt and the honeſteſt; for he is free from affecting knowledge in matters above his reach, and from ſearching after endings and beginnings, rejecting theſe profound ſophiſtical ſyllogiſmes, and holding them all to be idle, and indeavouring nothing in the world, but how to ſpend the preſent time well, run over every thing with laughter, and addict himſelf too much to nothing: when he had thus ſaid, he lightly skipt again into the fields of *Aſphodelus*, and I ſeeing it grow ſomewhat late, Come on, *Mithrobarzanes*, ſaid I; why make we ſtay here, and not again haſte home to the earth? Take you no care for that *Menippus*, ſaid he, for I will direct you a ſhort cut, and a plain path to lead you, without any trouble: ſo he brought me to another place darker then the former, and with his finger pointed to a little dim glimmering afar off,

(x) *This decree being made amongſt the dead, he derives theſe names from things belonging to them, wittily playing in the Greek upon theſe words* κρᾶνιον *a ſkull*, σκελετὸς *a dry carkaſs*, νέκυς *a dead man, or a heap of dead men*, ἀλίβας *dead: as if we ſhould ſay in Engliſh, Sculman, the ſon of Drybone, of the tribe of the dead.*

off, like the light that ſhines through a bie hole: that, ſaid he, is the Temple of (y) *Trophonius*, and there do they deſcend that come out of *Bœotia*: make upwards that way, and thou ſhalt find thy ſelf in *Greece* before thou be aware: I was glad to hear of that, and taking my leave of the *Magician*, with much a do crept up thorow that hole, and ſuddenly, I know not how, found my ſelf to be in *Lebadia*.

(y) *This Temple was in* Lebadia, *a town in* Bœotia *near to* Coronia, *between* Helicon *and* Cheronea. Strab. 1.9. *They that would know any thing from the Oracle of* Trophonius, *went down through a narrow hole that was there under ground, and ſtaying ſome certain dayes returned back with their anſwer.*

THE DREAM, OR THE COCK.

The Cobler exclaims againſt the Cock.

Micyllus. NOw *Jupiter* himſelf confound thee, thou filthy, deſpiteful, and clamorous Cock, that with thy hideous and piercing cries haſt wakened me, ſweetly dreaming that I had great riches in my poſſeſſion, and that I abounded with all kind of happineſs: ſo that by thy means I cannot enjoy ſo much as the night time free from the remembrance of my poverty; a thing far more hateful unto me then thou art. And yet as far as I can conjecture by the ſtilneſs of the night, and coldneſs of the air, which doth not ſo pinch me as it is wont towards morning (for this is an infallible token to me that the day is at hand) it is yet ſcarcely midtime of the night: nevertheleſs this ſleepleſs creature, as though he were to watch (*a*) the golden fleece, begins to fall a crowing, almoſt as ſoon as the day is ſhut in; but be ſure I will make thee have ſmall comfort of it; for I will cudgel thee welfavouredly for this gear, as ſoon as daylight will give me leave: for it would be a trouble to me to find the out in the dark.

(a) *The golden fleece that* Jaſon *and the Argonauts went to fetch, was kept by a monſtrous dragon that never ſlept.* Ovid. Met.

Cock.

Cock. Maſter *Micyllus*, I thought I had rather deſerved thanks at your hands for my early crowing, becauſe being wakened thou mighteſt go about thy work the ſooner: for if thou canſt but get ſo much time in the morning, as to cobble one ſhoe before ſun-riſing, it will be a good furtherance towards thy dayes work: notwithſtanding if it be ſo that thou take more pleaſure to ſleep in thy bed, I will be well content to let thee take thy reſt, and thou ſhalt find me as mute as (*b*) any fiſh; (*c*) but take heed, I ſay, leaſt thy dreaming of riches do not make thee hunger when thou awakeſt.

Micyllus. O miraculous *Jupiter*, and mighty *Hercules*, what evil doth this portend, that my Cock ſpeaketh with a mans voyce?

Cock. Doth this ſeem ſo great a wonder unto thee that I ſhould ſpeak with the voyce of a man?

Micyllus. How can I chuſe but think it ſtrange, and monſtrous? god ſend me good fortune after it.

Cock. O *Micyllus*, thou now ſheweſt thy ſelf a very illiterate fellow, and never to have been converſant in *Homers* verſes: for in them thou mayeſt read how *Xanthus*, *Achilles* his horſe, forgetting his neighing, ſtood talking in the midſt of the battel, uttering many whole verſes together, and ſpake not in proſe as I do now: yea, he prophecied, and foretold things to come, yet was it thought no wonder, neither did he which heard it, cry out upon the gods, as if he had heard a prodigy: but what if the (*e*) keel of the ſhip *Argo* ſhould ſpeak unto thee, as in times paſt the beech tree of *Dodone* did utter prophecies with a mans voyce: or if thou ſhouldſt ſee the (*f*) skins of Oxen creeping about, and hear the fleſh lowing when it was half ſod or roaſted, and thruſt through with a ſpit, how wouldſt thou then wonder?

(*b*) Ariſtotle *in his* 2. *book* de anima c. 9. *ſpeaks of vocal fiſhes in the river* Achelous. Plutarch, *and* Athenæus *ſuppoſe that the* Pythagoreans *abſtained from eating fiſh becauſe of their ſilence, thinking it irreligious to eat of them that obſerve the ſame precepts with themſelves.*

(*c*) *The like advice is given by a fiſher-man in* Theocritus Eidyl. 22. *to his fellow that dreamed he had taken a golden fiſh.*
Ἔλπεο μὴ ὕπνων ζατεῖ τ' σαρκινον ἰχθὺν,
Μὴ σὺ δαΐνυς λιμῷ κὴ πεῖς χρυσοῖσιν ὀνείροις.
A fiſh indeed, friend, is your ſleeps beſt theam, Leſt you be ſtarv'd, though in a golden dream.

(*e*) *The firſt ſhip that ever was built, in which* Jaſon *with* 54. *other* Heroes *of* Theſſalia *ſailed to* Colchos *for the golden fleece: the keel of this ſhip was made of the trees of* Dodone, *a Wood in* Epirus, *ſacred to* Jupiter; *which trees the* Poets *ſay did ſpeak.* (*f*) *The Oxen of the Sun, which* Ulyſſes *companions kill'd and roaſted.* Odyſſ. l. 12. v. 395. *All this is ſpoken in deriſion of* Homers *poetical fictions.*

But

But I am much converſant with (g) *Mercury*, (h) the moſt talkative of all the gods, and beſides, brought up and nouriſhed amongſt you men, and therefore it can be accounted no hard matter for me to have the ſpeech and voyce of a man. Notwithſtanding, if thou wilt promiſe me to keep my counſel, I will not ſtick to tell thee the very true cauſe indeed of this my ſpeech, and by what means I came by it.

Micyllus. But do I not dream that my Cock ſpeaketh thus unto me? if not, then tell me, good Cock, what other cauſe there is of thy ſpeech? and as for ſilence thou needſt not doubt that I will reveal it to any man; for if I ſhould, who would believe me?

Cock. Give ear unto me then; and I know *Micyllus*, I ſhall tell thee a ſtrange tale: for I whom thou now ſeeſt to be a Cock, was of late a man as thou art.

Micyllus. I have heard of ſuch a matter as that, concerning you Cocks long ago: how that a certain young man, called *Alector*, was very familiar with *Mars*, and accuſtomed to banquet and make merry with the god, and him he made privy to all his love: ſo that whenſoever *Mars* went to lie with *Venus*, he took this *Alector* along with him, and for that he was greatly in fear leſt the Sun ſhould eſpy him, and diſcover him to *Vulcan*, he alwaies left this young man without at the door, to bring him word when the Sun approached: but as it chanced on a time, *Alector* fell aſleep, and unwillingly betrayed the charge committed to him, and the Sun entred in ſecretly and ſtood by *Venus* and *Mars*, who took their reſt without care, becauſe they thought *Alector* would give them warning if any were coming. Then *Vulcan*, having notice given him by the Sun, took them napping together, and wrapt them both within a net he had before provided for that purpoſe: but *Mars*, as ſoon as he was let looſe, in a great rage with this *Alector*, turned him into this kind of bird, with the ſame furniture which he then had, and inſtead

(g) *The Cock is therefore ſaid to be converſant with* Mercury, *becauſe that learning & skill both under* Mercurius *protection, require watchfulneſs.*

(h) *Mercury is the god of Eloquence among the Heathen.* Homer. Odyſ. 8. v. 267. Ovid. Met. lib. 4. & lib. 2. de arte amandi.

Alector *turned into a Cock.*

instead of an helmet, ſet ſuch a comb as that upon his head: for this cauſe are ye Cocks abhorred by *Mars*, as creatures good for nothing; yet, to this day, when you think the Sun is towards riſing, you crow out a great while before to give knowledge of his approaching.

Cock. Thus the ſtory ſayes indeed, *Micyllus*, but I mean another matter: for I was thus transformed into a Cock but a little while ſince.

Micyllus. And by what means, I pray thee? I would give any thing in the world to be truly informed of that.

Cock. Didſt thou know (*i*) *Pythagoras?*

Micyllus. Meaneſt thou the Sophiſter? that idle fellow that made a rule that men ſhould taſte no fleſh, nor eat any beans, the beſt meat I can feed upon, and as I think moſt wholeſome: the ſame man alſo commanded his Schollars to keep ſilence for the ſpace of five whole years together.

Cock. Then know this alſo, that the ſame man before he came to be *Pythagoras*, was *Euphorbus*.

Micyllus. Thou ſpeakeſt ſtrangely Cock; as though he were one of them that could change his ſhape by enchantments, and do ſuch like wonders.

Cock. That very ſame *Pythagoras* am I; therefore forbear I pray thee to uſe hard ſpeeches: for thou art altogether ignorant of his manner of life.

Micyllus. Why this is the greateſt wonder of all the reſt; my Cock a Philoſopher? I pray thee thou ſon of *Mneſarchus*, how hapned it that of a man thou art become a bird, and of a *Samian*, a (*k*) *Tanagrian*: thou canſt hardly perſwade me it is ſo. Nay, it is almoſt incredible; for I have already noted in thee two things, which are contrary to the doctrine of *Pythagoras*.

Cock. And what are thoſe?

(*i*) Pythagoras *the* Samian *Philoſopher was the ſon of* Mneſarchus, *a carver of rings: he held that the ſoul, the body dying, paſſed ſtraight into ſome other, and according to the life that it had formerly led, was honoured with a better, as of a Philoſopher or other famous man; or puniſhed with a baſe one, as of a dog, or aſs; and to maintain the truth of this opinion aver'd that he could well remember that he himſelf had been in time paſt in the* Trojan *war,* Euphorbus *the ſon of* Panthus, *who was brother to* Hecuba, *which* Euphorbus *was ſlain by* Menelaus. Ovid. Met. 15. *Of the reſt of his tenets, ſee his life in* Diog. Laert. (k) *A City of* Bœotia. Pauſan. *in* Bœot. *in which* Lucian *places the ſcene of this Dialogue, becauſe it was very famous in former times for Cocks of the game.* Plin. lib 10. cap. 21. *He cloſely taxes the vain opinions of* Pythagoras, *and ſhews how in ſome things he is repugnant to himſelf.*

Micyllus.

Micyllus. One is, that thou art given to prate and babble; but he, as I remember, enjoyned ſilence to his ſchollers for five years ſpace. The other is likewiſe repugnant to his rules; for I, having no other thing to give thee, brought thee beans to day, as thou knoweſt; and thou without any ſcruple, pickſt them up: Therefore, either, thou lyeſt and art not *Pythagoras*, or tranſgreſſeſt againſt thine own decrees in eating beans, which he ſaid was as great a wickedneſs, as for a man to devour his own fathers head.

Cock. O *Micyllus*, thou knoweſt not the cauſe hereof, nor what is convenient for the life of every creature: I did then eat no beans, for I was a Philoſopher: but now I feed upon them, becauſe it is a diet fit for birds of my kind. But if you will give me leave, thou ſhalt hear how of *Pythagoras* I came to take this ſhape upon me, and how many kind of lives I have paſt, and what benefit I had by every alteration.

Micyllus. Tell me, for the love of God: for thou canſt not pleaſe me better: ſo that if it were put to my choice, whether I had rather hear thee diſcourſe of thy life, or ſee again that ſweet and happy dream I had even now, I know not to which part I ſhould encline: ſo like do I judge thy ſpeeches to thoſe ſweet viſions, that I hold thy talk, and my moſt delectable dreams to be of equall content.

Cock. Doſt thou yet ponder upon thy dreams, and ſtill revolve in thy mind thoſe idle fantaſies, printing that vain and fruitleſs pleaſure, as the Poet ſaith, in thy memorie? Homer Odyſ. l. 19.

Micyllus. Nay, know this Cock, that I will never forget that viſion whilſt I have a day to live: ſuch a hony ſweetneſs did that dream when it departed, leave in mine eyes, that I could not open mine eye liddes, but they would ſtraight fall to ſleep again: and even as a feather ſtirred in ones ear, ſuch a tickling did that viſion make in me.

Cock. O the great love that dreams have to thee, if it be as thou ſayeſt: whereas they being (l) winged (as ſome ſay) and having no commiſſion to tarry with a man longer then ſleep, would for thy ſake paſs their bounds, and infix their ſweetneſs and force, even within thy waking eyes: I would gladly therefore hear what it was that did ſo delight thee.

(l) Virgil. Æneid. lib 4. Par levibus ventis volucríque ſimillima ſomno: & Tibulus Eleg. 2. Póſtque venit tacitus fulvis circũdatus alis Somnus, &c.

Micyllus. And I am as ready to tell thee; for the very remembrance and talk of it, doth exceedingly content me: but when wilt thou, *Pythagoras*, tell me of thy ſundry transformations.

Cock. As ſoon, *Micyllus*, as thou ſhalt make an end of thy dream, and wipe away that hony from thine eyes: yet tell me this one thing firſt, for my learning; came thy dream flying unto thee through gates of Ivory, or of horn?

Micyllus. Neither, *Pythagoras.*

(m) Odyſ. l. 19. v. 562. *True dreams come through the gates of horn, and falſe through thoſe of Ivory.* Virgil *imitates this of* Homer *in* Æneid. l 6. Sunt geminæ ſomni portæ, quarum altera fertut Cornea, &c.

Cock. (m) Why *Homer* makes mention only of theſe two paſſages?

Micyllus. A pin for that fooliſh Poet, who never knew what dreams were; yet, it may be that poor common dreams come through ſuch gates, ſuch as he himſelf ſaw, and that was nothing at all, for (n) he was blinde: but my ſweeteſt dream came flying to me through a gate of gold, being gold it ſelf, and compaſſed on every ſide with gold, bringing abundance of gold with it.

Cock. (o) Good *Midas*, talk not ſo much of thy gold; thy dream and his wiſh being alike in all reſpects; for thou likewiſe imagineſt thou hadſt whole mines of gold.

Micyllus. Abundance of gold I ſaw, *Pythagoras*, abundance: O thou wouldſt not think how it did gliſter and ſhine moſt gloriouſly; I pray thee put me in remembrance, (if thou knoweſt it) what *Pindarus* ſpeaketh in

(n) Herodotus *and* Plutarch *ſay that his right name was* Meleſigines, *ſo called from the river near unto which he was born: but afterwards called* Homer *by the* Cumæans *who call a blind man* ὁμηρον. (o) *He likens* Micyllus *for his deſire of gold, to* Midas *the* Phrygian *king, who having entertained* Bacchus, *and being by him promiſed whatſoever he would ask, deſired that whatſoever he touched might become gold: which being granted him, ſo that his very meat and drink was turned into gold, hunger and neceſſity compelled him to repent the vanity of his wiſh.*

the

the commendation of it, where he ſaith, that water is the beſt thing, yet praiſeth gold above all, uttering the commendation thereof in the very beginning of the principal of all his ſonnets.

Cock. Are theſe the verſes thou meaneſt?

Water is a goodly thing;
But gold is far more bright
Then any riches elſe beſide,
And gives a fairer light
Then doth the clear and flaming fire,
Within the darkeſome night.

Pind. Olymp. Od. 1. v. 1. *Pindarus is much in the commendation of gold, as in* Iſth. 3. *and other places, inſomuch that ſome have given him the name of* φιλαργυρος, *a lover of money.*

Micyllus. The very ſame: and I verily think, *Pindarus* had ſometime ſeen my dream, becauſe he ſo commended gold: wherefore, O thou moſt prudent Cock that ever I knew, hearken a little unto me, and thou ſhalt know what my dream was: yeſterday, if thou remember, thou hadſt not thy dinner; for the rich *Eucrates* meeting me in the maket place, bad me (p) go and bath my ſelf, and when it was dinner time, come and feaſt with him.

(p) *It was the cuſtome in ancient times for men to bathe and annoint themſelves with oyle before they went to a feaſt or ſacrifice, as we may ſee in* Homer. Iliad. 10. v. 577. *ſpeaking of* Ulyſſes *and* Diomedes.

Cock. I remember it very well, by the ſame token that I faſted all day, and thou cameſt drunken home at night, and didſt then bring me thoſe five beans; a poor pittance God knows for a cock of the game, (q) that had tryed maſteries publikely in the *Olympian* ſports.

(q) *Pythagoras was well skill'd and practis'd in the Olympick exerciſes.* Diog. Laert.

Micyllus. When I was come from the feaſt, and had given thee thoſe beans, I went ſtraight to bed, and then (as *Homer* ſaith) (*) a heavenly dream came indeed to me in the dead time of the night.

(*) Iliad. 2. v. 56.

Cock. Firſt *Micyllus*, tell me what was done at *Eucrates* houſe at the feaſt, what kind of banquet it was, and what hapned therein: for it will be as good as another meal to thee, to enter, as it were, into a ſecond dream of what thou hadſt then, and to chew in thy memorie the good chear thou hadſt eaten before.

The description of his invitation and dinner with Eucrates, which was the occasion of his dream.

Micyllus. I thought the report of that would have been troublesome to thee: but because thou of thy self desirest to hear it, thou shalt have it: I never in my life, O *Pythagoras*, did feast at any rich mans table before; and yesterday by good fortune I met with *Eucrates*, and saluting him, as I use to do, by the name of Lord, passed by him, because I thought it would be a disparagement to him to be seen talking with one in a thread bare cloak. But he calling me to him, said: *Micyllus*, I celebrate this day my daughters birth, and have bidden many of my friends: but one of them, saith he, is sick and unable to dine with me; do thou therefore, when thou hast bathed, come in his turn, unless he which is bidden, say he will come himself; for I am in doubt of it: when I heard this, I made low curtesie and went my way, pouring out many prayers to all the gods in heaven, and beseeching them to send either the quotidian ague, or the pleurisie, or the gout to that sick man, whose substitute I was appointed to be at the feast; and I thought it a whole year till the time of bathing came; still watching how the shadow of the diall went forwards, and when it would be time to wash: at the last, when the hour was come, I plunged in with as much speed as I could, and departed trimming up my self handsomely, and turned my cloak the best side outwards: when I came, I found many at his gates, & amongst them, that sick man whose turn I was to take at dinner: and very sick he was indeed, for he groaned very pittifully, and coughed, and vomited from the bottome of his stomack filth, which he could hardly get up; his countenance was pale, and his body swoln: he was about threescore years of age. They said, that he was one of these Philosophers which now adayes teach men so many fooliſh toyes. He had a monstrous long beard, which stood in great need of a barber: but when *Alchibias* the Physitian blamed him for coming abroad in that case, he answered; duty must not

not be neglected, especially by a Philosopher, though a thousand diseases stood to resist me; for then might *Eucrates* well think we contemned him: nay, said I, he would rather commend you, if you would die at your house, and not breath out life and fleam together in the midst of the banquet at his table: but he was so stout, that he made as if he understood not how I came over him. Presently, as soon as he had washed, came *Eucrates*, and seeing there *Thesmopolis*, for so was that Philosopher named, said, this is well done, master, that you are come your self; I wish you take no harm by it: but you should have fared never the worse: for though you had been absent, yet would I have sent you all things needful. And when he had said so to him, he went in, giving his hand to the sick man, who was held up by the servants: then did I make my self ready to be gone: but *Eucrates*, turning him about, and musing a little to himself, at the last, seeing me look so heavily on the matter, said, Come thou in too, *Micyllus*, and dine with us: for I will cause my son to eat with his mother in the chamber, that thou mayst have room at the table. Then, like a fool, went I in, gaping about me (r) almost like a Wolf I was so ashamed, because I thought it long of me that *Eucrates* son should lose his place at the feast. When the time was come that we should sit down, first they took up *Thesmopolis* to place him; but with much ado, God knows: five tall young men were about him at the least, which did bolster him up with pillows on either side to make him sit upright, and be upheld by them as much as was possible. And when no man else could endure to sit near him, they appointed me to be his comrade at the table. Then went we to dinner, *Pythagoras*, where we had great chear, and great store of dainties: all the meat was served in gold and silver plate; our drinking cups were all of gold, and proper serving-men were appointed to attend upon us: we had our Musicians, our jesters, and all kinde of mirth

He takes occasion here to inveigh against such hypocritical Stoicks, & other Philosophers as made such an outward shew of temperance and strictness above others, and yet would not lose a good meal, or the honour of being entertained, though it were to the hazard of their lives.

(r) *The Wolf having lost his prey, runs gaping up and down; and hence grew the proverb,* λυκὸς χανὼν, *a gaping Wolf, and is applyed to them as are prevented of their purpose.*

The Philoſophers abſurd behaviour.

mirth to paſs away the time withall: Only one thing troubled me, and that was *Theſmopolis*, who angred me at the heart to hear him diſcourſe of vertue, and teaching me how two negatives make an affirmative; and how that when it is day, it is not night: ſometimes he ſaid I had horns, with ſuch like fond talk, making a long Philoſophical diſcourſe to him that anſwered never a word; ſo that he mard all our mirth: for neither the Muſicians that played on inſtruments, nor the ſingers could be heard for him: thus was our banquet.

Cock. And no great feaſt to thee *Micyllus*, to be matcht at the table with ſuch a doting old man.

The Coblers dream.

Micyllus. Now hear my dream: I know not how, but me thought that *Eucrates* being childleſs, and like to die, ſent for me, and in his Will made me heir of all he poſſeſt, and within a ſhort ſpace deceaſed. Then I entring into his houſe, meaſured up the gold and ſilver by whole loads, which flowed upon me like the ſtreams of a running river: and all his other goods, as apparel, tables, veſſels, and ſervants, were all indeed mine own. Then was I carryed in a Chariot drawn with white horſes, wherein I ſate, reverenced and regarded of all that ſaw me: many went before me, many rode about me, and more followed me. And I having his gorgeous apparel on my back, and great rings as many as would ſerve ſixteen fingers, commanded a ſumptuous feaſt to be prepared, whereunto I might invite my friends. They, as it is in dreams, were ſoon come to me; my meat was prepared, the drink ſet ready in a place by it ſelf: I being buſied herein, and taking a golden cup in my hand to drink a health to all my friends, the broath being now ſet on the table, in an evil hour thou beganſt to fall a crowing, thou troubledſt our feaſt, overturnedſt the tables, ſcatteredſt abroad thoſe riches, and broughtſt them all to nothing: and doſt thou think I complain of thee without a cauſe, whereas I would gladly have ſeen that ſweet viſion three whole nights together?

Cock

Cock. Doſt thou ſo doat upon gold and riches, *Micyllus*, that thou delighteſt only in them: and thinkeſt thou it a happy thing to have a great deal of money?

Micyllus. I am not the only man, *Pythagoras*, of that opinion, but even thou thy ſelf, when thou waſt (*ſ*) *Euphorbus*, hadſt thy hair curled with ſilver and gold wier, when thou wenteſt to fight againſt the *Græcians*: and in battel I ſhould think it better to be well furniſhed with iron then with gold: yet thou in thy greateſt peril, tookeſt pleaſure to have thy hair plaited therewith: which made *Homer* ſay, thou hadſt hair like the *Graces*, becauſe it was bound together with gold and ſilver: and no doubt it muſt needs ſhew the braver, for gold plaited in hair will make it have a glorious luſtre: therefore when thou waſt the ſon of *Panthus*, thou ſeemedſt to be delighted with gold: yea, the Father of all gods and men, even *Jupiter* himſelf, the ſon of *Saturn* and *Rhea*, when he was in love with that *Argolian* maid, knowing no more lovely thing whereinto he might convert himſelf, or win the favour of *Acriſius* guard, became, as thou haſt heard, gold: and entring in through the roof of the houſe, obtained his love. And to what end ſhould I uſe further ſpeeches in the praiſe thereof? how many benefits doth gold bring with it? for whoſo is furniſht therewith, is made both beautiful, wiſe, and valiant: it is accompanied with credit and honour, of baſe and mean perſons; it maketh in ſhort ſpace famous and honourable: for I am ſure thou kneweſt my neighbour *Simon*, a Cobler as I am, who ſupped with me not long ago, and put two peices of pudding in the pot, when I ſod Peaſe at the Feaſt of (*ſ*) *Saturn*.

Cock. I knew him well, he is a ſhort fellow with a hooked noſe: he ſtole away our earthen pipkin under his cloak when he had ſupped, which was all the houſ-

(*ſ*) Homer. Iliad. l. 17. v. 50 *ſpeaking of* Euphorbus *ſlain by* Menelaus.
Δέησεν ὤ πισθων, ἀ-
φὶ δ' ἄρα χαὶτε ἐπ'
ἀυτῳ.
Αἷμα τ' ἰδὲ δεύοντο
χαμαὶ Χα-
ίτησιν
ὁμοῖαι.
Πλεχμοὶ
δ' ἰδὲ χρυ-
σῷ τε χὴ
ἀργύρῳ
ἐσφήκοντο.
With noiſe, his clattering arms his corps did quell, And blood his Grace-like treſſes did beſmear, Which with pure gold and ſilver plated were.

Danaë, vid. *the* Necromantie.

Omnis enim res, Virtus, fama decus, divina humanáque pulchris Divitiis parent, quas qui conſtruxerit, ille Clarus erit, fortis, juſtus, ſapiens etiam & rex. Horat. Serm. lib. 2. ſat. 3. (*ſ*) Saturnalia, *it was a great and joyful feaſt amongſt the* Romans, *celebrated in the month of* December: *friends ſending gifts and invitations unto each other, and during this feaſt, every one was allowed a freedom and liberty of ſpeech without being lyable to any exception: whence ſome Authors have entitutled part of their writings by this name, as* Macrobius *and others.*

hold-

holdſtuff we had: I ſaw him do it, *Micyllus*.
Micyllus. And yet the knave forſwore it when I charged him with it: but why didſt thou not then give me warning, and crow as loud as thou couldſt when thou ſaweſt us ſo ſpoiled of our goods, and robbed?
Cock. I cackled apace, and that was all that I could do: but what of him? methinks thou art about to ſay ſomewhat of him.
Micyllus. This *Simon* had a Couſen that was an exceeding rich man; his name was *Drimylus*: he as long as he lived, would not beſtow one half-penny on this *Simon*. And no marvel, for he could never find in his heart to beſtow any thing upon himſelf. But when he dyed, all his goods by the Law came to this *Simon*: ſo that he that was wont to go in a bare patcht cloak, and glad to lick the diſhes, is now cloathed in purple and violet, hath ſervants, Chariots, golden drinking veſſels, and tables of Ivory: and ſo reverenced by all men, that he will not ſo much as look on me; for I hapning by chance to ſee him not long ago, came to him and ſaluted him; ſaying, *Simon*, God ſave you: but he being offended hereat, ſaid to his ſervants; Bid this beggar not clip my name; I am not *Simon*, but (*t*) *Simonides*. And which is moſt to be noted, women do now fall in love with him; and to ſome of them he makes the matter dainty, and regards them not; to others he is favourable, and doth grant them his love; and they that are forſaken, ſeem ſo much affectioned, that they threaten to kill themſelves. Thou ſeeſt then how many good things gold is the cauſe of, ſo that it altereth the very ſhape of a man, making the uncomely look handſome and lovely, like the (*u*) Poetical *Ceſtum*: thou haſt heard what the Poet ſaith, O gold, thou art the ſweeteſt and the welcomeſt poſſeſſion. And again, it is the gold that hath the dominion amongſt all men: but, good Cock, why doſt thou laugh ſo now?
Cock. To ſee how ignorance hath deceived thee; *Micyllus*,

Aſperius nihil eſt humili, cum ſurgit in altum. *Claud.*

(*t*) *Who was a famous* Lyrike *Poet.* Pauſan.

(*u*) *The girdle of* Venus, *which was of that force and efficacy, that whoſoever wore it, it made her ſeem moſt amiable and beautiful: and therefore* Juno *being to lie with* Jupiter, *borrowed this girdle of* Venus. Iliad. 14. v. 219. Euripid.

cyllus, as moſt men are, in theſe rich men: for be it known unto thee, that they live a far more miſerable and wretched life then poor men do; I ſpeak by experience, that have been both rich and poor oftentimes, and have tryed all ſorts of life, and ſo ſhalt thou do ſhortly as well as I.

Micyllus. Indeed the time now ſerveth well for thee to tell me of thy transformations, and what things thou knoweſt were done in every one of thoſe lives.

Cock. Hear me, and I will tell thee: but this one thing I will make known unto thee to begin withall, that I never yet ſaw a more happy life then thou leadeſt. *The mean eſtate the better.*

Micyllus. Then I, Cock? ſuch a life God ſend thee: thou makeſt me fret to hear thee; yet tell me all, beginning from the time thou waſt *Euphorbus*, untill thou waſt changed into *Pythagoras*; and from thence in order till thou becameſt a Cock: for I perſwade my ſelf, thou muſt needs ſee and indure many contrarieties, being turned into ſo many divers ſhapes.

Cock. * From the firſt time that my ſoul came flying from *Apollo*, and on the earth incloſed in mans body, it would be too long to tell thee what miſery it endured; and further it is neither lawful for me to ſpeak it, nor for thee to hear of ſuch matters: but at the laſt I became *Euphorbus*. * Pythagoras *begins to relate his ſeveral tranſmutations.*

Micyllus. † And I pray thee heartily, before thou proceed in the diſcourſe of thine own life, that thou wouldſt tell me whether I had ever any other ſhape, or not. † Micyllus *his digreſſion.*

Cock. Yes indeed hadſt thou.

Micyllus. And canſt thou tell me what creature I was? I would very fain know that.

Cock. Thou waſt an (w) *Indian* Emmet, one of them that digge up gold out of the earth. (w) *Theſe Indian emmets are ſome of the bigneſs of a dog, ſome of a wolf, of wonderful ſwiftneſs, lying in holes under ground amongſt the ſands of gold, as our emmets do in ant-hills,* Herodot. l. 3.

Micyllus. And what a rogue was I, that would not provide ſome of thoſe ſcraps for my ſelf to live upon now? but I pray thee what ſhall I be after I am gone out of this life? I do not think but thou canſt tell me that too: and if it be

so, that I shall hereafter be in any good estate, (x) I will go straight and hang my self upon the beam thou sittest on.

Cock. That thou canst know by no means: but I, when I was *Euphorbus*, (for thither will I turn my tale again) was a souldier at *Troy*, and slain by *Menelaus*: afterwards in time, I came to be *Pythagoras*; but all the *interim*, my soul way carryed about with any body to dwell in, untill at the last, my father *Mnesarchus* framed an habitation for me.

Micyllus. I pray thee livedst thou all that time without meat or drink?

Cock. Why not? *Micyllus*, for those things are convenient for the body only.

Micyllus. Then tell me first what was done at *Troy*; were all things acted as *Homer* reported them to be?

Cock. How could he, *Micyllus*, know the truth of what was done there? for in the time of those wars, he was a camel in (y) *Bactria*: I for my part, in these matters can inform thee how much he overshot himself: for neither was (z) *Ajax* so mighty, nor (a) *Helen* so fair as he would have them to be; only, I remember she had a long white neck, whereby may be judged, she had a swan to her father: but her other beauty, it was worn with age, for she was almost as old as (b) *Hecuba*. (c) For first *Theseus* took her away with him, and kept her in *Aphidna*; and he lived in the time of *Hercules*. Now *Hercules* destroyed *Troy* before, in our fathers time which then lived: whereby we may conjecture of her age. These things, when I was very young, my father *Panthus* was wont to discourse of unto me, who said that he had seen *Hercules*.

(x) Cleombrotus *the* Ambrociot, *having read in* Plato *of the immortality of the soul, threw himself down from an high place, and so died.*

As he brought before, Homer *against* Pythagoras, *so now he brings* Pythagoras *against* Homer.

(y) *A province of* Scythia.

(z) Pausanias *in his Atticks says that he is informed by one* Mysus, *that the round bone of the knee, (which we commonly call the pan) of* Telamon Ajax *was as big as the greatest coit wherewith those that strove in the five exercises of* Greece, *and therefore called* Pentathli, *did play: from whence may be gathered the proportion of his whole body.* (a) *He alludes here to the fable, which sayes that* Jupiter *in the likeness of a Swan lay with* Læda, *and she brought forth an egg, of which were born* Castor, Pollux, *and* Helena. (b) *The wife of* Priamus, *mother to* Hector *and* Paris. (c) *At which time she could not in any likelihood be less then* 15. *Now* Hercules *destroyed* Troy 31. *years before the last besieging of it, to which if we add the other ten years of the siege, besides the time between her carrying away by* Theseus, *and the destruction of* Troy *by* Hercules, *it will amount to* 56. *years, so that by this computation she could not be much younger then* Hecuba.

Micyllus.

Micyllus. But was *Achilles* ſo worthy a man as the ſpeech is? or is that alſo a fable?

Cock. I never met him in the field, *Micyllus*, neither can I ſo perfectly deſcribe the *Grecians* unto thee, becauſe they were our enemies: (d) but I eaſily ſlew his friend *Patroclus*, for I thruſt him through with a ſpear.

Micyllus. But with far more eaſe did *Menelaus* kill thee, and that ſoon after; but enough of theſe matters: tell me now ſomewhat concerning *Pythagoras*.

Cock. Without doubt, *Micyllus*, I was a ſubtile fellow, (for I will tell thee the truth plainly) and not unlearned, nor ignorant of the moſt commendable arts: (e) for I went into *Ægypt*, to be inſtructed in wiſdome by their Prophets, where I ſecretly learned the books of (f) *Orus*, and *Iſis*: from thence I ſailed into (g) *Italy*, and delivered ſuch doctrine to the *Græcians* that dwelt there, that they honoured me as a God.

Micyllus. I have heard no leſs my ſelf; thou alſo taugheſt that men when they were dead ſhould revive again, and ſhewdſt unto them a (h) knuckle bone of gold, but what came in thy head, ſo ſtraightly to forbid the eating of fleſh and beans?

Cock. Ask me not that queſtion, good *Micyllus*, I pray thee.

Micyllus. Why ſo?

Cock. Becauſe I am aſhamed to tell the true cauſe thereof.

Micyllus. Be not abaſht to tell it me that am thy fellow and friend: for I will now no longer account my ſelf thy maſter.

Cock. O *Micyllus*, it was no point of ſound wiſdom

(d) *He falſly boaſteth the killing of* Patroclus, *who was wounded by* Euphorbus, *but ſlain by* Hector. Iliad. 16. v. 826.

(e) *Divers of the ancient Philoſophers, traveled into* Ægypt, *and* Chaldæa, *becauſe in former times learning flouriſhed in thoſe parts.*

(f) Orus, *or* Horus *was the ſon of* Iſis *and* Oſiris: *theſe three were the firſt that inſtructed the* Ægyptians *in the knowledge of letters: and therefore honoured by them as gods: they likewiſe invented the way of writing in* Hieroglyphicks, *expreſſing what they meant by the ſhapes and figures of living things, &c. In which kind of writing, all their ſecret and myſterious knowledge was recorded, which they ſo highly reverenced, that they thought it irreligious to prophance it with a common character.*

(g) *How* Pythagoras *ſet up School in* Italie, *and by what precepts and ceremonies his ſchollers were diſtinguiſht from other Sects, ſee* Diog. Laert. *in his life*, Gellius, Juſtine, Livie, lib. 1.

(h) *It is ſaid that the naked hippe of* Pythagoras *being diſcovered, ſeemed to be of pure gold:* Hermippus *of* Pythagoras *in* Laertius.

that moved me to it: but when I conſidered, that if I ſhould preſcribe any common form of doctrine that was agreeable to other mens rules, few would be drawn to follow it, becauſe it was not ſtrange; I thought that how much the more contrary my doctrine was to other mens, ſo much the more rare it would appear: and this was the cauſe that I deviſed thoſe new rules, that divers men having diverſe opinions of them, might all of them remain doubtful and uncertain of the meaning, as they did in thoſe dark and double intending oracles.

Things that are new & ſtrange, are alwayes moſt admired.

Micyllus. Seeſt thou? thou haſt partly made a fool of me, as well as thou didſt of thoſe (i) *Crotonians*, *Metapontians*, *Tarentines*, and ſuch like ſimple fellowes which followed thy precepts, and walked in thoſe erring ſteps which thou leaveſt for them to tread in: but when thou didſt put off *Pythagoras*, with what body waſt thou then incloſed?

(i) *Certain cities of* Italy, *amongſt whom* Pythogoras *lived.*

Cock. I then came to be (k) *Aſpaſia*, that famous ſtrumpet of *Miletus.*

(k) Pericles *a great nobleman and general of the* Athenians, *was ſo taken with the beauty and eloquence of this* Aſpaſia, *that he marryed her, and as ſome think, for her ſake only undertook the* Samian *war.*

Micyllus. I am aſhamed to hear: Why *Pythagoras*, among all other beaſts, waſt thou alſo a woman? the time hath been, gentle Cock, that thou waſt an Hen, and laidſt an egg, when thou waſt *Aſpaſia* and got with child by *Pericles*; then didſt thou card and ſpin, and do all other work as women ought to do.

Cock. All this did I; and not I only, but before me both (l) *Tireſias*, and (m) *Cæneus* the ſon of *Elates*, were both men and women; therefore if thou deride me for that, thou ſcorneſt them as much.

(l) Necrom. 1.

(m) *How* Cæneus *the ſon of* Elatus, *was changed from a fair woman to a man, ſee* Ovid. Met. lib. 12.

Micyllus. And which was the merryer life of the two? when thou waſt a man, or when thou waſt got with child by *Pericles.*

Cock. Doſt thou not know how dangerous a queſtion this is, and what puniſhment *Tireſias* himſelf had for aſſoyling it?

Micyllus.

Micyllus. Well, though thou resolve it not, (n) yet hath *Euripides*, in my judgement sufficiently determined this doubt, who saith, he had rather bear a sheild in battel three times, then bear a child once.

Cock. When thou art in childbed, *Micyllus*, I will then put thee in minde of this question; for thou likewise shalt oftentimes become a woman in the circuit and compass of thy lives.

Micyllus. Is it not a death to thee, Cock, to think all men are *Milesians*, or *Samians*? For it is said, that thou, being *Pythagoras*, (o) and of rare beauty, wast many times *Aspasia* to the tyrant: but after *Aspasia* who wast thou then? a man, or again a woman?

Cock. I was (p) *Crates* the *Cynick*.

Micyllus. Mighty gods, what a transmutation was that from a whore to a Philosopher?

Cock. And then a King, and then a beggar; and shortly after a Duke: then a horse, and a cow, and a frog, and a thousand things else: for it would be long to rehearse them all. Lastly, I have been a Cock oftentimes, for I delighted in that life, and served many, * both Kings, poor men, and rich men, and now am come to be thy Cock, where I daily laugh to hear thee complain and grudge at thy poverty, and think so well of rich men, whereas thou art ignorant of all those evils which accompany them: for if thou didst know the many cares wherewith they are oppress't, thou wouldst laugh at thy self, for ever thinking a rich man to be happy.

Micyllus. Wherefore, O *Pythagoras*, or whatsoever thou wouldst be called (for I would be loth to offend thee with calling thee sometimes one name, and sometimes another.)

Cock. It makes no matter whether thou call me *Euphorbus*, or *Pythagoras*, or *Aspasia*, or *Crates*, for I am all these:

(n) *In the person of* Medea, *who being forsaken by her husband* Jason, *makes a great complaint against mens cruelty and womens misery, and amongst the rest comes out with this:*
λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον
Ζῶμεν δόμων κατ' οἴκους, οἱ δ' ὑμᾶς φασὶν δορὶ
Κακῶς φρονοῦντες. Ὡς τρεῖς ἂν παρ' ἀσπίδα
στῆναι θέλοιμ' ἂν μᾶλλον, ἢ τεκεῖν ἅπαξ.
We live they say at home from perils free,
Whilst they do fight at push of pike; but see
Their error; for thrice standing to my sheild,
I'd rather fight, then once bring forth a child.

(o) Pythagoras *was very beautiful, insomuch that his schollars supposed him to be* Apollo. Laert.

(p) *A* Thebane *Philosopher, scholler to* Diogenes. * *He returns to the former discourse concerning riches and poverty.*

yet

yet thou ſhalt do beſt to call me as thou ſeeſt me, a Cock, and think it no reproach unto me to be called as a poor bird, for I have the lives of many within me.

Micyllus. Then, Cock, foraſmuch as thou haſt made tryal almoſt of all kind of lives, and knoweſt them all, tell me in good ſadneſs, how rich men, and how poor men live, that I may know whether it be true as thou ſayeſt, that we are more happy then the rich.

The inconveniences that attend rich men; and on the contrary, the freedom of the poorer ſort in time of war.

Cock. Mark then, *Micyllus*, and conſider well of it: for thou art not troubled with any rumours of wars; when news comes that the enemies are in the Country, then haſt thou no care neither of the ſpoiling of thy lands, nor breaking down of thy Parks, nor the waſting of thy Vines: but as ſoon as thou heareſt the trumpet ſound, thou lookeſt about thee, whither to turn thy ſelf for thy ſafety, and where to be out of peril: but thoſe rich men, what care are they in with all their retinue? they grieve to ſee from the walls their ſubſtance and goods deſtroyed in the fields: and if any thing be to be brought to the City, they are called to do it; or if a ſally muſt be made againſt the enemy, they are ſure to be formoſt in peril, alwayes appointed for Captains and leaders in the battel; but thou with a ſtrong pike in thy hand, ſtandeſt well prepared for thy defence, and ready to take part of the Captains feaſt, when he ſacrificeth to the gods after victory. Again, in the time of peace, thou, as one of the commonalty, goeſt to the publique meetings in the judgement place, where thou raigneſt as King over theſe rich men; for they ſtand in fear and doubt of thee, and glad to get thy favour with gifts, labouring to make publique Bathes, Playes and Pageants to pleaſe thee withall, and thou vieweſt and examineſt them as exactly as if thou wert a Lord; ſometimes thou wilt not ſo much as ſpeak to them: and, if it pleaſe thee, thou mayſt either drive them away with ſtones, or confiſcate their goods. Thou neither feareſt the crafty Lawyer ſhould

Their happineſs above the rich in the time of peace; Eſpecially where there is a popular government; Whereof we may find many examples, both amongſt the Romans *and* Græcians; *but chiefly whilſt the Commonwealth was governed by the people. The power of the common people when they bear the ſway.*

beguile

beguile thee, nor the thief ſteal away thy gold, by climbing over thy walls, or breaking up the houſe: neither art thou troubled with any reckonings, nor demanding debts, nor beating evil ſervants, nor in care for thine accounts: but when thou haſt cobled a ſhooe, haſt ſeaven half-pence for thy labour: and riſing from thy work at Sun-ſet, (at which time thou mayſt bathe thy ſelf, if it pleaſe thee) thou buyeſt thee ſome fiſhes, or herrings, or a few heads of garlick, wherewith thou makeſt merry, ſinging for the moſt part all the day long, and practiſing Philoſophy in thy ſweet poverty: this makes thee ſtrong and healthful in body, and able to abide the cold: for labour hardneth thee to withſtand couragiouſly thoſe things which other men think indureable, and none of theſe hurtful diſeaſes can lay hold on thee: for if thou be at any time touched with a grudging of an ague, thou ſuffereſt it not to tarry long with thee, but ſhakeſt it off ſpeedily, and driveſt it away even with very hunger, ſo that it ſoon departs as if it were in fear to ſtay with thee, when it ſeeth thee drink cold water ſo heartily, and not abide the daily cures of the Phyſitians: but thoſe miſerable men, how many evils doth their ill diet bring upon them? as gouts, vomitings, impoſtumes of the lungs, and dropſies: for theſe be, as it were, the children of delicate and well furniſhed feaſts. Therefore thoſe men, which like *Icarus*, ſtill ſoar to get aloft, and ſeek to approach the Sun, not remembring that their wings are faſtned with wax, many times have a grievous fall even headlong into the midſt of the ſea; but as many as with *Dædalus*, climb not into the skies, nor ſet their mindes on high places, but fleck near the ground, that their wings may ſometimes be moiſtned with ſalt water, thoſe men for the moſt part fly in ſafety.

The benefit of a labouring life, and hard diet.

The diſeaſes and evils that proceed from rioteouſneſs.

Icaromenipp. c.

Micyllus. Thou meaneſt orderly and diſcreet men.

Cock. For the others, thou knoweſt what ſhameful wracks and falls they have been ſubject to. As

(q) *Cræſus,*

(q) *Crœsus*, who had his plumes pluckt by the *Persians*, and by them laughed to scorn, when he was cast on the pile of wood ready to be burnt: (r) likewise *Dionysius*, being deposed from his Kingdom, taught a Grammar School in *Corinth*, and after so pompous a raign, was forced to teach children to read for his living.

(q) *The rich Lydian King, overcome by Cyrus the Persian, & being ready to be burnt, at his earnest prayers to Apollo, the fire was quenched with a great shour of rain, and so was saved.* Herodot. lib. 1.

(r) *The younger tyrant of Sicily.*

Micyllus. But tell me Cock of thine own life, when thou raignedst, (for thou also, as thou sayest, hast been a King) what experience thou hast of a Kings life. I think thou wast then filled with all kinde of felicity, because thou didst possess that which was the head and spring of all pleasures.

Cock. Good *Micyllus*, give me no cause to remember it: I was then so miserable a wretch, that I tremble to hear of it: indeed as thou sayest, to those that beheld me outwardly, I was thought to be happy and fortunate, but within me I had infinite millions of miseries dwelling and abiding.

Micyllus. And what were those? for it is strange it should be so, neither can I believe it.

Cock. I raigned, *Micyllus*, over no small region; which flowed with plenty of all kinde of fruits: and for multitude of inhabitants, and beauty of Cities, to be accounted amongst the most flourishing Kingdomes: many navigable rivers ran through it, the sea yeilding many commodious havens, and stations for ships: I had a huge army of souldiers, horsemen in great number, and pikemen infinite, a strong Navy, coin innumerable, plenty of gold plate, and all other things belonging to the pomp of a Kingdom in great abundance. When I went abroad, many honoured and reverenced me, as if they had seen a deity: they would run one over another to have a sight of me, and climb up the house tops, thinking it a great matter to have a full view of the Chariot, the purple robe, the diadem, of those that went before, and those that followed: but I alone, knowing how many things

The unhappy condition and estate of Tyrants.

did

did trouble and disquiet me, could not but condemn them of folly, and bewail mine own misery. For I compared my self to such gallant Images and *Colossus*'s, as *Phidias*, *Myron*, and *Praxitiles* have carved; for they in outward shew resemble the shapes of *Jupiter*, or *Neptune*, brave and comely in countenance, all wrought over with gold and pearl; having either thunder or lightning, or the three forked mace in his right hand: But if thou stoop down to see what is within them, then thou shalt discern the bars, the wedges, the nailes wherewith the whole body is fastned and buckled together: the pieces of wood, the pins, the pitch, the morter, and such like filth wherewith it is filled within: beside the multitude of flies and spiders that have their dwelling there: such a thing is a kingdom.

Three famous Carvers.

The resemblance of a Tyranny.

Micyllus. Now compare the morter, bars, and wedges, to the inner part of a kingdom, and shew what likeness the filth of the one hath to the other (if there be any) as thou hast likened that which is seen, carryed abroad, ruling over so many men, and worshipped so devoutly, to the wonderful Image of *Colossus*: for indeed either of them have a seemly outside: tell me therefore now, what resemblance there is between the one and the other for their inward parts.

Cock. * What should I rehearse unto you, *Micyllus*, their fears, griefs, and suspicions; the hatred and conspiracies of those that are neareſt to them; their short and unsound sleeps; their fearful dreams, their variable thoughts, and ever evil hopes; their troubles and vexations, their collections of money, and judgement of controversies, their military affairs, and warlike expeditions, their edicts and proclamations, their leagues and treaties, their reckonings and accounts, which suffer them not once to enjoy a quiet dream, but they are compelled alone to have an eye in all things, and a thousand businesses to trouble them. Great *Agamemnon* the son of *Atreus*,

Their troubles and vexations. Iliad. 10. v. 1.

could not enjoy a quiet nights reſt for the cares that occupied his head, no not when all the *Grecians* elſe were aſleep: what a grief was it to the (ſ) *Lydian* king to have his ſon dumb? how did (t) *Clearchus* vex the *Perſian Artaxerxes*, when he muſtered ſouldiers againſt him, to ſerve his brother *Cyrus*? (u) another was offended at *Dion*, becauſe he uſed but private ſpeeches with the *Siracuſians*: another was troubled to hear but (w) *Parmenio* praiſed: *Perdiccas* envied *Ptolomy*, and *Ptolomy*, *Seleucus*: but if there be but ſome ſpeech of a rebellion, Lord, what fear are they in then, if they ſee any three or four of their guard talking together! But the greateſt miſery of all is, that they alwayes ſuſpect thoſe moſt, that are their greateſt friends, ſtill looking for miſchief at their hands. One is poyſoned by his own child; and he again uſed in the ſame ſort by his friend: and he too perhaps within a ſhort time, ſerved with the ſame ſawce by another.

Micyllus. Fie upon them; what horrible things are theſe, Cock! I ſee now, it is a far ſafer kind of life for me, to labour at cobling ſhooes, then to drink out of a golden cup, poyſon and venom mixt with the wine. The greateſt danger I am in, is leaſt my paring knife ſhould run awry in cutting my leather, and ſo hurt ſome of my fingers. But thoſe men make deadly banquets one for another, daily inuring themſelves to infinit villanies: but when they are once fallen, then they rightly reſemble, in my opinion theſe players of Tragedies: amongſt whom, a man may ſee many that for a time bear the perſons of *Cecrops*, (x) *Siſyphus*, or (y) *Telephus*, having crowns on their heads, ſwords with Ivory hilts, glitſtering hair, and cloakes embroidered with gold; but if (as it chanceth ſometimes) any of them be beaten and thrown down upon the ſtage, then is he a laughing

(ſ) Cræſus *ſending to the oracle at* Delphos *to know ſomething concerning his ſon that was dumb, was anſwered that he had no great reaſon to deſire that his ſon ſhould ſpeak; for that day in which he ſhould firſt hear it, would be the moſt unfortunate to him that ever he ſaw, which fell out accordingly; for* Sardis *his regal City being taken by* Cyrus; *a common ſouldier of the* Perſians *meeting with* Cræſus *and his ſon, not knowing him to be the king, was about to kill him, at which his ſon that was dumb before, ſuddenly cryed out, Do not kill* Cræſus. Herodot. l. 1.

(t) *A* Perſian *Captain that took part with* Cyrus, *againſt his brother* Artaxerxes. Plut. (u) Dionyſius *the younger.* (w) *Son of the chief captains of* Alexander *the great, who ſharing his dominions amongſt them after his death, fell at length to deadly hatred and bloody wars with one another.* Necrom 10. (x) *A ſturdy thief ſlain by* Theſeus *king of* Athens; *he is feigned by the Poets continually to rolle a great ſtone in hell.* (y) *King of the* Myſians.

ſtock

ſtock to all that ſee him, when his vizard and his crown ſhall be torn in pieces; the blood running down from his broken pate, and his nether parts turned up, ſhewing his patcht and beggarly cloathes, with his buskings illfavouredly buckled upon his legs, and far unmeet for his feet. Seeſt thou, good Cock, what a ſimilitude thou haſt taught me to make? for when thou waſt a king, thy eſtate was like unto this: but when thou becameſt a horſe, or a dog, or a fiſh, or frog, how couldſt thou away with this kind of life?

This ſimilitude is often uſed by Lucian.

Cock. Thou moveſt a queſtion that would ask long ſpeeches, and not to this preſent purpoſe: but the ſum of all is this: I could find no life to be ſo full of trouble as the life of man, if it be conſidered only according to the natural inclination and uſes thereof: for thou canſt not find either an horſe to be a uſurer, or a frog a backbiter, or a crow a ſophiſter, or a gnat voluptuous, or a cock laſcivious, and ſo of all the reſt: for thoſe vices which ye are daily ſubject unto, thou canſt not perceive in them.

He concludes man to lead the moſt unhappy life, becauſe the moſt vitious of all creatures.

Micyllus. Herein thou ſayeſt true indeed Cock, neither will I for my part be aſhamed to tell thee what cares I have endured: for never could I yet put out of my mind, the deſires I had from my youth to become rich, but even in my dreams I have gold often preſented unto mine eyes: and chiefly this knave *Simon* doth anger me at the heart, to ſee him live in ſuch wealth.

Cock. I will ſoon eaſe thee of that grief, *Micyllus*, and therefore riſe up now whilſt it is night and follow me: I will bring thee to *Simon* himſelf, and to the houſes of other rich men, that thou mayeſt ſee what caſe they are in.

Micyllus. How canſt thou do it? for their gates are now ſhut; and wouldſt thou have me break thorough their walls?

Cock. No *Micyllus*, but *Mercurie*, (a) to whom I am conſecrate,

(a) *Certain creatures have been thought by the antients to appertain peculiarly unto each of the gods, and therefore conſecrated to them, as the Eagle to* Jupiter, *the Peacock to* Juno, *the Graſſhopper to the* Muſes, *& the Cock to* Mercurie. *Why, ſee above.*

ſecrate, hath given a certain property to the longeſt feather of my tail, that which is ſo weak, that it bends downwards.

Micyllus. But thou haſt two ſuch feathers.

Cock. Then it is that on the right ſide; for whomſoever I ſhall ſuffer to take it, as oft as I will, he may open therewith any door, and ſee any in the houſe, and not be ſeen himſelf.

Micyllus. I think, Cock, thou goeſt about to cheat me now with ſome tricks of Legerdemain: for if thou ſuffer me once to have it, thou ſhalt ſoon ſee all *Simons* goods in my houſe; for I will bring them away as faſt as I can, and make him halt again of his old ſore, and glad to ſet on patches to get himſelf drink.

Cock. That thou mayſt not; for *Mercury* hath commanded me, that if he which hath the feather go about any ſuch matter, I ſhould preſently crow out and make him taken.

The Poets feign Mercury *to be the Patron and Protector of thieves.*

Micyllus. That is very unlike, as if *Mercury* being ſo cunning a thief himſelf, would miſlike the ſame in another; yet, let us go: for I will abſtain from the gold, if I can.

Cock. Firſt, *Micyllus,* pluck off that feather: but what meaneſt thou to pull them off both?

Micyllus. Becauſe I would be ſure to have the right, and thou the leſs deformed: elſe, the one half of thy tail would be as it were maimed.

Cock. Be it ſo then; but ſhall we go firſt to *Simon,* or to ſome other rich man?

* Simonides *for* Simon.

Micyllus. Nay to * *Simon,* I pray thee, becauſe he was ſo proud of his riches, that he would have had his name longer by two ſyllables: ſee, we are at his gates already, what ſhall I do with this feather?

Cock. Put it into the lock.

Micyllus. I have done ſo: O *Hercules,* how the door openeth as it were with a key!

Cock.

Cock. Doſt thou not ſee him now watching about his reckonings?

Micyllus. Yes, I ſee him ſit by a ſmall dim light: and how pale he looks! I know not why: unleſs he pine and conſume himſelf with cares, for I have not heard that he hath been ſick.

Cock. Hearken what he ſaith, and thou ſhalt know the whole matter.

Simon. * Theſe ſeventy (*a*) Talents, I have hid ſafe enough under my bed, and no man knows where they be: but the ſixteen Talents, *Soſylus* the horſe-keeper ſaw me when I hid them under the manger: yet he is one that hath no great care of the Stable, and but a loyterer in his buſineſs, and like enough to ſteal a greater ſum then that from me: but how ſhould *Tibias* be able to buy ſo much poudered meat, as he did yeſterday? they ſay alſo, that he bought an ear-ring for his wife that coſt him five groats: certainly, they be goods ſtoln from me, that theſe men do thus waſte and conſume: and my plate here, methinks, being ſo much of it, ſtands not very ſafely, and I fear leſt ſome falſe knave or other will break down my wall and take it away: many do envy and ſeek to deceive me, and chiefly my friend *Micyllus*.

Micyllus. Thou lyeſt like a knave: thou thinkeſt I am like thee, that ſtole away my pitcher under thy cloak.

Cock. Peace *Micyllus*, leſt we be taken.

Simon. It is good to be wary of that watchful fellow, therefore go I round about my houſe, and ſearch every corner; who is there? I ſee thee well enough; thou wouldſt fain break into my houſe, but thou art hapned againſt a pillar. That is good luck: I will go and tell my gold over again leſt any ſlipt by before. See, I hear ſome noiſe again: as I live, all men are ſet againſt me, and lay wait for me: where is my wood-knife if I chance to take the thief: now will I go bury my gold again.

Cock. This is *Simons* life, *Micyllus*; let us go now to ſome other

* *He deſcribes the cares and perplexities of rich men, with their wonderful diſtractions.*

(*a*) *There are divers ſorts of talents, as the* Ægyptian, Syrian, Antiochian, Syracuſan, &c. *but that which is moſt commonly underſtood by authors, is the* Attike *talent, the value whereof amounts to* 600. *French crowns.* Budeus de aſſe.

other place, for there is but a little of the night left.

Cock. O wretched creature! what a life leads he? I wiſh all mine enemies rich in ſuch ſort: I will give him one box on the ear, and then be gone.

Simon. Who ſtrake me now? alas poor wretch as I am: there are ſurely thieves in my houſe.

Diogenes *the* Cynick *being asked the reaſon why gold looks pale, anſwered, that it was for fear, being there are ſo many that lay in wait to catch it.*

Micyllus. Cry out, watch, make thy face as pale as the gold: pine away thy ſelf. Now Cock, if thou wilt let us go ſee *Gniphon* the uſurer, he dwelleth not far hence: lo, his door openeth of it ſelf.

Cock. Mark then how carefully he watcheth to account his gains upon his fingers ends, conſuming himſelf in that manner, and yet muſt ſhortly leave all theſe vanities, and come to be ſome moth, gnat, or fly.

Micyllus. I ſee that miſerable fooliſh fellow well enough, who in this very life is in no better eſtate then a fly or a gnat: how hath he withered himſelf away with reckoning! but let us go to another.

Cock. To thy old friend *Eucrates*, if thou wilt: his door is open, therefore let us go in.

Micyllus. All theſe riches were lately mine.

Cock. Doſt thou ſtill think upon thy Dream of riches? behold *Eucrates* himſelf, that old man, lying with one of his ſervants.

Micyllus. I ſee moſt abominable beaſtlineſs, and moſt unnatural filthineſs, not beſeeming any man to commit: behold alſo his wife in another corner of the houſe, playing the adulterous harlot with her Cook.

Cock. Wouldſt thou wiſh then, *Micyllus*, to inherit all that *Eucrates* hath, and to be heir of this his wickedneſs?

Micyllus. No certainly, Cock, rather would I die for hunger, than do ſuch villany: farewell gold and dainty fare: I have more riches, poſſeſſing but two half-pence, than they that are in continual fear to be rob'd by their ſervants.

Cock. So then let us now be gone to our own home, for the day is ready to break; the reſt I will acquaint thee withall at another time. *The Concluſion.*

THE INFERNAL FERRIE, OR THE TYRANT.

Charon. THou ſeeſt, (*a*) *Clotho*, our Barge hath been ready this good while, and all things prepared, meet for our paſſage: the pump is cleanſed, the top-maſt is reared, the ſails are ſpread, and all the oars bound faſt in their places, and there is no let in me, but that we may weigh Anchor and be gone: only *Mercury* playes the loyterer, who ſhould have been here long ago, which makes our veſſel, as you ſee, unfraught with paſſengers: otherwiſe we might have croſt the River three times by this: it is now well in the afternoon, and we have not gotten one half-penny this day: I am ſure *Pluto* will think the ſtay was in me, and I muſt bear the blame for an others default: whereas, that honeſt man (*b*) *Mercury*, whoſe office it is to conduct unto us thoſe that are dead, as if he had drank upon earth of another fountain of (*c*) *Lethe*, hath quite forgot to come back again unto us, but is either (*d*) trying maſteries with ſome youths that are his companions, or is playing upon his Harp, or is framing ſome ſpeech or other, wherein to expreſs his vanity, or perhaps practiſing to place the thieves as he comes along, for that is a main point of his profeſſion: but we ſuffer him to have his own will ſo much,

(a) *One of the three fatal Siſters.* Atropos, Clotho, *and* Lacheſis, *the daughters of* Night *&* Erebus.

(b) *Being the Meſſenger of the gods.*

(c) *A River in hell, which whoſoever drinks of, forgets all that hath been done in his life time.*

(d) *Theſe qualities are appropriate to* Mercury, *becauſe they that are born under this Planet, are naturally thus addicted. He is placed by the Poets between heaven and hell, becauſe he is the God of ſpeech; by the uſe of which, there is a mutual commerce betwixt thoſe of the higheſt and the loweſt rank.* —— & jus per limen utrumque Solus habet, geminoque facit commercia mundo. *Claud.*

much, that he cares not whether ever he come among us, though he belong half to our dominion.

Clotho. Thou knoweſt not, *Charon*, what important buſineſs may be impoſed upon him, being one *Jupiter* makes ſo much uſe of in his ſuperiour affairs, by whom, you know, he is to be commanded.

Charon. But yet, *Clotho*, he ought not ſo extreamly to domineer over his fellow-officers, who never offer to detain him when he hath occaſion to abſent himſelf: but I know the cauſe why: for we have nothing with us, but the hearb (*f*) *Aſphodelus*, with the oblations, parentations, and memorial ſacrifices for the dead: the reſt is all obſcure clouds, miſts, and darkneſs, whereas in heaven all things are perſpicuous and clear; there they have *Ambroſia* by the belly, and *Nectar* their fill; and therefore I cannot blame him, if he like that place the better, for which he goes from us, he flies away as faſt, as if he were to make an eſcape out of a Goal; but when his turn is to come hither, he is as ſlow and dull, as if he came with no good will.

(*f*) *Necromanty.n.*

Clotho. Be patient, good *Charon*, he is now at hand, as you may ſee, and brings a great company with him, or rather drives them before him with his rod, as if they were ſome Heard of Goats: but how hapneth it, that one amongſt them is bound, another comes laughing? a third I ſee with a ſcrip about his neck, and a ſtaff in his hand, caſting a ſtern countenance upon them, and haſtning them forwards: and ſee you not *Mercury* himſelf, how he ſweats, and how his feet are all covered with duſt, how he pants and blows, ſcarcely able to take his breath? What's the matter with thee *Mercury*? what makes thee ſo earneſt? and what hath troubled thee ſo long?

Mercury. Nothing, *Clotho*, but following this paultry fellow, that ran away from me ſo far, that I thought I ſhould not have ſeen you to day.

Clotho.

Clotho. Who may he be? or what was his meaning in running away?

Merc. You may ſoon know that, becauſe he would rather live ſtill, than be amongſt you: he is ſome King or Tyrant, I know by the moan he makes, and the matter of his laments, crying out that he is deprived of ſome incomparable and unſpeakable felicity.

Clotho. Did the fool think by running away to attain to life again, his thread being wholly ſpun up, and quite cut aſunder?

Merc. Run away, ſayeſt thou? nay, if this honeſt fellow here with the ſtaff, had not holp me to take and bind him, I think he would have made an eſcape from us all; for ſince the time that *Atropos* delivered him up into my hands, he never ceaſed all the way we came, to ſtruggle and hang-an-arſe, and to pitch both his feet againſt the ground ſo faſt that we had much ado to get him forwards. Sometimes again he would ſpeak us fair, intreat and beſeech us to bear with him a while, promiſing us great rewards, if we would do ſo much for him: but I would give no ear to his impoſſible petition: and when we were come to the very mouth of the paſſage, where I uſed to deliver to (g) *Æacus* the dead by account, and he to take the number of them, according to a bill ſent unto him from your Siſter, I know not how this paultry fellow, had privily given us the ſlip, and I was one too ſhort of my tale: with that *Æacus* caſting an angry countenance upon me; *Mercurie*, ſaid he, practiſe not to play the thief with all that comes to your hands: you may ſport your ſelf enough in this kind, when you are in heaven: the number of the dead is certain, and you cannot deceive me in that: you ſee there are ſet down in your Bill 1004. and you have brought one too ſhort of the number, unleſs you ſay, that *Atropos* did miſreckon you: I bluſhing at this ſpeech of his, ſuddenly cal'd my ſelf to mind what had happened upon the way; and looking

Tyrants very unwilling to die.

(g) Rhadamanthus, Minos, and Æacus, were all three Kings, for their juſtice called the Sons of Jupiter; and for their ſincerity, fained by the Poets to be Judges in Hell.

about me, this fellow was not to be found: then I knew well enough he was fled, and after him I followed as fast as I could the direct way that led towards the light, and this good honest man followed after of his own mind, and we ran together, as if we should have run for a wager, and at the last overtook him, just when we were come to (h) *Tænarus*, so near was he got to make an escape.

(h) *A Promontory of* Laconia, *from whence, as the Poets fained, there was a passage into Hell.*

Clotho. Then *Charon*, *Mercurie* may well be excused for any negligence commited in this service.

Charon. But why do we still trifle out the time, as if we had not loitered enough already?

Clotho. Come on then, let them come aboard; I will sit upon the ship-ladder, as I was used to do, and taking the scrowl in my hand, examine every one that enters, who, and whence he is, and by what means he took his death. And thou, *Mercurie*, receiving them at my hand, place them in order accordingly: but let yong infants take the first turn, for they are not able to answer for themselves.

Mercurie. Here Ferryman take them to thee, in number three hundred with the fondlings.

Charon. O brave, here's a quarrie indeed: thou hast brought them rotten that were never yet ripe.

Mercurie. Shall they come next, *Clotho*, that were past being mourned for?

* *Because their death comes not unexpected, and therefore not so much to be bewailed.*

Clotho. * Old men thou meanest; do so if thou wilt; for what should I trouble my self to examine matters past before the time of (i) *Euclide*; All ye that exceed the age of three score years, make your appearance; what's the matter? they are so deaf with age they cannot hear me; Nay then take them without more ado, and away with them.

(i) *This* Euclide *was governour of* Athens *presently after the* 30. Spartans *that ruled over them were cast out, in the time of whose tyranny, many outrages were on all sides committed, insomuch that having now regained their former liberty, to take away all remembrance of past injuries, and to establish peace and quietness amongst themselves, they by a general consent enacted, that whatsoever had been done in* Athens *before the time of* Euclides *government, should stand utterly void, and not so much as be questioned or spoken of, and hence it seems the Author takes the proverb.*

Mercurie.

Mercurie. The next art four hundred lacking two: all mellow and full ripe, gathered in good time.

Clotho. Indeed these are well withered: now *Mercurie*, bring those that are hurt and wounded, and tell me first how you came by you deaths: but it were better for me to peruse my scroul, and see what is set down of them; yesterday there dyed in fight in the country of *Media*, four score and four, and with them *Gobares*, the son of (k) *Oxyartes*.

(k) *A King of the Bactrians.*

Merc. Here they are ready.

Clotho. Seven that kill'd themselves for love, and (l) *Theagenes* the Philosopher, for his whore at *Megara*.

(l) *He brings these particulars, not as things truly done, but to shew the various means and causes of mens ends, and that neither the name and reputation of a Philosopher can free a man from vice or passion, nor the practice and skill of a Physician secure the professour from sickness or death.*

Merc. They are all at hand.

Clotho. Where is he that was killed by his wife, and he that made him cuckold?

Merc. You may see him the next man to you.

Clotho. Then bring those that took their death by course of Law; I mean that were hanged, or prest to death: and those eleven men that were kill'd by thieves, where are they *Mercurie*?

Merc. The wounded men which you see are they: but is it your pleasure that I should bring in the women also?

Cloth. What else? and they that perished by shipwrack, for they all died together, and in the same manner: put them together also that died of an ague, and with them *Agathocles* the Physician: but where is the Philosopher *Cynicus*, who was to die upon a surfeit of hard eggs, and raw fish, at the (m) Feast of *Hecate*?

(m) *It was a custome among the* Greeks, *to celebrate the supper of* Hecate, *called also the* Eleusine *Feast, every new moon in this manner: The rich men set forth at night into the streets bread, fish, hard eggs, and lupines or fig-beans, which was eaten, and carried away by the poor, and this Supper was thus prepared in every part of the town, where theree wayes met together, because that* Hecate *is called* triformis, *tripple-shaped, being feigned by the Poets to be* Diana *on earth, the* Moon *in heaven, and in hell* Proserpina.

Cynicus. (n) Ready long since, good *Clotho*: & what have I offended, I pray you, that you should let me continue alive so long? you have suffered my spindle to run on,

(n) *In the person of this* Cynicus, *who was a Cynick, he here commends that sort of Philosophers for their strictness of life, and resolution in death, of whom it seems he was far better opinioned than of the rest.*

till the quill was almoſt quite ſpun up: and I was many times minded to cut the thread in ſunder, and come to you: but I know not how, it was more then I could do.

Clotho. I did let thee alone, becauſe I would have thee left for an over-looker, and a curer of mens defaults, but now come and welcome.

Cinyſcus: Not I, unleſs this fellow that is bound may be embarkt before me: for I fear he will overcome thee with fair words.

Clotho. Let me ſee: what is he?

Mercury. (o) *Megapenthes*, the ſon of *Lacydes*, the Tyrant.

Clotho. Come a-boord, ſirrha.

Megapenthes. Not ſo, good Lady *Clotho*; I beſeech thee forbear me, ſuffer me to aſcend again a little while, and then I will come to you of mine own accord without any call.

Clotho. What is it that makes thee ſo willing to be gone?

Megapenthes. (p) Give me leave firſt to make an end of building my houſe, which I have left but half finiſhed.

Clotho. You do but trifle the time away I ſay.

Megapanthes. I will ask no long liberty of you: give me but one dayes reſpite, ſweet *Clotho*, that I may give my wife intelligence of my money, where I have great ſtore of treaſure hidden.

Clotho. Content thy ſelf, it ſhall not be ſo.

Megapenthes. And ſhall ſo much gold be loſt?

Clotho. Not loſt, I warrant you: take you no care for that: for your Couſin *Megacles* ſhall finger it all.

Megap. O diſgraceful indignity! what, mine enemy? what a baſe-minded wretch was I, that had not kill'd him before?

Clotho. He is the man; and he ſhall continue alive after thee forty years and upwards to enjoy thy Concubines, thy apparel, and all the gold thou hadſt.

Megapenthes. This is an intolerable abuſe, *Clotho*, to beſtow what was mine upon mine enemy.

Clotho. I beſeech you, Sir, did not you come by *Cydimaclus*

(o) *In the perſon of* Megapenthes *he deſcribes the miſerable & wretched condition of Tyrants.*

(p) *It ſeems to be ſpoken in imitation of* Homers Proteſilaus, Iliad. 2. v. 702. *of which hereafter in the* Surveyors. *a.*

clus goods by murthering him, and cut his childrens throats alſo, before the breath was out of his body?

Megap. But now they were mine.

Clotho. And it may ſuffice you have enjoyd them ſo long.

Megap. A word with you, *Clotho*, in your ear; I would fain ſpeak with you ſo that no man elſe may be within hearing: friend, off a little I pray you: If you will give me leave to run away, I promiſe to beſtow upon you a thouſand talents of wrought gold, before this day be at an end.

Clotho. What a fool art thou, to have any thought of gold or talents!

Megap. I will give thee two ſtanding cups more into the match, if thou wilt, which I got by killing *Cleocritus*; either of them weighs an hundred talents of molten gold.

Clotho. Away with him, for he looks as if he would never come on willingly.

Megap. I beſeech you be good to me: the City wall, and the Harbour for ſhipping which I was about to make, are not yet finiſhed: if I had lived but five dayes longer, I ſhould have made an end of them both.

Clotho. Content thy ſelf, the wall ſhall be made up by an other.

Megap. Yet let me obtain one requeſt at your hands, which is ſo reaſonable that you cannot deny it.

Clotho. What may that be?

Megap. Let me live but ſo long as to ſubdue the *Piſidians*, and bring the *Lydians* under tribute, and erect a ſumptuous monument for my ſelf, whereupon I may engrave all the great and warlike exploits that have been performed by me in my life time

Clotho. I thank you ſir; is this your one dayes reſpite? why twenty years will not ſerve his turn for this.

Megap. I will give you pledges for my ſpeedy return: or if you will, I will pawn my favorite to anſwer for me, man for man.

Clotho. O villain, how often have I heard thee wiſh, that he might be thy ſurviver! *Megap.*

Megap. I have wiſhed ſo indeed in my time, but now I am better adviſed.

Clotho. Thou ſhalt have him here with thee before it be long, for thy next ſucceſſor will be ſure to make a hand with him.

Megap. Yet, good Deſtiny, deny me not this one thing.

Clotho. What is that?

Megap. I would fain know what ſhall betide after my death, and in what manner things ſhall be carried.

Clotho. Hear me then to thy further vexation: *Midas* thy bond-ſlave ſhall marry thy wife, for he hath kept her this many a day.

Megap. That Villain? whom I by my wifes perſwaſion made a free-man,

Clotho. Thy daughter ſhall be one of the next Tyrants Concubines: the Images and Statues which the City aforetime erected for thine honour, are all overthrown, and derided by every one that looks upon them.

Megap. Have I no friends then, that were offended to ſee me ſo abuſed?

Clotho. What friend haſt thou? or for what juſt cauſe could any man be thy friend? doſt thou not know, that every one that honoured thee, and praiſed all that thou ſaidſt or didſt, did it out of fear or hope, as friends to thy Soveraignty, and obſerving the time only?

It had been always the uſe of paraſites and flatterers, to ſwear by the names of Princes.

Megap. Yet would they run on heaps to the place where they heard I was to dine, and with loud acclamations vviſh me all happineſs, every one proteſting himſelf ready, if it vvere poſſible, to die before me, inſomuch that they took their oaths and ſvvare by my name.

Clotho. Therefore one of the number, vvho feaſted you yeſterday made a quick diſpatch, and gave you a drench for your laſt, vvhich ſent you hither.

Megap. Methought indeed it vvent dovvn ſomevvhat bitter: but vvhat reaſon had he to uſe me ſo?

Clotho. You propoſe many queſtions, but you are to go about another matter.

Megap.

Megap. Yet there is one thing, ſweet Deſtiny, that vexeth me more then all the reſt, and puts me into a longing to recover the light again for a while.

Clotho. And what may that be? ſome great matter I warrant you.

Megap. My man *Carion*, as ſoon as he ſaw I was dead, about ſun-ſetting, came into the chamber where I lay, when all things were at quiet (for then no body was to look unto me) and pulling to the door after him, took his pleaſure of my Concubine *Glycerie* (whom I think he had kept long before) as if there had been no man preſent: and when he had ſatisfied his deſire, he looks back upon me, and ſayes, thou wretched carle, thou haſt many a time beaten me without a cauſe: and with that he pull'd me by the beard, and gave me a box on the ear; and hawking with open mouth, ſpat in my face, and ſo bidding me be packing to the pit of hell, he went his wayes. I was vehemently kindled againſt him, but knew not what to do to him, for I was ſtiff and cold: but that curſed chambermaid of mine, as ſoon as ſhe heard the noiſe of ſome that were coming in, moiſtned her eyes with ſpittle as if ſhe had wept for me, and howling out, called upon my name, and ſo went out of the room: but if I could catch them.

Clotho. Threaten not too much now, but away your ſelf: for it is time you ſhould be brought to the bar.

Megapenthes. And who dare be ſo bold, as to give ſentence againſt a King?

Clotho. Againſt a King, no man: but againſt a dead man, *Rhadamanthus* will do it, whom you ſhall quickly find to be juſt, and one that will give every man his due: but now make no longer ſtay.

Megapen. (*q*) Sweet deſtiny, make me a private man,

(q) *The like is ſpoken by the ghoſt of* Achilles *to* Ulyſſes. Hom. Od. 11. v. 488. Μὴ δή μοι θάνατόν γε παραύδα φαίδιμ' Ὀδυσσεῦ· Βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ Ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη, Ἢ πᾶσι νεκύεσσι μενεαίνοντι καθαυσειν. *Renown'd* Ulyſſes, *name not death to me, A plowman far, or ſlave I'd rather be To ſome poor man that pines for want of bread, Than have dominion over all the dead.*

make

make me a poor man; nay, make me a ſlave inſtead of a formerly King, ſo that I may revive again.

Clotho. Where is the man with the ſtaff? and thou *Mercury*, take him between you, and hoyſe him into the ſhip: for he will never come of himſelf.

Mercury. Come Runaway: follow me now: take him to thee Ferry-man, and make him ſure to the main Maſt.

Megapen. By right I ought to ſit in the beſt place.

Clotho. Why ſo?

Megapen. Becauſe when I was a King, I had ten thouſand attendants to guard and wait upon me.

Cyniſcus. Did not thy man *Carion* well then in pulling thee by the Beard, ſeeing thee to be ſuch a fool? but now thou wilt finde thy tyrannie bitter enough to thee, when thou ſhalt taſte of this ſtaff.

Megapen. And dare *Cyniſcus* ſtretch out his ſtaff againſt me, whom for the liberty of his tongue, his bitterneſs and ſharp reproofs, I was lately like enough to have nayled to a poſt?

Cyn. And therefore now ſhalt thou be nayled to the Maſt.

Micyllus. I pray you *Clotho*, am I no body amongſt you? or becauſe I am poor, muſt I therefore be the laſt that ſhall be ſhipt?

Clotho. Who art thou?

Micyllus. (r) *Micyllus* the Cobler.

Clotho. Art thou angry becauſe thou tarryeſt too long? ſeeſt thou not how much the Tyrant hath promiſed to give us, to be diſmiſt for a ſmall time, and why ſhould not delay be as welcome to thee?

Micyllus. Hear me, thou beſt of all the Fates: this kind of (ſ) *Cyclops* curteſie can never content me, who promiſed, *Vtis* ſhall be the laſt man I will eat: for whether I be firſt or laſt, the ſame teeth will ſtill be ready for me: and beſide, the cauſe ſtands not with me as it doth with

(r) *See the Cock.*

(ſ) Ulyſſes *being in the den of* Polyphemus, *a Gyant that had one eye only, and that in the midſt of his forehead, called himſelf by the name of* Οὖτις, *that is*, Nobody, *obtaining only this favour in promiſe from the* Cyclops, *that he ſhould be the laſt man that he would eat of all his company: but afterwards* Ulyſſes *having put out his eye, and he crying out for help, being asked who had hurt him, could only anſwer that* Nobody *had done it.* Hom. Od. 9.

rich

rich men, but rather our conditions, as they say, are in opposition one to another: the Tyrant in his life time seemed a happy man, every man stood in fear of him, every man cast his eye upon him, and he left so much gold and silver, and apparel, so many horses, banquets, beautiful boyes, and comely women behind him, that he had cause to complain, and grieve to be distracted from them; for, I know not how, the soul is as it were glewed to such delights as these, & will not easily be brought to leave them, after it hath been long inured to them: or rather linkt fast in some indissoluble band, which makes them mourn and lament when they are to part from them; and though upon other occasions they are bold and hardy enough, yet are they found to be fearful and timorous, when they are to take this journey in hand, and turn still backwards like a forsaken lover, & covet to behold from a far off what is done in the light, as this vain man lately did, that ran away as he was coming, and thought now to prevail by intreating: but I had no such engagements in my life time, no family, no lands, no gold, no houshold-stuff, no honour, no statues; and therefore could not chuse but be succinct and nimble; no sooner could *Atropos* give me a beck, but I suddenly cast down my cutting-knife and my patches, and the slipper that was in my hand, leapt off my seat lustily, barefoot as I was, and staid not so much as to wipe off the blacking, but followed as fast as I could, or rather led the way; looking still forwards, and nothing behind could recall me, or make me turn again. And in good sadness I see nothing amongst you but pleaseth me passing well; for in that we are all now of equal condition, and no difference betwixt man and man, it gives me a great deal of content; here is no calling for debts, no paying of subsidies, &, which is best of all, I shall not here starve for cold in the winter, nor be troubeld with sickness, nor beaten by my betters: all is peace, and the world turn'd upside down, for we that are

Poor men have no allurements to make them in love with living: and are therefore far more willing to leave the world than the rich.

poor do laugh and be merry, and the rich men lament and mourn.

Clotho. I have obſerved your laughter, *Micyllus*, this good while: what is it that hath made you ſo merry?

Micyllus. Hearken then to me, moſt reverent goddeſs: I dwelt upon earth near unto the Tyrant, & perfectly ſaw all that he did, and could think no otherwiſe but that he was a kind of God: for when I beheld his glorious purple robe, the multitude of his attendance, his gold, his goblets beſet with precious ſtones, and his Bedſteads of ſilver; I could not but think him a happy man; nay, the very ſmoak of the diſhes that were prepared for his dinner made me almoſt mad, ſo that I thought him to be more than a man, and the moſt fortunate of all other; yea, to be indued with greater beauty and comelineſs than any man elſe, advanced by fortune the height of a large cubit above all other men: his gate was ſtately, he vaunted himſelf proudly, and all he met withall he put out of countenance. But when he was dead and ſpoyled of all his pomp, me thought I could not chuſe but laugh at him, and much more at my ſelf to ſee what a fool I was to admire ſo vile an animal, and think him happy by the ſmell of his platters, or fortunate for having his roabs died in the blood of the (t) Fiſh taken in the *Laconian* Sea. Moreover, when I ſaw *Gniphon* the uſurer bemoaning himſelf, & repenting that he had not taken the benefit of his riches in his life time, but to die and never have any taſte of them; leaving them to *Rhodocharis* the unthrift, who was his neareſt kinſman, & next heir by the Law; I knew not how to ſuppreſs my laughter, eſpecially, when I bethought my ſelf of his pale complexion, his miſerable condition, his careful countenance, and that he was rich only in his fingers, wherewith he counted his talents and his millions, gathering that by little and little, which honeſt *Rhodocharis* would ſoon ſet (u) flying; But why are we not going? the reſt we will laugh at when we are under ſail, and ſhall ſee them mourn and weep. *Clotho.*

(t) *A ſhell fiſh, called the purple.* Plin. nat. hiſt. lib. 9. cap. 36. Ariſt. hiſt. animal. l. 5. c. 15.

(u) *That which is evil gotten by oppreſſion and uſury, the next heir commonly conſumes in riot and prodigality.*

Clotho. Come in then that the Barge-man may weigh anker.

Charon. Whether go you ſo faſt, ſirrah? the boat is full already: tarry there, and I will fetch thee over betimes to morrow.

Micyllus. I hope, *Charon*, you will not ſerve me ſo: leave a man behind thee that is perfectly dead. I will complain to *Rhadamanthus*, believe it; Lord, what ill luck have I! they are all upon their way, and I am left here alone by my ſelf; I cannot do better than to ſwim after them, for I am out of danger of drowning being dead already, and the rather, becauſe I have never an halfepenny to pay for my paſſage.

Clotho. What meaneſt thou by that, *Micyllus*? tarry I ſay, it is not lawful for thee to paſs over in ſuch a faſhion.

Micyllus. But for all that, I may hap to get over as ſoon as you.

Clotho. It may not be ſo: therefore let us make towards him, and take him aboord: help, *Mercurie*, to hoiſt him to us.

Charon. Where ſhall he ſit now he is here? for you ſee the barge is as full as it can hold.

Merc. If it pleaſe you, upon the ſhoulders of the tyrant.

Clotho. That will do wondrous well, *Mercurie*, in faith; aſcend therefore, and beſtride the neck of this notorious villain, and let us be gone with ſpeed.

Cyniſcus. *Charon*, I cannot chuſe now but deliver the truth unto you; half-penny I have none to pay for my fare, and nothing left me but this ſcrip which you ſee, and this ſtaffe: but if you will have any ſervice at my hands, either to caſt out water or handle an oare, I am ready for it; and I hope you will not be offended, if you find me ſufficient and able to row.

Charon. Let us have thy help then, and that ſhall be all I will crave of thee.

Cyniſcus. Shall we have never a call of encouragement all the way we go?

Charon. By all means if thou knoweſt any mariners ſong fit for the purpoſe.

The complaint of the rich.

Cyniſcus. I know many, *Charon*, of that kind; but here is ſuch crying and howling that it cannot be heard. The rich men: Alas for my goods: alas my lands: wo is me, what a houſe have I left behind me? how many talents ſhall my heir have of me to ſquander away idly: alas, alas, for my young children: who ſhall gather the grapes of the vines I ſet the laſt year?

Merc. But *Micyllus*, haſt thou nothing to lament for? no man muſt paſs this Ferrie without tears.

Micyllus. Away, away, I have no cauſe in the world to lament, if I may have a good paſſage.

Mercurie. Yet let me hear thee cry a little for faſhion ſake.

Micyllus *mocks them.*

Micyllus. Why you ſhall *Mercurie*, if you will have it ſo: Alas for my leather-patches: alas for mine old ſlippers: alas for my rotten ſhoes: wretched man that I am, I ſhall never more ſit without victuals from morning to night: I ſhall never more go unſhod and half naked in the winter, nor my teeth chatter in my head with cold; who ſhall have my cutting-knife? who ſhall have mine awle? I think I have done well for my part, for we are almoſt got to the ſhoar.

Charon. Come on my maſters, firſt pay me your fare before you go any further; you, and you, and you; ſo, I have all now but of *Micyllus*: come ſirrah, give me an half-penny from you.

Micyllus. I hope *Charon*, you do but jeſt; or, as they ſay, write in the water; do you hope to have a half-penny from *Micyllus*? why man, for my part I know not a half-penny whether it be round or ſquare.

Charon. A rich voyage! I have made a good days work of this: but away, that I may go back to fetch horſes, oxen, dogs, and other creatures that are to be tranſported.

Clotho. Bring them with you *Mercury*, and I will pass over to the further side of the river to bring along with me *Indopates*, and *Herimathres* two *Syrians*, who are dead in fight one against another about the limits of their lands.

Mercury. Come my masters, on afore, or rather all in order follow me.

Micyllus. O *Hercules*, how dark it is? where is now the beautiful (*f*) *Megillus*? or how should a man know here which is the fairer creature (*t*) *Phryne* or *Symmiche*? all are alike, and all of one colour: nothing is either fair or more fair: my thred-bare coat which I lately thought to be such a poor wearing, is now as much respected as the Kings purple roab, for they are both un-apparent, and drencht in the same degree of darkness: but *Cyniscus* where art thou?

(*f*) A beautiful young man of *Corinth*. (*t*) Two *Grecian* strumpets.

Cyniscus. I tell thee I am here, *Micyllus*, and if thou wilt, let us go together.

Micyllus. With all my heart: give me thy hand, and tell me good *Cyniscus*, for thou hast been initiated into the (*u*) *Eleusinian* ceremonies, do not they much resemble the manner of this place?

(*u*) *The feasts of* Ceres *which were always solemnized by night.*

Cyniscus. As right as may be: but see here is one coming towards us with a torch in her hand: what a terrible grim countenance she hath: is it not one of the Furies?

Micyllus. It should seem so by her shape.

Mercury. Here, * *Tisiphone*: take these with thee, in number a thousand and four.

* *One of the Furies, whose special office it is to punish murther.*

Tisiphone. I can tell you, *Rhadamanthus* hath tarried for you this good while.

Rhadamanthus. Bring them near Fury, and do thou *Mercury* make a proclamation, and call them by their names.

Cyniscus. Good *Rhadamanthus*, for thy dear Fathers sake, let me be the first that shall be examined.

Rhadamanthus. Why so?

Cyniscus. I have occasion to accuse some of the company, of misdemeanours committed by them in their life time: and

and my teſtimony will not be taken, untill it be firſt known what I am my ſelf, and in what manner I have led my life.

Rhadamanthus. And who art thou?

Cyniſcus. *Cyniſcus* good ſir, by profeſsion a Philoſopher.

Rhadamanthus: Come near then, and be the firſt that ſhall undergo our ſentence: call his accuſers.

Mercury. If any man have any thing to ſay againſt *Cyniſcus*, let him come into the Court: no man appears: but yet, *Cyniſcus*, this is not enough: ſtrip your ſelf that we may ſee what marks you have upon you.

Cyniſcus. Do you think I have been burnt with a hot iron?

Rhadamanthus. (x) Look how many evils any of you have committed in his life time, ſo many ſpots will appear upon his ſoul.

Cyniſcus. Look then, for I am ſtark-naked: ſee if you can find any of thoſe marks upon me.

Rhadamanthus. This man is clear all over, unleſs for three or four ſpots that are very dim and hard to be diſcerned: but what is the reaſon of this? I find here prints and marks where thou haſt been burnt, and yet I know not how they are ſmitten out and wiped away again: how comes this to paſs *Cyniſcus*? or by what means art thou made ſo clear?

Cyniſcus. I will tell you, at the firſt I was evil for want of good breeding, and by that means procured my ſelf ſo many marks: but as ſoon as I began to ſtudy Philoſophy, by little and little, the ſpots were all worn off my ſoul.

Rhadamanthus. You applyed an excellent and moſt preſent remedy; depart therefore into the (y) Iſlands of the bleſſed, and aſſociate your ſelf with the beſt: but firſt you are to accuſe the Tyrant you ſpake of, and then call for other.

(x) Plato (*with whoſe opinions* Lucian *often cavils*) *at the latter end of his* Gorgias, *hath a ſtory to this purpoſe, which is imitated by* Claudian *in his* 2 *book* in Ruffin. Quid demens manifeſta negas? en pectus inuſtæ Deformant maculæ--- *The benefit of Philoſophy.*

(y) *certain Iſlands, as ſome have thought, about the ſtraights of* Gibralt, *as others upon the Northern part of great* Brittain, *faigned by the Poets to be the bleſſed habitation of good men after death.*

Micyllus.

Micyllus. There is little to be ſaid to me alſo, *Rhadamanthus*, and a ſhort examination will ſerve my turn: for you ſee I am ſo naked already, that you may take full view of me.

Rhadamanthus. Who art thou?

Micyllus. *Micyllus* the Cobler.

Rhadamanthus. Honeſt *Micyllus*, thou art clear indeed, and haſt no tokens upon thee: go thy way with this *Cyniſcus*: now call the Tyrant.

Mercury. *Megapenthes*, the ſon of *Lacydes*, come into the Court: whither doſt thou turn thy ſelf? come forth I ſay Tyrant, thou art called: bring him in *Tiſiphone*, whether he will or no: now *Cyniſcus* lay what you can to his charge, he is here face to face:

Cyniſcus. I ſhall not need to ſpeak much in the matter, for you will quickly find what he is, by the marks he hath upon him; yet will I open the man unto you, and in words make him known more apparently: what villanies were committed by this varlet when he was in the ſtate of a private man, I will not trouble you withall: but when he won to himſelf the love of ſlanderous and deſperate ruffians, and advanced by their guard, made himſelf Tyrant over the City, he put to death above ten thouſand perſons without judgement, and confiſcated all their goods, by which means having attained to riches infinite he ſuffered himſelf to be free from no kind of filthineſs, but practiſed all cruelty and villany againſt the poor Citizens: Virgins he deflowred, young men he unnaturally abuſed, and lewdly inſulted over all his Subjects: his ſcornfulneſs, pride, and inſolent carriage towards all that came near him, were ſo notorious, that it is not poſſible you ſhould take ſo much puniſhment of him, as he deſerves: a man might as ſafely behold the Sun with open eyes, as look upon him: who can expreſs the ſtrange kind of torments he deviſed to ſatisfie his cruelty, from which his neareſt familiars could not be free: and that

The inſtruments commonly uſed to ſet up Tyrannie, and the means that maintain it.

What vices continually attend it.

that this my accuſation is not faigned, or frivolous, you ſhall preſently underſtand, if you will call before you the men whom he hath murthered: but ſee, they are all in place without any call, and ſtand ſo thick about him, that they are ready to ſtifle him. All theſe, *Rhadamanthus*, have been put to death by this murtherer: ſome were laid hands on, becauſe they had fair women to their wives; ſome, becauſe they grieved to have their children taken from them to be abuſed; ſome, becauſe they were rich; and ſome, becauſe they were diſcreet underſtanding men, and could not brook his proceedings.

Rhadamanthus. What ſay you to this ſir knave?

Megapenthes. The murthers that are objected, I acknowledge my ſelf guilty of: but for the reſt, the adulteries, the abuſing of young men, and the deflouring of maidens, *Cyniſcus* hath belyed me in them all.

As before in the Necromanty he brings in mens ſhadows to accuſe them after death: ſo here he produces the Bed and Lamp of the Tyrant, as witneſſes of his villanies, according to the opinion of ſome Greek Philoſophers, who held every thing to have a ſoul.

Cyniſcus. I will bring good witneſs, *Rhadamanthus*, to prove it.

Rhadamanthus. What witneſs canſt thou bring?

Cyniſcus. Call hither *Mercury*, his Lamp, and his Bed; they will teſtifie when they come, what they know by him.

Mercury. The Bed, and the Lamp of *Megapenthes*, come into the Court, you have done well to appear.

Rhadamanthus. Declare your knowledge againſt this *Megapenthes*, and let the Bed ſpeak firſt.

The Bed. What *Cyniſcus* hath objected againſt him, is nothing but truth: for I am aſhamed, Lord *Rhadamanthus*, to deliver what he hath done upon me.

Rhadamanthus. Your teſtimony is good, though you cannot indure to publiſh it: now Lamp, what ſay you?

The Lamp. What was done by him in day time, I have nothing to do withal; for I was not preſent: but what he did or ſuffered in the time of night, I abhor to ſpeak of: many things I ſaw not fit to be uttered, the villanies he committed were ſo monſtrous as exceeded all meaſure,

sure, so that oftentimes I would not suck in any oyle willingly, because I would have been glad to be put out, yet would he bring me nearer of purpose to see what he did, seeking to pollute my light by all the means he could.

Rhadamanthus. This is enough: now sirrha, put off your purple roab, that I may see how many spots you have; good god, he is all of the colour of clay, mark't all over black and blew, with spots from top to toe; what punishment shall we have for him? shall he be cast into *Pyriphlegeton*, or delivered up to *Cerberus*? Vid. Necromant. L.

Cynicus. Neither: but if it please you, I will devise a fit and a new kind of torture for him.

Rhadamanthus. Tell me what it is, and I will be most thankful to thee.

Cynicus. I think it be a custome among you, that the dead should drink of the water of *Lethe*. Vid. c.

Rhadamanthus. True.

Cynicus. Let him be the only man that shall be deprived of that draught.

Rhadamanthus. And why?

Cynicus. It will be torment enough for him to remember what a fellow he hath been, how poweful in his life time, and to think upon his delights then. *There can be no greater torment to such wretched men as have been happy, than the remembrance of their former felicity, joyned with the feeling of their present misery.*

Rhadamanthus. You say well, and this sentence shall pass upon him: let him be carryed to *Tantalus*, and there bound, that he may remember what he did when he was alive.

O CHA-

CHARON,
OR THE
SURVEIOURS.

Mercury. WHy laugheſt thou *Charon*? and why haſt thou left thy barge to put thy ſelf into the light of the day, that never yet hadſt any thing to do in theſe ſuperiour parts?

Charon. O *Mercury*, I had an intolerable deſire to ſee the paſſages of mans life, and how they beſtowed themſelves therein, and what they are bereft of, that they all make ſuch pittiful moan when they come to us; no man is able to croſs the ſtream without abundance of tears: This put me on (as did the (a) youthful *Theſsalian*) to beg a play-day of *Pluto* for once, that I might have leave to ſee what is done in the light: and here my good fortune is to meet with you, who I know will be my guide, and walk the round with me, to ſhew me all things: for nothing is unknown to you.

Mercury. Faith, Ferry-man, I cannot a while to go with thee now; I am upon a buſineſs to *Jupiter* that concerns mankind; and you know how paſsionate he is in his humour: and I fear, if I ſhould ſtay longer than my time, (b) he would leave me to you for good and all, and put me into perpetual darkneſs: or ſerve me as ſometime he did (c) *Vulcan*, kick me out of heaven by the head and ſhoulders, and ſo lame me with the fall, that all the gods may laugh at my limping when I fill him out wine.

(a) Proteſilaus *the ſon of* Iphitus *one of the Princes of* Greece, *and the firſt man of them that was ſlain at their landing before* Troy. Il. 2. v. 702. *he was but newly married to* Laodamia, *the daughter of* Acaſtus, *who hearing of his death, beſought the gods that ſhe might enjoy him one only day again on earth, which having obtained, ſhe her ſelf expired in his embraces.* (b) *See the Tyrant.* (c) Vulcan *the god of fire, was* (*as ſome ſay*) *the ſon of* Jupiter, *but being none of the handſomeſt, was kickt by his father out of heaven, and having conſumed a whole day in his deſcent, was at laſt taken up in* Lemnos *an Iſland in the* Ægæan *Sea, and ever after lame of the fall.* Hom. Il. 1. v. 590.

Charon.

Charon. And will you then let me go up and down like a vagabond upon earth, that am your friend, your Ferry-mate and fellow conductor? remember your ſelf, (d) honeſt ſon of *Maia*, that I never wiſht you to do ſo much as caſt water out of the boat, or take an oare in hand, as long as you were with me, though your bones be big enough to work: all that you did there, was to lie along upon the hatches, and ſleep till you ſnort again, or get ſome dead body or other to find you talk by the way: when I, an aged man, am fain to play the ſculler my ſelf, and labour at it both hands at once: but good *Mercury*, for thy good fathers ſake, leave me not ſo; ſhew me all that is done in this life, that I may ſee ſomewhat before I go down again: for if you forſake me, I ſhall be in no better caſe than a blind man: and as they ſtumble and fall in the dark, ſo ſhall I be doated in the light: and therefore do thus much for me, ſweet (e) *Cyllenius*, and whileſt I live, I will be your ſervant.

(d) Mercury *was ſon of* Jupiter *and* Maia.

Mercury. This will coſt me a ſwinging, I am ſure of it, and the hire of my directions I know will not be paid me under a box on the ear; notwithſtanding, I will do it for thee: for who can refuſe a friend in a caſe of ſuch neceſsity? but Ferry-man, for you to have a perfect ſight of all things, is altogether impoſsible: it would require many years tarriance to attain it: and then would *Jupiter* ſend hue and cry after me, as if I were run away from him, and thou ſhouldſt be ſure to be put out of office from having any thing to do with the works of death. *Plutoes* Kingdom would be impoveriſhed for want of dead people, and *Æacus* the rent-gatherer would be quite out of heart, if he ſhould receive no half-pence all that while: but for the principal matters now in action, I will do what I can to procure you a ſight of them.

(e) *A name of* Mercury *from* Cyllena, *a mountain in* Arcadia, *where he is ſaid to be born.* Virg. lib. 8. Æneid.

Charon. Pleaſe your ſelf *Mercury*, you can beſt tell what you have to do: for I am a meer ſtranger upon earth, and know nothing.

Mercury. The only way is this, *Charon*, to get up to ſome high ground, and from thence look about us to ſee what is done; if it were poſsible for thee to ſtep up to heaven, I ſhould think my labour well beſtowed; for thence, as out of a watch-tower, thou mighteſt have a perfect ſight of all things; but becauſe it is not lawful for thee, that haſt been continually converſant with ghoſts, and griſley ſpirits, to approach the pallace of *Jupiter*; we muſt look out ſome high mountain or other fit for our purpoſe.

A ſimilitude.

Charon. You know, *Mercury*, what I have been wont to ſay to the company, when we were on ſhipboard together; for if any ſtorm aroſe that croſt our courſe, and made the waters grow rough and troubleſome, then though none of them knew what to ſay, yet one would cry, ſtrike ſail, another let looſe the halſer, another run with the weather; But I bid them all hold their tongues, for I know beſt what I have to do; ſo muſt you now, *Mercury*, do even what you will your ſelf; you ſhall be the Pilot, I the paſſenger; and ſit quietly ready to do you ſervice.

Mercury. Well ſaid, and I will think upon ſomewhat that is to be done, and find out ſome convenient ſpy-place or other for us; let me ſee, will not (*f*) *Caucaſus* do well? or (*g*) *Pernaſſus*, for that is the higher of the two; or (*g*) *Olympus*, higher than them both? and now I look upon *Olympus*, a project comes in my pate that may ſerve our turns well: but you muſt take ſome pains then, and help me with your labour.

(*f*) *A very high mountain in the North part of* Aſia, *dividing* India *from* Scythia.

(*g*) *Mountains in* Greece.

Charon. With all my heart, do but command, and I will toil as long as I am able to ſtand.

Mercury. The Poet *Homer* ſaith, that (*h*) the two ſons of *Aloeus*, when they were but children, deviſed a trick to tear up mount (*i*) *Oſſa* by the roots, and clap it upon the top of *Olympus*, and (*i*) *Pelion* upon that again, ſuppoſing theſe three mountains would make a ladder long enough

(*h*) Otus *and* Ephialtes, Hom. Odyſſ. 11. v. 311. *See* Icaromenip. 16.

(*i*) *Mountains in* Theſſaly.

enough to help them up to heaven: but they were younglings and wanted wit, and therefore ſmarted for their preſumption: but we have no ill intent againſt the gods, methinks might be bold to frame ſuch a building and tumble thoſe mountains one upon another, to make the place higher for us, that we may ſee the better.

Charon. Alas *Mercury*, we are but two of us, and how ſhould we be able to carry *Pelion*, or *Oſſa* between us?

Mercury. And why not *Charon*? we are gods, and doeſt thou think us weaker than thoſe ſilly infants?

Charon. Not ſo, but I think the doing of it to be a work that ſurmounts all poſsibility.

Mercury. In your conceit, *Charon*; for you are a ſilly fellow, and have not been converſant with the Poets: but honeſt *Homer* with only two verſes, will make Heaven paſſable preſently, and heap mountain upon mountain with a trice: and I wonder you ſhould think this ſo hard a matter that know (*k*) *Atlas* ſo well, who being but a lone man, yet carryeth the pole upon his ſhoulders himſelf, wherein all we are contained: and it may be you have heard of my brother (*l*) *Hercules*, how he ſometime took *Atlas* office out of hands, whom he eaſed of his burden, and undertook it himſelf.

Charon. I have heard as much, but whether it be true or no, *Mercury*, you and your Poets look to that

Mercury. Doeſt thou make any queſtion of it, *Charon*? as if wiſe men would trouble themſelves to write lyes: wherefore let us firſt poiſe mount *Oſſa* out of his place, for the verſe begins with that firſt, and ſo did our Arts-maſter *Homer*, and then ſet ſhady *Pelion* on the top of *Oſſa*: ſee you not how eaſily and Poetically we have brought this to paſs? go to now, I will get up firſt, and ſee whether it be high enough to ſerve our turns; or that we muſt lay on more. Alas, Alas, we are but in a vale yet, ſcarce got up to the skirt of Heaven; for Eaſtward I hardly have ſight of *Jonia* and *Lydia*: and on the Weſt part, I can

He ſpeaks this in deriſion of Homer, *& his impoſſible fictions, whom he likewiſe proſecutes through the whole Dialogue.*

(k) *A great Aſtronomer and therefore feigned by the Poets to bear heaven on his ſhoulders.*

(l) *This is ſaid to be done by* Hercules, *when he learned Aſtronomy of* Atlas. Hom. Od. 11. v. 315.

can see no more but *Italy* and *Sicily*: and Northward, only the parts about the river (*m*) *Ister*: and this way, (*n*) *Crete* is hardly to be discerned: we must to work again Ferry-man, and fetch mount (*o*) *Oeta* hither also, and thou set *Parnassus* upon the top of them all.

Charon. Let us do so then: but beware we make not our foundation too weak, being of so wonderful a heighth, lest it and we tumble all down together, and make a woful experiment of *Homers* Architecture, if we break our necks in the service.

Mercury. I warrant thee, all shall be sure enough; bring mount *Oeta* hither: now let *Parnassus* be set uppermost, and I will once again ascend. O brave, I see every thing: do thou come up to now.

Charon. Give me thy hand, *Mercury*, and help me; for it is no small pile you are to place me upon.

Mercury. Why, *Charon*, you will needs have a sight of all: and you cannot both see all, and stand on sure ground too: here, hold my hand, and take good footing: well done, now thou art mounted as well as I; and because *Parnassus* hath a (*p*) forked top, either of us will get upon one, and there seat our selves: look round about thee now, and behold every thing.

Charon. I see a great deal of earth, and a huge lake running about it, and mountains and rivers, much bigger than (*q*) *Cocytus*, or *Peryphlegethon*, and men to: but they are very little ones, and certain dens of theirs.

Mercury. Those are Cities man, which thou thinkest to be dens.

Charon. Know *Mercury*, that for all this I am never the better: our labour is all lost in dragging *Parnassus* from *Castalia*, and *Oeta*, and the rest of the mountains.

Mercury. How so?

Charon. I can see nothing perfectly from such a heighth; and my desire was, not only to see mountains and Cities, as they are described in a map, but to see the men themselves,

(m) *The same with* Danubius; *it runs through all* Austria, *& a great part of* Germany.

(n) *An Island in the Mediterranean Sea.*

(o) *A mountain near* Thermopylæ.

(p) Herodotus *calls one of these tops* Thithoreus, *& the other* Hyampeus, *lib.* 8.

A brief description of the world.

The Sea.

(q) *Rivers in hell.*

selves, and what they do, and hear what they say, as I did when at our first meeting you found me laughing, and ask't me what I laught at: for then I heard a thing which made me exceeding merry.

Mercury. What was that?

Charon. A man was invited by one of his friends, I think to supper: and promised faithfully to be with him the next day: no sooner was the word out of his mouth, but a tile-stone, loosened by some mischance, fell off the house upon his head, and killed him, and I could not chuse but laugh to see what ill luck he had to break his promise: and now I think I must be fain to creep down again, that I may see and hear the better. *The uncertainty of mans life.*

Mercury. Be patient, and I will have a plaister for this also, and make your sight sharp enough I warrant you. I can fetch a charm out of *Homer* will do the deed: and when I have said the verses, look that thou be dark no more, but quick-sighted.

Charon. Pronounce them then.

Merc. *The darkness from thine eyes I now remove,*
That thou maist know both men and gods above. Iliad. 5. 127. *It was spoken by* Pallas *to* Diomedes.

Charon. Whats this?

Mercury. Dost thou see yet?

Charon. Exceeding perfectly: *Lynceus* himself is but a buzzard to me: now proceed to your direction, and answer to such questions as I shall ask of you: but will you give me leave to propose them in *Homers* stile? for I would have you know, I am not altogether so unlearned as you imagine. Icaromenip. 2.

Mercury. I pray thee, how cam'st thou to know any thing of his, that art but a boat-man, and tyed to thy oar?

Charon. Upbraid me not I pray you, with my profession: for when I transported him at his death, I heard him pro-

pronounce many verſes, of which I have kept ſome in my remembrance to this day: by the ſame token a foggy ſtorm had like to have caſt us all away: for as he was ſinging (an unlucky Poem for ſailers, we may ſay) how *Neptune* gathered the clouds, and ſtirred the Seas with his trident like a ladle in a pot, how he raiſed all the winds and tumbled all the waves together, a ſuddain tempeſt with a darkneſs fell upon us that had like to have overturned our boat, and made him ſo Seaſick that he (r) vomited up a great deal of his Poem, with his *Scylla*, his *Charybdis*, and all his *Cyclops*.

Odyſſ. 5. v. 291. &c.

(r) Homer was anciently pictured vomiting, or making water in a baſon, and the reſt of the Poets ſtanding round about, and drinking every one a part, to ſhew that they received their excellence from him.

Mercury. Then thou mighteſt eaſily keep ſome for thy ſelf, when thou ſaweſt him to lay about him ſo luſtily.

Charon. Now tell me

(ſ) *What big-bon'd man is this, ſo ſtrong and tall,*
By head and ſhoulders overtopping all?

(ſ) An imitation of Homer. Il. 3. v. 226. where Priamus asks the queſtion of Helena concerning Ajax.

Mercury. This is (t) *Milo*, the Champion of (u) *Craton*, ſo much magnified by the *Grecians* for bearing a Bull upon his back, thorow the * *Olympian* race.

(t) He began with a ſucking calf, and as that grew, ſo ſtill his ſtrength increaſed, ſo that at length by continual exerciſe and cuſtom he grew able to carry a Bull. (u) A City in Italy very famous for men of activity, inſomuch that at one Olympick feaſt, all the Victors were of this town, and hence grew that Proverb. Qui Crotoniatarum poſtremus eſt, is reliquorum Græcorum primus eſt. * which was a mile long.

Charon. How much greater cauſe have they to magnifie me, that muſt ſhortly hoiſe up *Milo* himſelf when he comes to us; and put him into a little boat, after he hath been foiled by that invincible *Antagoniſt*, death, who ſhall trip up his heels, and give him a fall he knows not how? then will he cry and lament to us, when he remembers the garlands and acclamations that have been made on earth for him, though he now ſtrut it out like a brave fellow, admired only for carrying of a Bull: but what may we think of him *Mercury*? that he ever had any thought of death?

Mercury.

Mercury. How ſhould he remember death, that is in the prime of all his ſtrength?

Charon. Let us then leave him; for we ſhall laugh enough at him hereafter, when we have him on ſhipboard, not able to carry the weight of a gnat, much leſs to weild a bull; now tell me what ſtately majeſtical perſon this is, for by his habit he ſhould not be a *Grecian.*

Mercury. It is *Cyrus*, *Charon*, that formerly raigned over the *Medians*, and at this time King of the *Perſians*: he lately vanquiſhed the *Aſſyrians*, and brought *Babylon* under his ſubjection, and is now preparing an army againſt *Lydia*, to ſubdue *Cræſus*, and make himſelf King over all. *Herodot. lib. 1. Juſtine. See the rock. 16, 18*

Charon. And where is that *Cræſus*?

Mercury. Look that way towards the great Caſtle compaſſed with a triple wall: that is *Sardis*, and there you may ſee *Cræſus* ſitting upon a bed of gold talking with (x) *Solon* the *Athenian*: ſhall we liſten to hear what they ſay?

Charon. By all means.

Cræſus. O thou *Athenian* ſtranger, thou haſt ſeen my riches and my treaſure, the abundance of gold I have yet unwrought, and the coſtly furniture of my pallace: tell me now what man thou thinkeſt to be moſt happy.

Charon. What will *Solon* ſay to this?

Mercury. Take you no care for that *Charon*, for he will anſwer him bravely.

Solon. O *Cræſus*, fortunate men are few, but of all I know, I think (y) *Cleobis* and *Biton* to be the moſt happy, that were ſons of a woman prieſt.

Charon. He means the two *Argives*, that dyed together, after they had drawn their mother in her chariot to the Temple.

(x) *One of the 7. wiſe men of Greece, and Law-giver to the* Athenians. *He writ his laws about the 33. year of* Tarquinius Priſcus *raigning in* Rome. Gellius lib. 17. c. 2.

(y) *Two young men the ſons of an* Argive *woman Prieſt, who having drawn their mother in her chariot to the Temple, ſhe in recompence of their piety beſought the gods to beſtow upon them that thing whatſoever it were beſt for man to have, whereupon having ſupped with their mother, and then betaking themſelves to their reſt, in the morning they were found both dead.* Herod. l. 1. *No man is to be accounted happy before his death.*

Cræſus. Be it ſo: put them in the firſt place of happineſs: but who ſhall be the ſecond?

Solon. *Tellus* the *Athenian*, who led an honeſt life and died in defence of his country.

Cræſus. Thou baſe beggarly fellow; doſt thou not hold me to be a happy man?

Solon. I know not yet, *Cræſus*, what to ſay of that till you come to the end of your time; death is the true touch-ſtone of happineſs, and a continuance of proſperity to the end of life.

Charon. God-a-mercy, *Solon*, that thou art not unmindful of us, but makeſt the paying of their fare the true Judge of felicity; but who doth *Cræſus* now ſend out from him, and what is it they bear upon their ſhoulders?

Mercury. Plates of gold, to conſecrate as an offering to *Apollo* in liew of his Oracles, (z) which will ſhortly bring him to ruine; for the man is overmuch addict to vaticination.

Charon. Is that ſhining thing gold, that glitters with a pale ruddy colour? I have heard much of it, but I never ſaw any before.

Mercury. That renowned name it carryes, and this is it that men ſo fight for.

Charon. I cannot ſee what goodneſs is in it: only it lades them ſhrewdly that carry it.

Mercury. Little doſt thou know the wars that have been made for it, the treacheries, the robberies, the perjuries, the murthers, the impriſonments, the long voyages, the trafficks and the ſlaveries.

Charon. For this, *Mercury*, that looks ſo like braſs? for

(z) Cræſus *ſending to the Oracle at* Delphos *to know the iſſue of his war, and continuance of his Kingdom was anſwered to the firſt, that if he made war with the* Perſians, *he ſhould overthrow a great Kingdom; and to the ſecond, that his eſtate ſhould ſuffer no alteration till ſuch time as a mule ſhould raign over the* Medes: *thus he making conſtruction of the former, the beſt way for himſelf; and grounding upon the impoſſibility of the latter brought his Kingdom to deſtruction, and himſelf to ruine; but afterwards queſtioning* Apollo *for the truth of the Oracle, was anſwered that the Oracle was not in the fault, but his own; miſconſtruction for by the great kingdom was not meant the* Perſians *but his own; and that of the mule was made good in* Cyrus *his Conquerour, who was born of parents of divers countries, his mother being daughter to* Aſtyages *King of the* Medes, *and his father a* Perſian *and a ſubject, and was ſo in all things like a mule which is begotten by a he aſſe and a mare, being more noble by the mothers ſide than the fathers.* Herod. Clio.

braſs

braſs I am well acquainted with: you know I receive a half-penny of every man that croſſeth the ferrie.

Mercury. True; but braſs is common, and therefore not in ſo great requeſt; for they that work in the mines, muſt dig a great depth to find a little of this; for it growes in the earth, as lead and other mettals do.

Charon. O the madneſs of mankind to be ſo beſotted with ſuch a pale and ponderous kind of mettal!

Mercury. *Solon* you ſee doth not ſo much doate upon it; for he derides *Cræſus*, and all his barbarous oſtentation: but it ſeems he is to ſay ſomewhat more unto him: let us therefore hearken what it is.

Solon. I beſeech you *Cræſus*, tell me whether you think *Apollo* hath any need of theſe plates.

Cræſus. Yes verily; for he hath not ſuch an offering in *Delphus*.

Solon. Do you think you ſhall add any happineſs to the god, if beſide the reſt of his riches, you furniſh him with theſe plates alſo?

Cræſus. I think I ſhall.

Solon. Believe me *Cræſus*, you make heaven a poor place indeed, if they muſt be fain to ſend to *Lydia* for gold when they lack it.

Cræſus. * And where is there ſo much gold in any place, as amongſt us?

Solon. Doth not iron grow in *Lydia*?

Cræſus Not at all.

Solon. Then you want the better mettal.

Cræſus. What, iron better than gold?

Solon. If you will anſwer me with patience, it ſhall plainly appear ſo.

Cræſus. What is you queſtion, *Solon*?

Solon. Which are the better, they that ſave others, or they that be ſaved?

Cræſus. They that ſave others.

Solon. Then if *Cyrus* bring an army againſt the *Lydians*,

* *The river* Pactolus *runs through* Lydia, *whoſe ſands are all of gold.*

as they ſay he will, ſhall your ſouldiers fight with golden ſwords, or is iron fitter for their purpoſe?

Cræſus. Iron no doubt.

Solon. I, were it not for iron, your gold might be carried captive into *Perſia.*

Cræſus. Forſpeak us not I pray you.

Solon. God forbid it ſhould be ſo; but then you muſt needs confeſs iron to be the better.

Cræſus. Should I then conſecrate Iron plates, and revoke my gold again?

Solon. He hath as little need of your iron: but be it braſs or gold you dedicate, it will come to ſome mens hands one day, that will make rich uſe of your offering; for either the (b) *Phocens*, or the (b) *Bœotians*, or the *Delphians* themſelves or ſome ſacrilegious tyrant or other, will make good priſe of them; god doth little regard your gold works.

Cræſ. Thou art ever quarrelling and grumbling at my riches.

Mercury. Thou ſeeſt, *Charon*, the *Lydian* King cannot away with this plain dealing, nor indure to have the truth told him: but he ſhall have good cauſe to remember *Solon* ſhortly, when he ſhall be taken captive by *Cyrus*, and caſt upon a pile of wood to be burnt: for I lately heard *Clotho* read over her book of deſtinies, and among the reſt this was alſo written, that *Cræſus* ſhould be taken priſoner by *Cyrus*, and that *Cyrus* ſhould be ſlain by yonder Queen of the *Maſſagetes*: doſt thou not ſee that *Scythian* Lady there, that rides upon a white horſe?

Charon. Yes.

Mercury. That is *Thomyris*: ſhe ſhall cut off the head of *Cyrus*, and caſt it into a veſſel full of blood: doſt thou not alſo ſee his ſon, that young man with him? that is, *Cambyſes*, who ſhall raign after his father, and failing of his enterpriſes every way in *Lybia* and *Ethiopia*, in the end ſhall die mad, after they have killed (c) *Apis.*

Charon.

(b) *The* Phocens *and* Bœotians *made war for the Temple of* Delphos, *and oftentimes ſpoyled it.* Herodot. Clio. *The Tyrant.* 1. Herod. *l.* 2. 3.

(c) *A calf which the* Ægyptians *worſhipped for a god, having theſe marks; it was all over black except a ſquare white in the forehead, and on his back the figure of an eagle, two white hairs in his taile, and a beetle upon his tongue.* Herod. Thalia.

Charon. O most ridiculous folly! now, who dare look upon them when they are in their ruff? or who would believe, that so soon after the one be taken prisoner, the other should have his head cast into a vessel of blood? but who is this, *Mercury*, with the purple Cassock buckled about him, and a Diadem upon his head, to whom his Cook delivers a ring, cut out of a fishes belly, taken in the Sea? he is sure some King at the least. *Hom. Odyss.* 1.

Mercury. Well spied out, *Charon*; for thou hast now found (d) *Polycrates*, the tyrant of the *Samians*, the happiest man alive: yet his servant (e) *Mœandrius*, that stands there by him, shall betray him into the hands of *Oretes*, who shall hang him upon a Gibbet: and thus shall the wretched man fall from his happiness in a moment: this I also heard from *Clotho*.

Charon. Bravely done, *Clotho*; serve them all in their right kinde, cut off their heads, hang them up, that they may know themselves to be but men: let their advancement be only to make their fall the more bitter: how shall I laugh to see them all naked in my little boat, and bring with them neither purple, diadem, nor bed of gold!

Mercury. Enough of these: now behold the actions of ordinary men, *Charon*, of which thou seest some are Sailers, some Souldiers, some Lawyers, some Ploughmen, some Usurers, and some Beggers.

Charon. I see a confused throng of sundry sorts of people, and a life full of vexation and trouble, and their Cities like hives of Bees, in which every Bee hath a particular sting to himself, wherewith he girdeth him that is next him, and some among them, that like Waspes spoil and oppress the weaker: but I see a multitude of somewhat else, obscurely hovering about them: what may they be?

(d) *All things succeeding prosperously even to admiration with* Polycrates, Amasis *K. of* Ægypt *with whom he had made a firm league of friendship, sent him this advice, that since fortune was a fickle and unconstant goddess, seeing that she now so exceedingly flattered him, he feared she would sometime or other as envyously cross him, and that he would therefore counsell him to temper his prosperity with some voluntary misfortune, that so he might be prepared for any alteration that might befall him, which he might do if considering with himself what thing in the world he esteemed most, he threw it quite away, never to come in his sight again.* Polycrates *receiving this counsel, and bethinking himself, took a ring wherein was a smaragd signet, as the thing which he most valued in the world, and taking boat cast it into the sea, but not long after a fisherman presenting a very large fish, which he had taken, to the King, the very same ring was found in the fishes belly.* (e) Necrom. 7.

Mercury.

A deſcription of mans life.

Mercury. They are hopes, *Charon*, and fears, and follies, and covetouſneſs, and angers, and hatreds, and the like: of which, folly, and hatred, and anger, and jealouſie, and ignorance, and poverty are mixed among them, and dwell in the City with them: but fears and hopes fly aloft: the one when it falls upon them, makes them amazed, and ſometimes glad to keep cloſe; but the hopes ſtill fly over their heads: and when a man thinks to have ſure hold of them, they take their flight and are gone, leaving them gaping after them, as you have ſeen *Tantalus* below after the water: But if you look more narrowly, you ſhall ſee how the Deſtinies have ſpun every man a ſpindle above, from which they all hang by ſlender twines: do you not ſee little threds as ſmall as Spiders webs coming down to every man from the ſpindles?

Mans frailneſs.

Charon. I ſee a ſlender thred for every man: but many of them croſs from one to another, and go in and out like a net; this to him, and the ſame again to another.

Mercury. So it muſt be, Ferryman: for it is this mans deſtiny to be kild by him, and he by another: this man muſt be heir to him that hath the ſhorter thred, and another again to him: this is the reaſon of that croſsing: do you not ſee how little a line they all hang by? and he that is drawn on high, ſhall the ſooner down again by the breaking of the thred, when it is not ſtrong enough to hold his weight, and make a great noiſe in the fall: whereas he that is drawn up but little, though he fall, it ſhall be without noiſe, for his next neighbour ſhall hardly hear it.

Charon. This makes me laugh indeed, *Mercury.*

Mercury. It cannot be expreſt in words, *Charon*, how much they deſerve to be derided, eſpecially to ſee how earneſt they are upon it, and yet they muſt be gone in the midſt of their hopes when they are clapt in the neck by honeſt death, who you ſee, hath many meſſengers and officers

ficers attending upon him for that purpoſe, as chilling agues, burning feavers, conſumptions, inflammations of the lungs, ſwords, theeves, poyſons, Judges, and Tyrants: yet none of all this comes in their heads as long as they are in health: but when once they fall ſick, then they cry, alas, alas, wo is me, what ſhall I do: whereas if at the firſt they did conſider with themſelves that they are mortal, and were to beſtow but a little time as ſtrangers in this life, and ſo to depart again, as out of a dream, leaving all earthly things behind them, they would live more temperately, and take their deaths more patiently: but now becauſe they hope after a perpetuity of things preſent, when the officer comes to call them, and takes them aſide, and fetters them faſt with ſome fever or conſumption, they grieve and take on at their departure, becauſe they never dreamed of ſuch a ſeparation: what would he do, think you, that is buſie in building him a new houſe, and haſtens his workmen forward as faſt as he can, if he knew it ſhould haſten his end alſo, and that as ſoon as he raiſed the roof, he was to be gone, and leave his heir to enjoy it, himſelf, miſerable man, not once making a meal in it? or he that is jocund becauſe his wife hath brought him a male child, and feaſts his friends for joy, and ſets the fathers name upon him, if he knew the child ſhould die, as ſoon as he came to ſeven years of age? do you think he would take ſo great comfort in his birth? the reaſon is, becauſe they take great notice of him that is fortunate in his child, if he prove to be a Champion, and get the maſtry in *Olympus*: but if their next neighbour carry a child to burial, they never think upon it, nor what web he hung by: thou ſeeſt alſo many that ſtrive and contend for the limits of their lands, and that gather and heap up riches in abundance, yet before they can take benefit of them, are called aſide by thoſe meſſengers and officers I before told you of.

Deaths officers.

Few men prepared for it.

Epicter. c. 8. &c.

Charon.

Charon. I ſee all this: and muſe in my ſelf what pleaſure they take in this life, and what that is, they are ſo loth to leave behind them.

Mercury. If a man ſhould examine the ſtate of their Kings, who are thought to attain the higheſt degree of happineſs (excepting only the uncertainty of fickle fortune) he ſhall find them filled with more vexation than pleaſure: as fears, troubles, hatreds, treacheries, angers and flatteries: for to them all theſe are incident: I omit their ſorrows, ſickneſſes, and misfortunes, which domineer over them in equal authority: than if their condition be ſo ill, you may eaſily conjecture how it fares with private men.

A compariſon of mans life.

Charon. I will tell you, *Mercury*, my conceipt, and what I think men, and their whole manner of life, are moſt like unto: I have often ſeen thoſe bubbles that riſe now and then by the fall of water out of ſome ſpring: I mean thoſe ſwelling things whereof froth is engendred: and I have noted that ſome of them are ſmall, which break quickly and are ſoon diſſolved: ſome again laſt longer and by the addition of others grow bigger and bigger till they ſwell to a great height: yet in the end they burſt alſo: for it cannot be avoided: ſuch is the life of man, they are all puft up with wind, ſome more, ſome leſs; ſome have a ſhort continuance of ſwelling, and ſome vaniſh as ſoon as they are riſen; but all muſt needs burſt in the end.

Iliad. 6. v. 146.

Mercury. Well ſaid, *Charon*, thou haſt made as good a compariſon as *Homer*, for he likens the generation of men to the leaves of trees.

Charon. They are no better, *Mercury*, and yet you ſee how buſie they are, and what a ſtir they make in ſtriving for dignities, honours and poſſeſſions, which they muſt all leave behind them, and bring but one poor halfpenny with them when they come to us: what if I ſhould call aloud unto them, now we are got to

ſuch

ſuch a height, and exhort them to abſtain from their vain employments, and to live as having death alwayes before their eyes, and ſay unto them, O fooliſh men, why do you beſtow your time upon ſuch triflles? miſſpend not your travels to ſo ill purpoſe: ye ſhall not live for ever: nothing you here effect can be perpetual, neither ſhall any man bring any of it away with him at his death, but of neceſsity he muſt come ſtark naked, and leave his houſe, his land, and money behind him, to be for ever in the poſſeſsion of others, and ſubject to the changes of many maſters: if I ſhould proclaim this and the like amongſt them, out of a place whence all might hear me, do you not think it would do a great deal of good, and make them more wary in their carriage?

Mercury. O honeſt *Charon*, little doſt thou know how they are bewitched with ignorance and errour, and their ears ſo ſtopt, that they can hardly be boared open with an augre; *Vlyſſes* could not make his followers ears more faſt with wax from hearing the *Syrenes*; you may break your heart with calling before they will hearken to you: for look what vertue the water of *Lethe* hath with you, the ſame operation hath ignorance with them; yet there are ſome few amongſt them, that will ſuffer no wax to be crammed into their ears, but are attentive to the truth, ſee perfectly how the world goes, and able to judge of it accordingly. Od. 12. v. 177.

Charon. What if I call to them?

Mercury. It were bootleſs to tell them what they know already: you ſee how they ſtand aloof off from the multitude and deride their actions, taking no contentment in them; perceive you not how they are upon conſultation to turn fugitives out of this life, and run to you? for they are hated of all men becauſe they reprove their ignorance.

Charon. Well done honeſt hearts: but *Mercury* me thinks there be but few of them. *Few men wiſe.*

Mercury. Theſe are all: let us now down again.

Charon. One thing more, *Mercury,* I deſire to hear from you: let me know but that, and you ſhall make your guidance compleat: I would fain ſee the places where dead bodies lie when they are caſt into the earth.

Mercury. They are called monuments, *Charon,* and tombes, and ſepulchers: doſt thou not ſee thoſe heaps of earth that are caſt up before their cities? and the pillars, and the (f) *Pyramides?* thoſe are all ſtore-houſes and receptacles of dead carcaſes.

(f) *The Ægyptian ſepulchers built by their Kings at a wonderful charge.*

Charon. But why do they crown thoſe ſtones with garlands, and annoint them with ſweet ointments? ſome make a great pile of wood before thoſe heaps of earth upon which they burn coſtly and delicate banquets, and dig a pit in the earth, into which they pour, as I ſuppoſe, wine, and honey mixt with it.

The manner of burial in ancient times.

Mercury. Believe me Ferriman, I do not know what good all this can do to them that are in hell: but perhaps they are perſwaded, the ſouls below, come up again to feed upon the ſavour, and ſmoak of the feaſt as they fly about it, and to drink of the liquor in the pit.

Charon. They eat or drink, whoſe ſculls are withered and dried up? but I am a fool to ſay ſo much to you that conduct them every day, and know it impoſsible for them to get up again when they are once under the earth: I were in a poor caſe then indeed, and ſhould have ſomewhat to do, if I were not only to bring them down, but alſo carry them up again to drink: O vain men and ignorant, not knowing upon what terms the ſtate of dead and living men depend, nor the manner of our being, where

(g) *An imitation and inverſion of ſome of* Homers *verſes,* Iliad. 1. & Od. 10. *&c.*

(g) *No difference is, but all is one,*
Whether they have Tombes or none;
Poor Irus *of as great a birth*
As Agamemnon *under earth:*

Therſites

Therſites *hath as good a feature*
As Thetis *ſon that comely creature.*
All empty ſkulls naked and dry
In Aſphodelus *medows lie.*

Mercury. O *Hercules*, what a deal of *Homer* haſt thou pumpt up together! but now thou haſt put it into my head, I will ſhew thee *Achilles* tombe: ſee where it ſtands upon the ſea ſhoar: for that is the (h) *Trojan Sigeum*, and over againſt it is *Ajax* entombed in (h) *Rhœtium.*

Charon. Theſe are no ſuch great monuments, *Mercury*; but now let me ſee thoſe famous cities we have heard of below, as (i) *Ninus*, the city of *Sardanapalus*, and *Babylon*, and (k) *Mycenæ* and (k) *Cleonæ*, and the city of *Troy*; for I remember I have tranſported many a man from thence; (l) ten years together I had no time to draw up my boat into the dock, nor once to make it clean.

Mercury. *Ninus*, ferriman, is utterly vaniſht, no token of it remaining, neither can any man tell where it ſtood: but *Babylon* you may ſee yonder, the city that hath ſo many towres, and takes up ſo great a circuit of ground, ſhortly to be ſought after as well as the other; as for *Mycenæ* and *Cleonæ*, I am aſhamed to ſhew them, and eſpecially *Troy*: for I know when you are got down again, you will have a bout with *Homer* for magnifying them ſo much in his verſes; yet in former time they have been famous places, though now decayed; for cities muſt die, Ferriman, as well as men, and which is more to be admired, even whole rivers are periſhed from having any being; (m) *Inachus* hath not ſo much as a ſepulchre to be ſeen in all the countrey of *Argos.*

Charon. Alas good *Homer*, that thou ſhouldſt commend them ſo highly, and ſet them forth with ſuch ſtately titles, as ſacred *Ilium*, ſpacious *Ilium*, beautiful *Cleonæ*; but whileſt we are buſie in talk, who are they that are fighting yonder, and kill one another ſo deſperately?

(h) *Both Promontories near unto* Troy.

(i) Ninivie.
(k) *Ancient cities of* Greece.
(l) *All the time of the* Trojan *war.*

(m) *A river ſaid to be in the countrey* Argos.

Mercury. There thou ſeeſt the *Argives* and *Lacedemonians* in battel, *Charon*; and *Othryades* their captain, half dead, (n) and writing down his own name as a trophie of the victory.

Charon. What do they fight for, *Mercury?*

Mercury. For the ſame countrey they fight in.

Charon. O groſs ignorance: they know not, that although every man amongſt them had as much as all (o) *Peloponneſus* in his poſſeſſion, yet *Æacus* would allow no more than a plot of a foot broad for a man to abide in: and this countrey muſt often be plowed up by man after man, which many times with their plow ſhares ſhall turn out up trophies out of the depth of the earth.

Mercury. This muſt be ſo: therefore now let us down again and depart; I, to the buſineſs I was ſent about, thou to thy boat, and I will bring thee paſſengers as ſpeedily as I can.

Charon. You have done me a friendly favour, *Mercury*, and I will record you for my benefactor everlaſtingly: for by your means I have got knowledge of matters appurtenant to miſerable mankind, and have ſeen Kings, plates of gold, ſacrifices, and battels; but not a word of *Charon.*

(n) Τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ αὑτῷ ὀνόματι. *Others will have it,* τῷ αὑτῷ αἵματι, *writing a trophie of the victory with his own blood. The* Lacedæmonians *and the* Argives *being to fight for the countrey of* Thyria, *it was at laſt agreed upon betwixt them that three hundred of each ſide ſhould end the controverſie, of which there were only three left alive; of the* Argives, Alcinor, *and* Cromius *who returned to* Argos, *ſuppoſing that they had got the victory: of the* Lacedæmonians Othryades, *who remained in the field, ſpoiled the bodies of his ſlain enemies, and wrote his name in his ſhield with his own blood in token of the victory.* (o) *The greateſt Peninſula of all* Europe, *joyned to the reſt of* Greece *by the* Corinthian Iſthmus; *it is now called* Morea.

LUCIAN

LUCIAN'S TRUE HISTORIE.

The Proœme.

EVen as Champions, and Wraſtlers, and ſuch as practiſe the ſtrength and agility of body, are not only careful to retain a ſound conſtitution of health, and to hold on their ordinary courſe of exerciſe, but ſometimes alſo to recreate themſelves with ſeaſonable intermiſsion, and eſteem it as a main point of their practice: ſo I think it neceſſary for Schollers, and ſuch as addict themſelves to the ſtudy of learning, after they have travelled long in the peruſal of ſerious Authors, to relax a little the intention of their thoughts, that they may be more apt and able to indure a continued courſe of ſtudy: And this kind of repoſe will be the more comfortable, and fit their purpoſe better, if it be imployed in the reading of ſuch works as ſhall not only yeild a bare content by the pleaſing and comely compoſure of them, but ſhall alſo give occaſion of ſome learned ſpeculation to the minde; which I ſuppoſe I have effected in theſe books of mine: wherein not only the novelty of the ſubject, nor the pleaſingneſs of the project, may tickle the Reader with delight, nor to hear ſo many notorious lyes deliver-ed perſwaſively and in the way of truth, but becauſe every thing here by me ſet down, doth in a Comical faſhion glance at ſome or other of the old Poets, Hiſtoriographers, and Philoſophers, which in their writings have recorded many monſtrous and intolerable untruths, whoſe names I would have quoted down, but that I knew the reading would bewray them to you. (a) *Cteſias*, the ſon of *Cteſiochus*, the *Cnidian*, wrote of the Region of the *Indians*, and the ſtate of thoſe Countries, matters, wh-

The minde requires ſome recreation, as well as the body.

His purpoſe in writing this hiſtory.

(a) He wro-

he neither ſaw himſelf, nor ever heard come from the mouth of any man. *Iambulus* alſo wrote many ſtrange miracles of the great Sea, which all men knew to be lies and fictions, yet ſo compoſed that they want not their delight: and many others have made choiſe of the like argument, of which ſome have publiſhed their own travels, and peregrinations, wherein they have deſcribed the greatneſs of beaſts, the fierce condition of men, with their ſtrange and uncouth manner of life: but the firſt father and founder of all this foolery, was *Homers Vlyſſes*, who tells a long tale to *Alcinous*, of the ſervitude of the winds, and of wild men with one eye in their foreheads that fed upon raw fleſh: of beaſts with many heads, and the transformation of his friends by inchanted potions, all which he made the ſilly *Phæakes* believe for great ſooth. This coming to my peruſal, I could not condemn ordinary men for lying, when I ſaw it in requeſt amongſt them that would be counted Philoſophical perſons: yet could not but wonder at them, that writing ſo manifeſt lies, they ſhould not think to be taken with the manner; and this made me alſo ambitious to leave ſome monument of my ſelf behind me, that I might not be the only man exempted from this liberty of lying: and becauſe I had no matter of verity to imploy my pen in, (for nothing hath befaln me worth the writing) I turned my ſtile to publiſh untruths, but with an honeſter mind than others have done: for this one thing I confidently pronounce for a truth, that I lie: and this I hope, may be an excuſe for all the reſt, when I confeſs vvhat I am faulty in: for I vvrite of matters vvhich I neither ſavv nor ſuffered, nor heard by report from others, vvhich are in no being, nor poſſible ever to have a beginning: let no man therefore in any caſe give any credit to them.

Odyſſ. 9. &c.

Tam vacui capitis populum Phæaca putavit. Juven.

He profeſſes himſelf a lyar.

Diſankering on a time from the (*b*) pillars of *Hercules*, the vvind fitting me vvell for my purpoſe, I thruſt into

(b) *Two mountains, one in* Europe, *the other in* Africk, *on each ſide the Straits of* Gibralt.

into the Weſt Ocean: the occaſion that moved me to take ſuch a voyage in hand, was only a curioſity of mind, a deſire of novelties, and a longing to learn out the bounds of the Ocean, and what people inhabit the farther ſhoar: for which purpoſe, I made plentiful proviſion of victuals and freſh water, got fifty companions of the ſame humor to aſſociate me in my travels, furniſhed my ſelf with ſtore of munition, gave a round ſum of money to an expert Pilot that could direct us in our courſe, and new rigd, and repair'd a tall ſhip ſtrongly, to hold a tedious and difficult journey: Thus ſailed we forward a day and a night with a proſperous wind, and as long as we had any ſight of land, made no great haſt on our way: but the next morrow about Sun-riſing, the wind blew high, and the waves began to ſwell, and a darkneſs fell upon us, ſo that we could not ſee to ſtrike our ſails, but gave our ſhip over to the wind and weather: thus were we toſt in this tempeſt, the ſpace of threeſcore and nineteen dayes together; on the fourſcorth day, the Sun upon a ſudden brake out, and we deſcried not far off us, an Iſland full of mountains and woods, about the which the Seas did not rage ſo boiſterouſly, for the ſtorm was now reaſonably well calmed: there we thruſt in, and went on ſhoar, and caſt our ſelves upon the ground, and ſo lay a long time, as utterly tired with our miſery at Sea: in the end we aroſe up, and divided our ſelves: thirty we left to guard our ſhip: my ſelf, and twenty more, went to diſcover the Iſland, and had not gone above three furlongs from the Sea thorough a wood, but we ſaw a Braſen pillar erected, whereupon Greek letters were engraven, though now much worn and hard to be diſcerned, importing, *Thus far travelled Hercules and Bacchus*: there were alſo near unto the place, two portraitures cut out in a rock, the one of the quantity of an acre of ground, the other leſs: which made me imagine the leſſer to be *Bacchus*, and the other *Hercules*; and giving them

It was requiſite the tempeſt ſhould continue thus long, and he ſail altogether in the dark, leſt he ſhould be asked the way to this ſtrange Iſland.

them due adoration, we proceeded on our journey; and far we had not gone, but we came to a river, the ſtream whereof ſeemed to run with as rich wine as any is made in (c) *Chios*, and of a great breadth, in ſome places able to bear a ſhip, which made me to give the more credit to the inſcription upon the pillar, when I ſaw ſuch apparant ſigns of *Bacchus* peregrination: we then reſolved to travel up the ſtream, to find whence the river had his original: and when we were come to the head, no ſpring at all appeared, but mighty great Vine trees of infinite number, which from their roots diſtilled pure wine, which made the river run ſo abundantly: the ſtream was alſo well ſtored with fiſh, of which we took a few, in taſte & colour much reſembling wine; but as many as eat of them, fell drunk upon it: for when they were opened and cut up, we found them to be full of lees: afterwards we mixed ſome freſh-water fiſh with them, which allayed the ſtrong taſte of the wine. We then croſt the ſtream where we found it paſſable, and came among a world of Vines of incredible number, which towards the earth had firm ſtocks and of a good growth: but the tops of them were women, from the hips upwards, having all their proportion perfect and compleat: as painters picture out *Daphne*, who was turned into a tree when ſhe was overtaken by *Apollo*: at their fingers ends ſprung out branches full of grapes, and the hair of their heads was nothing elſe but winding wires and leaves, and cluſters of grapes: when we were come to them, they ſaluted us, and joyned hands with us, and ſpake unto us, ſome in the *Lydian*, and ſome in the *Indian* language, but moſt of them in *Greek*: they alſo kiſt us with their mouths, but he that was ſo kiſt fell drunk, and was not his own man a good while after: they could not abide to have any fruit pulled from them, but would roar and cry out pittifully, if any man offered it: ſome of them deſired to have carnal mixture with us, and two of our com-

(c) *An Iſland in the Ægean ſea, famous for excellent wines.*

See our Authors modeſty; for this carries more probability by far, than that a ſpring of wine ſhould riſe out of the earth.

Half a Virgin and half a tree.

Many men have thus loſt themſelves, in the yeilding to the bewitching enticements of wine and women.

company were so bold as to entertain their offer, and could never afterwards be loosed from them, but were knit fast together at their nether parts, from whence they grew together, and took root together, and their fingers began to spring out with branches, and crooked wires, as if they were ready to bring out fruit: whereupon we forsook them and fled to our ship, and told the company at our coming what had betide unto us, how our fellows were entangled, and of their copulation with the vines: then we took certain of our vessels, and filled them, some with water and some with wine out of the river, and lodged for that night near the shoar. On the morrow we put to sea again, the wind serving us weakly, but about noon, when we had lost sight of the Island, upon a suddain a * whirlewind caught us, which turned our ship round about, and lifted us up some three thousand furlongs into the aire, and suffered us not to settle again into the sea, but we hung above ground, and were carried aloft with a mighty wind which filled our sailes strongly. Thus for seven daies space and so many nights, were we driven along in that manner, and on the eight day we came in view of a great country in the air, like to a † shining Island, of a round proportion, gloriously glittering with light, and approaching to it, we there arrived, and took land, and surveying the countrey, we found it to be both (c) inhabited and husbanded; and as long as the day lasted we could see nothing there; but when night was come, many other Islands appeared unto us, some greater & some less, all of the colour of fire, and another kind of earth underneath, in which were cities, and seas, and rivers, and woods, and mountains, which we conjectured to be the earth by us inhabited; and going further into the land, we were met withall & taken by those kind of people, which they call (d) *Hippogypians*: these *Hippogypians* are men riding upon monstrous vultures, which they use instead of horses;

* what wind blew them thither.

† The Island of the Moon.

(c) He closely taxes their opinion who hold the Sun, Moon, and stars to be inhabited countries.

(d) A made word signifying horse-vultures, or vulture-horses, or vulture riders: and so are the rest that follow, names coined and composed for his purpose.

horſes; for the vultures there are exceeding great, every one with three heads apiece: you may imagine their greatneſs by this; for every feather in their wings was bigger and longer than the maſt of a tall ſhip: their charge was to flie about the countrey, and all the ſtrangers they found, to bring them to the King: and their fortune was then to ſeize upon us, and by them we were preſented to him: As ſoon as he ſaw us, he conjectured by our habit what country-men we were, and ſaid, Are not you ſtrangers *Grecians*? which when we affirmed; and how could you make way, ſaid he, thorow ſo much aire as to get hither? then we delivered the whole diſcourſe of our fortunes to him, whereupon he began to tell us likewiſe of his own adventures, how that he alſo was a man, by name (e) *Endymion*, and rapt up long ſince from the earth, as he was aſleep, and brought hither, where he was made King of the Countrey, and ſaid it was that region: which to us below ſeemed to be the Moon; but he bade us be of good chear, and fear no danger, for we ſhould want nothing we ſtood in need of: and if the war he was now in hand withall againſt the Sun ſucceeded fortunately, we ſhould live with him in the higheſt degree of happineſs: then we asked of him what enemies he had, and the cauſe of the quarrel; and he anſwered, (f) *Phaethon* the King of the inhabitants of the Sun (for that is alſo peopled as well as the *Moon*) hath made war againſt us a long time, upon this occaſion. I once aſſembled all the poor people and needy perſons within my dominions, purpoſing to ſend a Colony to inhabit the Morning Star, becauſe the countrey was deſart, and had no body dwelling in it; This *Phaethon* envying, croſt me in my deſign, and ſent his *Hippomyrmicks*, to meet with us in the mid-way, by vvhom vve were ſurpriſed at that time, being not prepared for an encounter, and vvere forced to retire: novv therefore my purpoſe is once again to denounce vvar, and

(e) Icaromen. c. Endymion *King of the Moon.*

(f) *The ſon of* Phœbus *and* Clymene, *who having obtained leave to ride one day about the world in his fathers Chariot, though ſore againſt his will, by his unskilful driving ſcorcht a great part both of heaven and earth, and was therefore ſtrook dead with a thunderbolt by* Jupiter. Ovid Met.

and publiſh a plantation of people there: if therefore you will participate with us in our expedition, I will furniſh you every one with a prime Vulture, and all armour anſwerable for ſervice: for to morrow we muſt ſet forwards: with all our hearts, ſaid I, if it pleaſe you: then were we feaſted and abode with him, and in the morning aroſe to ſet our ſelves in order of battel: for our ſcouts had given us knowledge that the enemy was at hand: our forces in number amounted to an hundred thouſand, beſides ſuch as bare burthens and enginiers, and the foot forces, and the ſtrange aids: of theſe foure-ſcore thouſand were *Hippogypians*, and twenty thouſand that road upon *Lachanopters*, which is a mighty great foule, and inſtead of feathers, covered thick over vvith vvort leaves: but their vving feathers, vvere much like the leaves of lettices: after them vvere placed the *Cencrobolians* and the *Scorodomachians*: there came alſo to aide us from the bear-ſtar, thirty thouſand *Pſyllotoxotans*, and fifty thouſand *Anemodromians*; theſe *Pſyllotoxotans*, ride upon great fleas, of which they have their denomination: for every flea amongſt them is as big as a dozen elephants; the *Anemodromians* are footmen, yet flew in the aire without feathers in this manner: every man had a large mantle reaching down to his foot, which the wind blowing againſt, filled it like a ſail, and they were carried along as if they had been boats: the moſt part of theſe in fight were targitiers: it was ſaid alſo that there were expected from the ſtars over *Cappadocia*, three-ſcore and ten-thouſand *Struthobalanians*, and five-thouſand *Hippogeranians*; but I had no ſight of them, for they were not yet come, and therefore I durſt write nothing, though wonderful and incredible reports were given out of them; this was the number of *Endymions* army; the furniture was all alike; their helmets of bean hulls, which are great with them and very ſtrong, their breaſt-plates all of lupines cut into

The morning there, but the evening here.

The number of their forces.

ſcales, for they take the ſhels of lupines, and faſtening them together, make breſt-plates of them which are impenetrable, and as hard as any horn: their ſhields and ſwords like to ours in *Greece*; and when the time of battle was come, they were ordered in this manner. The right wing was ſupplyed by the *Hippogypians*, where the King himſelf was in perſon, with the choiceſt ſouldiers in the army, amongſt whom we alſo were ranged; the *Lachanopters* made the left wing, and the aids were placed in the main battel as every mans fortune fell: the foot, which in number were about ſix thouſand *Myriades*, were diſpoſed of in this manner; there are many ſpiders in thoſe parts of mighty bigneſs, every one in quantity exceeding one of the Iſlands (g) *Cyclades*; theſe were appointed to ſpin a web in the air between the Moon, and the Morning Star, which was done in an inſtant, and made a plain Champion, upon which the foot forces were planted, who had for their leader, *Nycterion* the ſon of *Exdianax*, and two other aſſociates. But of the enemies ſide the left wing conſiſted of the *Hippomyrmekes*, and among them *Phaeton* himſelf; theſe are beaſts of huge bigneſs and winged, carrying the reſemblance of our emmets, but for their greatneſs; for thoſe of the largeſt ſiſe were of the quantity of two acres, and not only the riders ſupplyed the place of ſouldiers, but they alſo did much miſchief with their horns; they were in number fifty thouſand; in the right wing were ranged the *Aeroconopes*, of which there were alſo about fifty thouſand, all archers riding upon great gnats: then followed the *Aerocordakes* who were light armed and footmen, but good ſouldiers, caſting out of ſlings a far off huge great turneps; and whoſoever was hit with them lived not long after, but died with the ſtink that proceeded from their wounds: it is ſaid they uſe to anoint their bullets with the poiſon of mallows; after them were placed the *Caulomycetes*, men at armes and good at

The order of Endymions *battel.*

(g) *They are in the Ægæan ſea, in number* 53.

The order of Phaethons *battel.*

at handſtroaks, in number about fifty thouſand: they are called *Caulomycetes*, becauſe their ſhields are made of muſhrums, and their ſpears of the ſtalks of the hearb *Aſparagus*: near unto them were placed the *Cynobalanians*, that were ſent from the Dog-ſtar to aid him; theſe were men with dogs faces, riding upon winged acorns: but the ſlingers that ſhould have come out of *Via lactea*, and the *Nephelocentaures* came too ſhort of theſe aids, for the battel was done before their arrival, ſo that they did them no good: and indeed the ſlingers came not at all: wherefore they ſay *Phaethon* in diſpleaſure over-ran their Country: theſe were the forces that *Phaethon* brought into the field; and when they were joyned in battel, after the ſignal was given, and the Aſſes on either ſide had braied, (for theſe are to them inſtead of Trumpets) the fight began, and the left wing of the *Heliotans*, or Sun Souldiers, fled preſently, and would not abide to receive the charge of the *Hippogypians*, but turned their backs immediately, and many were put to the ſword: but the right wing of theirs were too hard for our left wing, and drove them back till they came to our footmen, who joyning with them, made the enemies there alſo turn their backs and fly, eſpecially when they found their own left wing to be overthrown. Thus were they wholly diſcomfited on all hands: many were taken priſoners, and many ſlain: much blood was ſpilt, ſome fell upon the clouds, which made them look of a red colour, as ſometimes they appear to us about Sun-ſetting: ſome dropt down upon the earth; which made me ſuppoſe it was upon ſome ſuch occaſion, that *Homer* thought *Jupiter* rained blood for the death of his ſon *Sarpedon*: returning from the purſuit, we erected two Trophies: one for the fight on foot, which we placed upon the Spiders web; the other for the fight in the air, which we ſet up upon the clouds: as ſoon as this was done, news came to us by our Scouts, that the *Nephelocentaures* were coming on

The fight.

Iliad. l. 16. v. 459.

on, which indeed ſhould have come to *Phaethon* before the fight. And when they drew ſo near unto us that vve could take full vievv of them, it vvas a ſtrange ſight to behold ſuch monſters, compoſed of flying horſes and men: that part vvhich reſembled mankind, vvhich vvas from the vvaſt upvvards, did equal in greatneſs the (*h*) *Rhodian Coloſſus*; and that vvhich vvas like a horſe, vvas as big as a great ſhip of burden; and of ſuch multitude that I was fearful to ſet down their number, leſt it might be taken for a lie: and for their Leader, they had the (*i*) *Sigittarius* out of the *Zodiake*: when they heard that their friends were foiled, they ſent a meſſenger to *Phaethon* to renew the fight; whereupon they ſet themſelves in aray, and fell upon the *Selenitans* or the Moon Souldiers that were troubled, and diſordered in following the chace, and ſcattered in gathering the ſpoils, and put them all to flight, and purſued the King into his City, and killed the greateſt part of his Birds, overturned the Trophies he had ſet up, and overcame the whole Country that was ſpun by the Spiders: My ſelf and two of my companions were taken alive: when *Phaethon*, himſelf was come, they ſet up other Trophies in token of Victory, and on the morrow we were carried priſoners into the Sun, our arms bound behind us with a peice of the Cobweb: yet would they by no means lay any ſiege to the City, but returned and built up a wall in the midſt of the air, to keep the light of the Sun from falling upon the Moon, and they made it a double wall, wholly compact of clouds, ſo that a manifeſt Eccliplſe of the Moon inſued, and all things detained in perpetual night: wherewith *Endymion* was ſo much oppreſſed, that he ſent Embaſſadours to intreat the demoliſhing of the building, and beſeech him that he would not damn them to live in darkneſs, promiſing to pay him tribute, to be his friend and aſſociate, and never after to ſtir againſt him: *Phaethons*

(*h*) Icaromenip. y.

(*i*) Chiron the Centaur, *who was tranſlated into heaven, and made one of the twelve ſigns of the Zodiake.*

The reaſon of the Moons Eccliplſe.

thons Council twice assembled to consider upon this offer: and in their first meeting would remit nothing of their conceived displeasure, but on the morrow they altered their minds to these terms. The *Heliotans* and their colleagues have made a peace with the *Selenitans* and their associates upon these conditions, that the *Heliotans* shall cast down the wall, and deliver the prisoners that they have taken, upon a ratable ransome: and that the *Selenitans* should leave the other stars at liberty, and raise no war against the *Heliotans*, but aid and assist one another, if either of them should be invaded: that the King of the *Selenitans* should yearly pay to the King of the *Heliotans* in way of tribute, ten thousand vessels of dew, and deliver ten thousand of their people to be pledges for their fidelity: that the Colony to be sent to the Morning star, should be joyntly supplyed by them both, and liberty given to any else that would, to be sharers in it; that these articles of peace should be ingraven in a pillar of Amber, to be erected in the midst of the air upon the confines of their Country: for the performance whereof were sworn of the *Heliotans*, *Pyronides*, and *Therites*, and *Phlogias*: and of the *Selenitans*, *Nyctor*, and *Menias*, and *Polylampes*: thus was the peace concluded, the wall immediately demolished, and we that were prisoners delivered: being returned into the Moon, they came forth to meet us, *Endymion* himself and all his friends: who embraced us with tears, and desired us to make our aboad vvith him, and to be partners in the Colony: promising to give me his ovvn son in marriage (for there are no vvomen amongst them) vvhich I by no means vvould yeild unto, but desired of all loves, to be dismist again into the Sea: and he finding it unpossible to perswade us to his purpose, after seven dayes feasting, gave us leave to depart. Novv, vvhat strange novelties vvorthy of note I observed during the time of my abode there, I vvill relate unto you. The first is, that they are not begotten of vvomen but of mankind;

These names of the inhabitants of the Sun, are taken from things belonging to the day; those of the Moon from things appertaining to the night.

The strange novelties he observed in those parts.

kind; for they have no other marriage but of males: the name of women is utterly unknown among them: untill they accompliſh the age of five and twenty years, they are given in marriage to others: from that time forwards they take others in marriage to themſelves: for as ſoon as the Infant is conceived, the leg begins to ſwell, and afterwards when the time of birth is come, they give it a lance and take it out dead: then they lay it abroad with open mouth towards the winde, and ſo it takes life: and I think thereof the *Grecians* call it the belly of the leg, becauſe therein they bear their children inſtead of a belly. I will tell you now of a thing more ſtrange than this: There are a kind of men among them called *Dendritans*, which are begotten in this manner: they cut out the right ſtone out of a mans codd, and ſet it in their ground, from which ſpringeth up a great tree of fleſh, with branches and leaves, bearing a kind of fruit much like to an Acorn, but of a cubite in length, which they gather when they are ripe, and cut men out of them: their privy members are to be ſet on, and taken off, as they have occaſion: rich men have them made of Ivory, poor men of wood, wherewith they perform the act of generation, and accompany their ſpouſes: when a man is come to his full age he dieth not, but is diſſolved like ſmoak and is turned into air. One kind of food is common to them all; for they kindle a fire and broil frogs upon the coals, which are with them in infinite numbers flying in the air, and whilſt they are broiling, they ſit round about them, as it were about a table, and lap up the ſmoak that riſeth from them, and feaſt themſelves therewith, and this is all their feeding: for their drink, they have air beaten in a morter, which yeldeth a kind of moiſture much like unto dew: they have no avoidance of excrements, either of urine or dung, neither have they any iſſue for that purpoſe, like unto us: their boyes admit copulation, not like unto ours, but in their hams, a little above

Why that part which we term the calf, is called by the Grecians the belly of the leg.

Their food.

Their drink.

above the calf of the leg, for there they are open; they hold it a great ornament to be bald, for hairy persons are abhord with them; and yet among the Stars that are Comets, it is thought commendable, as some that have travelled those coasts reported unto us: such beards as they have are growing a little above their knees; they have no nails on their feet, for their whole foot is all but one toe; every one of them at the point of his rump, hath a long colewort growing out in stead of a taile, alwayes green and flourishing, which though a man fall upon his back, cannot be broken; the dropping of their noses is more sweet than honey; when they labour or exercise themselves, they annoint their body with milk, whereinto if a little of that honey chance to drop, it will be turned into cheese; they make very fat oile of their beans, & of as delicat a savour as any sweet ointment; they have many vines in those parts, which yield them but water: for the grapes that hang upon the clusters are like our haleſtones; and I verily think, that when the vines are shaken with a strong wind, there falls a storm of haile amongst us, by the breaking down of those kind of berries: their bellies stand them instead of sachels, to put in their necessaries, which they may open and shut at their pleasure, for they have neither liver nor any kind of entralls, only they are rough and hairy within, so that when their young children are cold, they may be inclosed therein to keep them warm; the rich men have garments of glass, very soft and delicate, the poorer sort of brass woven, whereof they have great plenty, which they inseame with water, to make it fit for the workman, as we do our wool. If I should write what manner of eyes they have, I doubt I should be taken for a lyar, in publishing a matter so incredible: yet I cannot chuse but tell it: for they have eyes to take in and out as please themselves: and when a man is so disposed, he may take them out and

Because that Comets seem to be hairy, and have their name from thence.

The cause of haile.

The like is faigned by the Poets of the Gorgons, *three sisters that had but one eye amongst them which they used by turns when they went abroad.*

lay them by till he have occaſion to uſe them, and then put them in and ſee again: many when they have loſt their own eyes, borrow of others: for the rich have many lying by them: their ears are all made of the leavs of plane-trees, excepting thoſe that come of acorns, for they only have them made of wood. I ſaw alſo another ſtrange thing in the ſame Court; a mighty great glaſs, lying upon the top of a pit, of no great depth, whereinto, if any man deſcend, he ſhall hear every thing that is ſpoken upon the earth; if he but look into the glaſs, he ſhall ſee all cities, and all nations as well as if he were among them: there had I the ſight of all my friends, and the whole countrey about: whether they ſaw me or not, I cannot tell: but if they believe it not to be ſo, let them take the pains to go thither themſelves, and they ſhall find my words true; then we took our leaves of the king, and ſuch as were near him, and took ſhipping, and departed; at which time *Endymion* beſtowed upon me two mantles made of their glaſs, and five of braſs, with a compleat armour of thoſe ſhells of lupines, all which I left behind me in the whale; and ſent with us a thouſand of his *Hippogypians* to conduct us five hundred furlongs on our way; In our courſe we coaſted many other countreys, and laſtly arrived at the Morning ſtar now newly inhabited, where we landed and took in freſh water; from thence we entred the *Zodiake*, paſsing by the Sun, and leaving it on our right hand, took our courſe near unto the ſhoar, but landed not in the countrey, though our company did much deſire it, for the wind vvould not give us leave; but vve ſavv it vvas a flouriſhing region, fat, and vvell vvatered, abounding vvith all delights; but the *Nephelocentaures* eſpying us, vvho vvere mercenary ſouldiers to *Phaethon*, made to our ſhip as faſt as they could, and finding us to be friends, ſaid no more unto us; for our *Hippogypians* vvere departed before; then vve made forwads, all

The City of lights.

all the next night and day, and about evening tide following we came to a City called *Lychnopolis*, ſtill holding on our courſe downwards: this City is ſeated in the air between the *Pleiades*, and the *Hyades*, ſomewhat lower than the *Zodiake*; and arriving there, not a man was to be ſeen, but lights in great numbers running to and fro, which were imployed, ſome in the maket place, and ſome about the haven, of which many were little, and as a man may ſay, but poor things; ſome again were great and mighty, exceeding glorious and reſplendent, and there were places of receip: for them all; every one had his name as well as men, and we did hear them ſpeak: theſe did us no harm, but invited us to feaſt with them, yet we were ſo fearful, that we durſt neither eat nor ſleep as long as we were there: their court of juſtice ſtandeth in the midſt of the City, where the governour ſitteth all all the night long calling every one by name, and he that anſwereth not is adjudged to die, as if he had forſaken his ranks: their death is to be quenched: we alſo ſtanding amongſt them ſaw what was done, and heard what anſwers the lights made for themſelves, and the reaſons they alledged for tarrying ſo long; there we alſo knew our own light, and ſpake unto it, and queſtioned it of our affairs at home, and how all did there, which related every thing unto us: that night we made our abode there, and on the next morrow returned to our ſhip, and ſailing near unto the clouds had a ſight of the City *Nephelococcygia*, which we beheld with great wonder, but entred not into it, for the wind was againſt us: the King thereof was *Coronus* the ſon of *Cottyphion*: and I could not chuſe but think upon the Poet (k) *Ariſtophanes*, how wiſe a man he was, and how true a reporter, and how little cauſe there is to queſtion his fidelity for what he hath written. The third after, the Ocean appeared plainly unto us, though we could ſee no land, but what was in the air; and thoſe Countreys alſo ſeemed to be

A very proper death.

As ſome have affirmed every country to be governed ſpecially by ſome particular Star, ſo he faigns a light in this city for every nation, which could tell all was done amongſt them.

(k) *In his Comedy called the Clouds, which he wrote againſt* Socrates.

be fiery and of a glittering colour: the fourth day about noon, the wind gently forbearing, ſetled us fair and leaſurely into the ſea: and as ſoon as we found our ſelves upon water, we were ſurpriſed with incredible gladneſs, and our joy was unexpreſſible; we feaſted and made merry with ſuch proviſion as we had, we caſt our ſelves into the ſea, and ſwam up and down for our diſport, for it was a calm. But oftentimes it falleth out, that the change to the better, is the beginning of greater evils; for when we had made only two daies ſaile in the water, as ſoon as the third day appeared, about Sun-riſing, upon a ſuddain we ſaw many monſtrous fiſhes and whales; but one above the reſt containing in greatneſs fifteen hundred furlongs, which came gaping upon us and troubled the ſea round about him, ſo that he was compaſſed on every ſide with froth and ſome, ſhewing his teeth a far off, which were longer then any beech trees are with us, all as ſharp as needles, and as white as Ivory; then we took, as we thought, our laſt leaves one of another, and embracing together, expecting our ending day; the monſter was preſently with us, and ſwallowed us up ſhip and all; but by chance, he caught us not between his chops, for the ſhip ſlipt thorow the void paſſages down into his entrals; when we were thus got within him, we continued a good while in darkneſs and could ſee nothing, till he began to gape, and then we percieved it to be a monſtrous whale of a huge breadth and height, big enough to contain a City that would hold ten thouſand men; and within we found ſmall fiſhes, and many other creatures chopt in pieces, and the maſts of ſhips, and ankers, and bones of men, and luggage; in the midſt of him was earth and hills, which were raiſed, as I conjectured, by the ſetling of the mud which came dovvn his throat: for vvoods grevv upon them and trees of all ſorts, and all manner of hearbs, and it looked as if it had been husbanded; the compaſs of the

A fiſh of an indifferent ſize.

A countrey within the whale.

the land was two hundred and forty furlongs: there were alſo to be ſeen all kind of ſea-fowl, as Gulls, Halcyons, and others that had made their neſts upon the trees: then we fell to weeping abundantly: but at laſt I rouſed up my company, and propt up our ſhip, and ſtroke fire; then we made ready ſupper of ſuch as we had, for abundance of all ſort of fiſh lay ready by us, and we had yet water enough left which we brought out of the Morning Star: the next morrow we roſe to watch when the Whale ſhould gape: and then looking out, we could ſometimes ſee mountains, ſometimes only the skies, and many times Iſlands: for we found that the fiſh carried himſelf with great ſwiftneſs to every part of the Sea: when we grew weary of this, I took ſeven of my company, and went into the wood to ſee what I could find there, and we had not gone above five furlongs, but we light upon a temple erected to *Neptune*, as by the title appeared: and not far off we eſpied many Sepulchres and pillars placed upon them, with a fountain of clear water cloſe unto it; we alſo heard the barking of a dog, and ſaw ſmoak riſe a far off, ſo that we judged there was ſome dwelling thereabout: wherefore making the more haſte, we lighted upon an old man and a youth, who were very buſie in making a garden, and in conveying water by a channel from the fountain into it: whereupon we were ſurpriſed both with joy and fear: and they alſo were brought into the ſame taking, and for a long time remained mute; but after ſome pauſe, the old man ſaid; What are ye, you ſtrangers? any of the Sea ſpirits? or miſerable men like unto us? for we that are men by nature, born and bred in the earth, are now Sea-dwellers, and ſwim up and down within the Continent of this Whale, and know not certainly what to think of our ſelves; we are like to men that be dead; and yet believe our ſelves to be alive. Whereunto I anſwered; for our parts, Father, we are men alſo, newly come hither, and ſwal-

lowed up ſhip and all but yeſterday; and now come purpoſely within this wood, which is ſo large and thick: ſome good Angel, I think did guide us hither to have the ſight of you, and to make us know, that we are not the only men confin'd within this Monſter: tell us therefore your fortunes we beſeech you, what you are, and how you came into this place: but he anſwered, you ſhall not hear a word from me, nor ask any more queſtions, untill you have taken part of ſuch Viands as we are able to afford you: ſo he took us, and brought us into his houſe, which was ſufficient to ſerve his turn; his pallets were prepared, and all things elſe made ready: then he ſet before us Hearbs, and Nuts, and Fiſh, and fild out of his own Wine unto us: and when we were ſufficiently ſatisfied, he then demanded of us what fortunes we had endured, and I related all things to him in order that had betide unto us, the tempeſt, the paſſages in the Iſland, our Navigation in the air, our War, and all the reſt, even till our diving into the Whale: whereat he wondered exceedingly, and began to deliver alſo what had befaln to him, and ſaid: By linage, O ye ſtrangers, I am of the Iſle (*m*) *Cyprus*, and travelling from mine own Country as a Merchant, with this my ſon you ſee here, and many other friends with me, made a voyage for *Italy* in a great Ship full fraught with Merchandiſe, which perhaps you have ſeen broken in peices in the mouth of the Whale: we ſailed with fair weather, till we were as far as *Sicily*: but there we were overtaken with ſuch a boiſtrous ſtorm, that the third day we were driven into the Ocean, where it was our fortune to meet with this Whale which ſwallowed us all up, and only we two eſcaped with our lives, all the reſt periſhed, whom we have here buried, and built a Temple to *Neptune*: ever ſince we have continued this courſe of life, planting hearbs and feeding upon Fiſh and Nuts: here is wood enough you ſee, and plenty of Vines which yeild moſt delicate wine:

It was a cuſtome in ancient times to entertain all ſtrangers with a feaſt before they enquired of their affairs.

(m) *An Iſland in the Eaſtern part of the Mediterranean ſea, betwixt* Syria *and* Cilicia.

we

we have alſo a well of excellent cool water, which it may be you have ſeen: vve make our beds of the leaves of trees, and burn as much vvood as vve vvill; vve chace after the birds that fly about us, and go out upon the gills of the Monſter to catch after live Fiſhes: here vve bath our ſelves vvhen vve are diſpoſed, for vve have a lake of ſalt vvater not far off, about ſome tvventy furlongs in compaſs, full of ſundry ſorts of fiſh, in vvhich vve ſvvim and ſail upon it in a little Boat of mine ovvn making. This is the ſeven and tvventieth year of our drovvning, and vvith all this vve might be vvell enough contented, if our neighbours and borderers about us vvere not perverſe and troubleſome, altogether inſociable and of ſtern condition. Is it ſo indeed, ſaid I, that there ſhould be any vvithin the Whale but your ſelves? many ſaid he, and ſuch as are unreconcileable tovvards ſtrangers, and of monſtrous and deformed proportions: the Weſtern Countries, and the tail part of the Wood, are inhabited by the *Tarychanians*, that look like Eeles, vvith faces like a Lobſter: theſe are Warlike, fierce, and feed upon ravv fleſh: they that dvvel tovvards the right ſide, are called *Tritonomenditans*, vvhich have their upper parts like unto men, their lovver parts like Cats, and are leſs offenſive than the reſt: On the left ſide inhabit the *Carcinochirians* and the *Thinocephalians*, vvhich are in league one vvith another: the middle region is poſſeſt by the *Pagurodians*, and the *Pſittopodians*, a Warlike Nation and ſwift of foot: Eaſtwards towards the mouth is for the moſt part deſart, as overwaſht with the Sea: yet am I fain to take that for my dwelling, paying yearly to the *Pſittopodians*, in way of tribute, five hundred Oyſters: of ſo many Nations doth this Country conſiſt: we muſt therefore deviſe among our ſelves, either how to be able to fight with them, or how to live among them. What number may they all amount unto, ſaid I? more than a thouſand, ſaid he: and what armour have they? none at all, ſaid he, but

but the bones of fiſhes: then were it our beſt courſe, ſaid I, to incounter them, being provided as we are, and they without weapons: for if we prove too hard for them, we ſhall afterward live out of fear: this we concluded upon, and went to our Ship to furniſh our ſelves with arms: the occaſion of War we gave by Nonpayment of tribute, which then was due: for they ſent their Meſſengers to demand it, to whom we gave a harſh and ſcornful anſwer, and ſent them packing with their arrant: but the *Pſittopodians*, and *Paguradians*, taking it ill at the hands of *Scintharus*, for ſo was the man named, came againſt us with great tumult; and we ſuſpecting what they would do, ſtood upon our guard to wait for them, and laid five and twenty of our men in ambuſh, commanding them as ſoon as the enemy was paſt by, to ſet upon them; who did ſo, and aroſe out of their ambuſh, and fell upon the rear: we alſo being five and twenty in number (for *Scyntharus* and his ſon were Marſhalled among us) advanced to meet with them, and encountred them with great courage and ſtrength: but in the end we put them to flight and purſued them to their very dens: of the enemies were ſlain an hundred three-ſcore and ten, and but one of us, beſide *Trigles* our Pilot, who was thruſt thorow the back with a fiſhes rib; all that day following, and the night after, we lodged in our trenches, and ſet on end a dry back-bone of a Dolphin inſtead of a Trophy: The next morrow the reſt of the Country people perceiving what had happened, came to aſſault us; the *Tarichanians* were ranged in the right wing with *Pelamus* their Captain; the *Thynocephalians* were placed in the left wing, the *Carcinochiririans* made up the main battel; for the *Tritonomenditans* ſtirred not, neither would they joyn with either part; about the Temple of *Neptune* we met with them, and joyned fight with a great cry, which was anſwered with an eccho out of the Whale, as if it had been out of a Cave; but we ſoon put them to flight being naked

who ſupplied the room of the two that were loſt.

naked people, and chaſed them into the wood, making our ſelves maſters of the Countrey; ſoon after they ſent Embaſſadours to us, to crave the bodies of the dead, and to treat upon conditions of peace; but we had no purpoſe to hold friendſhip with them, but ſet upon them the next day, and put them all to the ſword, except the *Tritonomendetans*, who ſeeing how it fared with the reſt of their fellows, fled away thorow the gills of the fiſh, and caſt themſelves into the ſea; then we travelled all the Countrey over, which now was deſart, and dwelt there afterwards without fear of enemies, ſpending the time in exerciſe of the body, and in hunting, in planting vineyards, and gathering fruit of the trees, like ſuch men as live delicately, and have the world at will, in a ſpatious & unavoidable priſon: this kind of life led we for a year & eight months: but when the fifth day of the ninth month was come, about the time of the ſecond opening of his mouth (for ſo the Whale did once every hour, whereby we conjectured how the hours went away) I ſay about the ſecond opening, upon a ſuddain, we heard a great cry, and a mighty noiſe, like the calls of mariners, and the ſtirring of oares, which troubled us not a little; wherefore we crept up to the very mouth of the fiſh, and ſtanding within his teeth, ſaw the ſtrangeſt ſight that ever eye beheld: men of monſtrous greatneſs, half a furlong in ſtature, ſailing upon mighty great Iſlands, as if they were upon ſhipboard; I know you will think this ſmels like a lye, but yet you ſhall have it; the Iſlands were of a good length indeed, but not very high, containing about an 100. furlongs in compaſs; every of theſe carryed of thoſe kind of men, eight and twenty, of which ſome ſate on either ſide of the Iſland, and rowed in their courſe with great *Cypres* trees, branches, leaves and all, inſtead of oares; on the ſtern or hinder part, as I take it, ſtood the governor, upon a high hill, with a braſen rudder of a furlong in length in his hand; on the fore-part ſtood forty

A gaping clock.

ſuch fellows as thoſe, armed for the fight, reſembling men in all points, but in their hair, which was all fire and burnt clearly, ſo that they needed no helmets: inſtead of ſails, the wood growing in the Iſland did ſerve their turns; for the wind blowing againſt it, drave forward the Iſland like a ſhip, and carried it which way the governour would have it; for they had Pilots to direct them, and were as nimble to be ſtird with oars as any long boat; at the firſt we had the ſight but of two or three of them; afterwards appeared no leſs then ſix hundred, which dividing themſelves in two parts, prepared for incounter, in which many of them by meeting with their barks together were broken in pieces, many were turned over and drowned: they that cloſed, fought luſtily, and would not eaſily be parted; for the ſouldiers in the front ſhewed a great deal of valour, entring one upon another, and kill'd all they could, for none were taken priſoners; inſtead of iron graples, they had mighty great (n) *Polypodes* faſt tied, which they caſt at the other, and if they once laid hold on the wood, they made the Iſle ſure enough for ſtirring; they darted and wounded one another with oiſters that would fill a wain, and ſpunges as big as an acre: the leader on the one ſide was *Æolocentaurus*, and of the other *Thalaſſopotes*; the quarrel, as it ſeems, grew about taking a booty: for they ſaid that *Thalaſſopotes*, drave away many flocks of Dolphins that belonged to *Æolocentaurus*, as we heard by their clamours one to another, and calling upon the names of their Kings; but *Æolocentaurus* had the better of the day, and ſunk one hundred and fifty of the enemies Iſlands, and three they took with the men and all; the reſt withdrew themſelves and fled, whom the other purſued, but not far, becauſe it grew towards evening, but returned to thoſe that were wrackt and broken, which they alſo recovered for the moſt part, and took their own away with them: for on their part there were no leſs than fourſcore Iſlands drowned;

A ſtrange ſea-fight.

(n) *A fiſh with many feet.*

drowned; then they erected a Trophie for a monument of this Iſland fight, and faſtned one of the enemies Iſlands with a ſtake upon the head of the Whale; that night they lodged cloſe by the Beaſt, caſting their cables about him, and ankered near unto him; their ankers are huge and great, made all of glaſs, but of a wonderful ſtrength: the morrow after when they had ſacrificed upon the top of the Whale, and there buried their dead, they ſailed away, with great triumphs and ſongs of victory, and this was the manner of the Iſlands fight.

The ſecond Book.

UPon this we began to be weary of our abode in the Whale, and our tarriance there did much trouble us; we therefore ſet all our wits awork to find out ſome means or other to clear us from our captivity: firſt, we thought it would do well to dig a hole thorow his right ſide, and make our eſcape that way forth, which we began to labour at luſtily: but after we pierced him five furlongs deep, and found it was to no purpoſe, we gave it over. Then we deviſed to ſet the Wood on fire, for that would certainly kill him without queſtion, and being once dead, our iſſue would be eaſie enough: this we alſo put in practice, and began our project at the taile end, which burnt ſeven dayes, and as many nights, before he had any feeling of our fire works: upon the eighth and ninth dayes we perceived he began to grow ſickly: for he gaped more dully than he was wont to do, and ſooner cloſed his mouth again: the tenth and eleventh he was throughly mortified, and began to ſtink: upon the twelfth day we bethought our ſelves, though almoſt too late, that unleſs we underpropt his chops when he gaped next, to keep him from cloſing, we ſhould be in danger of perpetual impriſonment within his dead carcaſs, and there miſerably periſh, we therefore pitcht long

They ſet the Whale on fire.

beams of timber upright within his mouth to keep it from ſhutting, and then made our ſhip in a readineſs, and provided our ſelves with ſtore of freſh water, and all other things neceſſary for our uſe, *Scintharus* taking upon him to be our Pilot, and the next morrow the Whale died: then we haled our ſhip thorow the void paſſages, and faſtning cables about his teeth, by little and little letled it into the Sea, and mounting the back of the Whale, ſacrificed to *Neptune*, and for three dayes together, took up our lodging hard by the Trophie, for we were becalm'd: the fourth day we put to Sea, and met with many dead Corpſes that periſhed in the late Sea-fight, which our ſhip hit againſt, whoſe bodies we took meaſure of with great admiration, and ſailed for a few dayes in very temperate weather. But after that the North wind blew ſo bitterly, that a great froſt enſued, wherewith the whole ſea was all frozen up, not only ſuperficially upon the upper part, but in depth alſo, the depth of four hundred fadomes, ſo that we were fain to forſake our ſhip and run upon the Ice: the wind ſitting long in this corner, and we not able to indure it, put this device in practice, which was the invention of *Scintharus*: with mattocks and other inſtruments, we made a mighty cave in the water, wherein we ſheltered our ſelves forty dayes together: in it we kindled fire, and fed upon fiſh of which we found great plenty in our digging: at the laſt, our proviſion falling ſhort, we returned to our frozen ſhip which we ſet upright, and ſpreading her ſailes, went forward as well as if we had been upon water, leaſurely and gently ſliding upon the Ice: but on the fift day the water grew warm, and the froſt brake, aud all was turned to water again. We had not ſailed three hundred furlongs forwards, but we came to a little Iſland that was deſart, where we only took in freſh water (which now began to fail us) and with our ſhot kild two wild bulls, and ſo departed; theſe bulls have their horns growing

growing not upon their heads, but under their eyes: (*a*) as *Momus* thought it better. Then we entred into a Sea, not of water, but of milk, in which appeared a white Iſland full of Vines: this Iſland was only a great Cheeſe, well preſt (as we afterwards found when we fed upon it) about ſome five and twenty furlongs in bigneſs: the Vines were full of cluſters of Grapes, out of which we could cruſh no Wine but only Milk: in the midſt of the Iſland, there was a Temple built, dedicated to (*b*) *Galatea*, one of the daughters of *Nereus*, as by the inſcription appeared: as long as we remained there, the ſoil yeilded us food and victuals, and our drink was the milk that came out of the Grapes: in theſe, as they ſaid, raigneth (*c*) *Tyro*, the daughter of (*d*) *Salmoneus*, who after her departure, received this guerdon at the hands of *Neptune*: in this Iſland we reſted our ſelves five dayes, and on the ſixth put to Sea again, a gentle gale attending us, and the Seas all ſtill and quiet. The eight day as we ſailed onvvard, not in Milk any longer, but in ſalt and azure vvater, we ſaw many men running upon the Sea, like unto us every way forth, both in ſhape and ſtature, but only for their feet which were of Cork, whereupon I ſuppoſe they had the name of *Phellopodes*: we marvelled much when we ſaw they did not ſink, but keep above water, and travel upon it ſo boldly: theſe came unto us, and ſaluted us in the *Græcian* language, and ſaid they were bound towards *Phello*, their own Country, and for a while ran along by us, but at laſt turned their own way and left us, wiſhing us a happy and proſperous voyage. Within a while after many Iſlands appeared, and near unto them, upon our left hand ſtood *Phello*, the place whereunto they were travelling, which was a City ſeated upon a mighty great and round Cork. Further off, and more towards the right hand, we ſaw five other Iſlands, large and mountainous, in which much fire was burning: but directly before us, was a ſpacious flat Iſland, diſtant from us not above

(*a*) Momus *found fault with* Jupiter *for not ſetting the bulls horns in this manner.* Ariſt. de part. ani. 13. *he was the god of ſcoffing, & of carping amongſt the Heathen.* Heſiod. *in his* Theog. *ſayes that he was the ſon of the night, but begotten without a father.*

(b) *A ſea Nymph daughter of* Nereus *&* Doris, *ſo called becauſe of her whiteneſs, as pure as milk.*

(c) *Of her* Neptune *begot* Pelias, *and* Neleus *the father of* Neſtor.

(d) *He was King of* Elis *a territory of* Peloponneſus, *and for imitating the thunder, by running his Chariot over a bridge of braſs, was ſlain with a thunderbolt by* Jupiter.

above five hundred furlongs; and approaching ſomewhat near unto it, a wonderful fragrant air breathed upon us, of a moſt ſweet and delicate ſmell, ſuch as *Herodotus* the ſtory-writer ſaith ariſeth out of *Arabia* the happy, conſiſting of a mixture of Roſes, Daffadils, Gilli-flowers, Lillies, Violets, Myrtles, Bayes, and bloſſomes of Vines: ſuch a dainty odoriferous ſavour was conveyed unto us: being delighted with this ſmell, and hoping for better fortunes after our long labours, we got within a little of the Iſle, in which we found many Havens on every ſide, not ſubject to over-floating, and yet of great capacity, and Rivers of clear water emptying themſelves eaſily into the Sea, with Medows and Hearbs, and Muſical birds, ſome ſinging upon the ſhoar, and many upon the branches of Trees, a ſtill and gentle air compaſſing the whole Country: when pleaſant blaſts gently ſtirred the Woods, the motion of the branches made a continual delightſome melody, like the ſound of winde Inſtruments in a ſolitary place: a kind of clamour alſo was heard mixt with it, yet not tumultuous nor offenſive, but like the noiſe of a Banket, when ſome do play on wind Inſtruments, ſome commend the Muſick, and ſome with their hands applaud the Pipe, or the Harp, all which yeilded us ſo great content, that we boldly entred the Haven, made faſt our Ship and landed, leaving in her only *Scintharus*, and two more of our companions behind us; paſsing along thorow a ſweet Medow, we met with the Guards that uſed to ſail about the Iſland, who took us, and bound us with Garlands of Roſes (which are the ſtricteſt bands they have) to be carried to their Governour: from them we heard as we were upon the way, that it was the(e) Iſland of thoſe that are called Bleſſed, and that *Rhadamanthus* was Governour there, to whom we were brought and placed the fourth in order of them that were to be judged: the firſt trial was about *Ajax* the ſon of *Telamon*, whether he were a meet man to be admitted into the ſociety

(e) *See the Tyrant. y. A controverſie concerning* Ajax, *who being overcome by the eloquence of* Ulyſſes *about* Achilles *armour, fell mad and ſlew himſelf.*

ciety of the *Heroes*, or not: the objections againſt him were his madneſs, and the killing of himſelf: and after long pleading to and fro, *Rhadamanthus* gave this ſentence, that for the preſent he ſhould be put to *Hippocrates* the Phyſitian of *Cous*, to be purged with *Elleborus*, and upon the recovery of his wits to have admittance: the ſecond was a controverſie of love, *Theſeus* and *Menelaus* contending, which had the better right to *Hellen*: but *Rhadamanthus* gave judgement on *Menelaus* ſide, in reſpect of the manifold labours and perils he had incur'd for that marriage ſake, whereas *Theſeus* had Wives enough beſide to live withall, as the (*f*) *Amazon*, (*g*) and the daughters of *Minos*: the third was a queſtion of precedency, between (*h*) *Alexander* the ſon of *Philip*, and (*i*) *Hannibal* the *Carthaginian*, in which *Alexander* was prefer'd, and his Throne placed next to the Elder (*k*) *Cyrus* the *Perſian*: In the fourth place we appeared, and he demanded of us, what reaſon we had, being living men, to take land in that Sacred Country, and we told him all our adventures in order as they befell us: then he commanded us to ſtand aſide, and conſidering upon it a great while, in the end propoſed it to the Benchers, which were many, and among them (*l*) *Ariſtides* the *Athenian*, ſurnamed the juſt: and when he was provided what ſentence to deliver, he ſaid, that for our buſie curioſity, and needleſs travels, we ſhould be accountable after our death: but for the preſent, we ſhould have a time limited for our aboad, during which we ſhould feaſt the *Heroes*, and then depart, prefixing us ſeven months liberty to conclude our tarriance, and no more: then our Garlands fell off from us of themſelves, and we were ſet looſe, and led into the City to feaſt with the bleſſed: the City was all of gold, compaſſed with a wall made of the precious ſtone *Smaragdus*, which had ſeven gates, every one cut out of a whole peice of timber of Cinamon tree: the pavement of the City, and all the ground within the walls was Ivory: the Temples

(*f*) Hippolyta.
(*g*) Ariadne, *and* Phædra.
(*h*) Alexander *the great.*
(i) *The ſon of* Amilcar, *and General of the* Carthaginians *againſt the* Romans, *ſee* Plutarch *in his life.*
(k) *The ſon of* Cambiſes *who tranſlated the Kingdom from the* Medes *to the* Perſians; *ſee the ſurveiors. The younger* Cyrus *was the ſon of* Darius Nothus, *& brother to* Artaxerxes, *of whom* Xenophon.
(*l*) Plutarch. *He deſcribes the City of the bleſſed, and the* Elyſian *fields, and to their perpetual ſhame, outlies* Homer *and all the Poets.*

ples of all the gods are built of Beryll, with large Altars made all of one whole *Amethyſt*, upon which they offer their Sacrifices: about the City runneth a River of moſt excellent ſweet ointment, in breadth an hundred Cubits of the larger meaſure, and ſo deep that a man may ſwim in it with eaſe: for their bathes, they have great houſes of Glaſs, which they warm with Cinamon: and their bathing tubs are filled with warm dew inſtead of water; their only Garments are Cob-webs of Purple colour, neither have they any bodies, but are intactile and without fleſh, a meer ſhape and preſentation only: and being thus bodileſs, they yet ſtand, and are moved, are intelligent, and can ſpeak: and their naked ſoul ſeemeth to wander up and down in a corporal likeneſs: for if a man touch them not, he cannot ſay otherwiſe, but that they have bodies, altogether like ſhadows ſtanding upright, and not, as they are of a dark colour: no man waxeth any older there then he was before, but of what age he comes thither, ſo he continues: neither is there any night with them, nor indeed clear day: but like the twilight towards morning before the Sun be up, ſuch a kind of light do they live in: they know but one ſeaſon of the year which is the Spring, and feel no other wind but *Zephirus*: the Region flouriſheth with all ſorts of flovvers, and vvith all pleaſing Plants fit for ſhade: their Vines bear fruit tvvelve times a year, every moneth once; their Pomegranate trees, their Apple trees, and their other fruit, they ſay, bear thirteen times in the year: for in the moneth called *Minous* they bear tvvice. Inſtead of Wheat, their ears bear them Loaves of bread ready baked, like unto muſhrums: about the City are three hundred threeſcore and five Wells of vvater, and as many of honey, and five hundred of ſvveet ointment, for they are leſs than the other: they have ſeven Rivers of Milk, and eight of Wine: they keep their Feaſt vvithout the City, in a field called *Elyſium*, vvhich is a moſt pleaſant medovv invironed

Homer.

roned with woods of all sorts, so thick that they serve for a shade to all that are invited, who sit upon beds of flowers, and are waited upon, and have every thing brought unto them by the winds, unless it be to have the wine filled; and that there is no need of; for about the banqueting place are mighty great trees growing of clear and pure glass; and the fruit of those trees are drinking cups and other kind of vessels of what fashion or greatness you will; and every man that comes to the feast gathers one or two of those cups, and sets them before him, which will be full of wine presently, and then they drink; instead of garlands, the nightingales, and other musical birds, gather flowers with their beeks out of the medows adjoyning, and flying over their heads with chirping notes scatter them among them; they are annointed with sweet ointment in this manner; sundry Clouds draw that unguent out of the fountains and the rivers, which setling over the heads of them that are at the banquet, the least blast of wind makes a small rain fall upon them like unto a dew; After supper they spend the time in musick and singing; their ditties that are in most request, they take out of (m) *Homers* verses, who is there present himself and feasteth among them sitting (n) next above *Vlysses*; their quires consist of Boyes and Virgins, which were directed and assisted by (o) *Eunomus* the *Locrian*, and (o) *Arion* the *Lesbian*, and (p) *Anacreon*, and (p) *Stesichorus*, who hath had a place there ever since his reconcilement with *Hellena*. As soon as these have done, there enter a second quire of swans, swallows and nightingales: and when they have ended, the whole woods ring like wind instruments by the stirring of the aire; but that which maketh most for their mirth, are two wells adjoyning to the banquetting place, the one of * laughter, the other of pleasure; of these

(m) *For he was in most esteem among the antients.*
(n) *Ulysses had good reason to give place to* Homer, *who lyed so lustily for his credit.*
(o) *Two excellent musitians.*
(p) *Two famous* Lyrick *Poets.*
(p) Stesichorus *having much inveighed against* Helena *in his verses as the cause of all the* Trojan *war, was struck blind by* Castor *and* Pollux, *but upon his recantation recovered his sight.* * *Excellent liquor for a feast.*

every man drinks to begin the feast withall, which makes them spend the whole time in mirth and laughter. I will also relate unto you, what famous men I saw in that association. There were all the demigods, and all that fought against *Troy*, excepting (q) *Ajax* the *Locrian*; he only, they told me, was tormented in the region of the unrighteous: of *Barbarians*, there was the elder and the younger *Cyrus*, and (r) *Anacharsis* the *Scythian*: (s) *Zamolxis* the *Thracian*, and (t) *Numa* the *Italian*; there was also (u) *Lycurgus* the *Lacedemonian*, and * *Phocion* and * *Tellus* the *Athenians*, and all the wise men, unless it were (x) *Periander*. I saw also *Socrates* the son of *Sophroniscus* prating with *Nestor*, and (y) *Palamedes*, and close by him stood (z) *Hyacinthus*, the *Lacedemonian*, and the gallant *Narcissus*, and *Hyllus*, and other beautiful and lovely youths, & for ought I could gather by him, he was far in love with *Hyacinthus*, for he discoursed with him more then all the rest: for which cause, they said, *Rhadamanthus* was offended at him, and often threatned to thrust him out of the Island, if he continued to play the fool in that fashion, and not give over his idle manner of jesting, when he was at their banquet; only (a) *Plato* was not present, for they said he dwelled in a City framed by himself observing the same rule of government and laws as he had prescribed for them to live under: *Aristippus* and *Epicurus* are prime men amongst them, because they are the most jovial good fellows, and the best companions: *Diogenes*, the *Sinopean*, was so far altered from the man he was before, that he married with *Lais* the harlot, and was many times so drunk, that he would rise and dance about the room, as a

(q) *This* Ajax, *when* Troy *was taken, ravished* Cassandra *the daughter of* Priamus, *being a virgin, and Priest to* Minerva *in the Temple of* Pallas, *for which the goddesse sent a tempest which dispersed the Navie of the* Grecians *as they returned, and sunk* Ajax *with a thunderbolt.*

(r) *The only wise man among the* Scythians, *who endeavouring to bring in the* Athenian *laws amongst his barbarous countrymen, was slain by the King his brother.*

Laert. (s) *Scholler and servant to* Pythagoras. (t) *The second* Roman *King.* (u) *Lawgiver to the* Lacedæmonians. Plutarch. * *Two wise men of* Athens *that professed poverty.* Plutarch. (x) *Who was King of* Corinth *and a Tyrant.* (y) Necrom. r. (z) Socrates *profest himself learned in nothing but only love, and that of young youths, which he held to be the best and noblest affection: seeing that this was the best means to bring up the younger sort in the knowledge of goodness and vertue; but his enemies made the worst construction of it, and therefore* Lucian *brings him in here with these young and beautiful lads.* (a) *Such a one as he would have in his Common-wealth.*

man

man out of his ſences ; (b) *Æſope* the *Phrygian* ſerved them for a jeſter ; there was not one Stoick in company but were ſtill buſied in aſcending the height of vertues hill ; and of (c) *Chryſippus*, we heard that it was not lawful for him by any means to touch upon the Iſland untill he have the fourth time purged himſelf with *Elleborus* ; the (d) *Academicks*, they ſay, were willing enough to come, but that they yet are doubtful, and in ſuſpence, and cannot comprehend how there ſhould be any ſuch Iſland : but indeed, I think they were fearful to come to be judged by *Rhadamanthus*, becauſe themſelves have aboliſhed all kind of judgement : yet many of them, they ſay, had a deſire, and would follow after thoſe that were comming hither, but were ſo ſloathful as to give it over, becauſe they were not comprehenſive, and therefore turned back in the midſt of their way : theſe were all the men of note that I ſaw there : and amongſt them all, *Achilles* was held to be the beſt man, and next to him *Theſeus*. For their manner of venery and copulation thus it is ; they couple openly in the eyes of all men, both with females and male kind, and no man holds it for any diſhoneſty : only *Socrates* would ſwear deeply that he accompanied young men in a cleanly faſhion, and therefore every man condemned him for a perjured fellow : and *Hyacinthus* and *Narciſſus* both confeſt otherwiſe for all his denial : the women there are all in common, and no man takes exception at it, in which reſpect they are abſolutely (e) the beſt *Platoniſts* in the world : and ſo do the boys yeeld themſelves to any mans pleaſure without contradiction : after I had ſpent two or three days in this manner, I went to talk with *Homer* the Poet, our leaſure ſerving us both well, and to know of him what countrey man he was, a queſtion with us hard to be reſolved, and he ſaid he could not certainly tell himſelf, (f) be-

(b) *The fable-maker. No Stoicks in* Elyſium.
(c) *A Philoſopher ſcholler to* Zeno *the greateſt Logician of his time, and chief of the* Stoicks *ſect.*
(d) *He means not the* Platonicks *who are call'd the old* Academicks, *but the new* Academicks, *who would affirm nothing, and held it impoſſible that any thing ſhould be truly known, and therefore he ſayes they aboliſhed all kind of judgement. What was the difference between theſe and the* Pyrrhonians *or* Scepticks, *See* Gellius. l. 11. c. 5.
(e) Plato *in his Commonwealth would have all women common.*

(f) *Seven Cities of* Greece *ſtrave for the birth of* Homer, *which are compriſed in this verſe.* Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ.

cauſe ſome ſaid he was of *Chios*, ſome of *Smyrna*, and many to be of *Colophon*: but he ſaid indeed, he was a *Babylonian*, and among his own countrymen not called *Homer* but *Tigranes*: and afterwards living as an (g) hoſtage among the *Græcians*, he had therefore that name put upon him: then I queſtioned him about thoſe verſes in his books that are diſallowed, as not of his making, whether they were written by him or not, and he told me they were all his own, much condemning (h) *Zenodatus*, and (h) *Ariſtarchus* the Grammarians for their weakneſs in judgement: when he had ſatisfied me in this, I asked him again (i) why he began the firſt verſe of his Poem with anger: and he told me it fell out ſo by chance, not upon any premeditation; I alſo deſired to know of him, whether he wrote his *Odyſſes* before his *Iliads*, as many men do hold: but he ſaid it was not ſo; as for his blindneſs which is charged upon him, I ſoon found it was far otherwiſe, and perceived it ſo plainly, that I needed not to queſtion him about it; thus was I uſed to do many dayes, when I found him idle, and would go to him, and ask him many queſtions, which he would give me anſwer to very freely: eſpecially when we talked of a trial he had in the Court of Juſtice, wherein he got the better: for (k) *Therſites* had prefer'd a bill of complaint againſt him, for abuſing him, and ſcoffing at him in his Poeme, in which action *Homer* was acquitted, having (l) *Vlyſſes* for his advocate; about the ſame time came to us (m) *Pythagoras*, the *Samian*, who had changed his ſhape now ſeven times, and lived in as many lives, and accompliſhed the periods of his ſoul: the right half of his body was wholly of gold: and they all agreed that he ſhould have place amongſt them, but were doubtful what to call him, *Pythagoras* or *Euphorbus*. (n) *Empedocles* alſo came to the place, ſcorcht quite over, as if his body had been broild upon the Embers; but could not be admitted, for all his

(g) ὅμηρος ſignifies a pledge or hoſtage.

(h) Two carping Grammarians that undertook to correct ſome of Homers verſes.

(i) This touches ſome Commentators upon Homer, who have gone about to give a reaſon almoſt of every word he wrote.

(k) See Necromant. b.

(l) Who was an eloquent Orator.

(m) See the Cock, a. & h.

(n) Icaromenip. a. & b.

his great intreaty: the time passing thus along, the day of prizes for Masteries of activity now approached, which they call (o) *Thanatusia*: the setters of them forth were (p) *Achilles*, the fifth time, and *Theseus* the seventh time: to relate the whole circumstance would require a long discourse: but the principal points I will deliver: at wrastling, *Carus*, one of the linage of *Hercules*, had the best, and wan the Garland from *Vlysses*: the fight with fists was equal between *Arius* the *Ægyptian* who was buried at *Corinth*, and *Epius*, that combated for it: there was no prize appointed for the (q) *Pancratian* fight; neither do I remember who got the best in running; but for Poetry, though (r) *Homer* without question were too good for them all, yet the best was given to (r) *Hesiodus*: the prizes were all alike, Garlands plotted of Peacocks feathers. As soon as the games were ended, news came to us, that the damned crew in the habitation of the wicked, had broken their bounds, escaped the Jaylours, and were coming to assail the Island, led (s) by *Phalaris* the *Acragentine*, *Busyris* the *Egyptian*, *Diomedes* the *Thracian*, *Sciron*, *Pitnocamptes*, and others: which *Rhadamanthus* hearing, he ranged the *Heroes* in battle aray upon the Sea shore, under the leading of *Theseus*, and *Achilles*, and *Ajax Telamonius*, who had now recovered his senses, where they joyned fight: but the *Heroes* had the day, *Achilles* carrying himself very nobly. *Socrates* also, who was placed in the right wing, was noted for a brave Souldier, (t) much better than he was in his life-time, in the battle at *Delium*: for when the enemy charged him, he neither fled, nor changed countenance: wherefore afterwards, in reward of his valour, he had a prize set out for him on purpose: which was a beautiful and spacious Garden, planted in the Suburbs of the City, whereunto he invited many, and disputed with them there, giving it the name of (u) *Necracademia*: then

(o) *Games and masteries among the dead.*
(p) *He alludes to the manner of the* Roman *magistrates, who when they exhibited playes unto the people, the names of the setters forth were Registred, and the time how often they had done it.*
(q) *Fighting at all manner of weapons.*
(r) Homer *and* Hesiod *lived about the same time, and it hath been controverted by many which was the better Poet.*
(s) *Who were all bloody Tyrants, or notorious robbers.*
(t) Plato *in his Laches or Dialogue of fortitude, praiseth* Socrates, *for his manhood at* Delium, *in which battel the* Athenians *were overthrown by the* Boeotians, *and ran all away.*
(u) Academia *was a woody place about a mile from* Athens, *where* Socrates *did sometimes meet his Schollars and dispute with them: here* Plato *was born, and from hence* Lucian *takes this name which signifies the Academy of the dead.*

we

we took the vanquiſhed priſoners, and bound them, and ſent them back to be puniſhed with greater torments: this fight was alſo pend by *Homer*, who, at my departure, gave me the book to ſhew my friends, which I afterwards loſt, and many things elſe beſide: but the firſt Verſe of the Poem I remember was this, (x) Tell me now, Muſe, how the dead *Heroes* fought: when they overcome in fight, they have a cuſtom to make a feaſt with ſodden Beans, wherewith they banquet together for joy of their Victory: only (y) *Pythagoras* had no part with them, but ſate aloof off, and loſt his dinner becauſe he could not away with Beans. Six months were now paſt over, and the ſeventh half way onwards, when a new buſineſs was begot amongſt us: for *Cynirus* the ſon of *Scintharus*, a proper tall young man, had long been in love with *Helena*, and it might plainly be perceived, that ſhe as fondly doted upon him, for they would ſtill be winking and drinking one to another whilſt they were a feaſting, and riſe alone together, and wander up and down in the wood: this humour increaſing, and knowing not what courſe to take, *Cinyrus* device was to ſteal away *Helena*, whom he found as pliable to run away with him to ſome of the Iſlands adjoyning, either to *Phello*, or *Tyroeſſa*, having before combined with three of the boldeſt fellows in my company, to joyn with them in their conſpiracy: but never acquainted his father with it, knowing that he would ſurely puniſh him for it: being reſolved upon this, they watcht their time to put it in practice: for when night was come, and I abſent, (for I was faln aſleep at the feaſt) they gave a ſlip to all the reſt, and went away with *Helena* to ſhip-board as faſt as they could: *Menelaus* waking about midnight, and finding his bed empty, and his wife gone, made an outcry, and calling up his brother went to the Court of *Rhadamanthus*: as ſoon as the day appeared, the Scouts told them they had deſcried a Ship, which by that time was got

(x) *Somewhat like the beginning of his* Odyſſ.

(y) *See the Cock.*

A ſecond rape of Helena.

got far off into the Sea: then *Rhadamanthus* set out a Vessel made of one whole peice of timber of *Asphodelus* wood, man'd with fifty of the *Heroes* to pursue after them, which were so willing on their way, that by noon they had overtaken them, newly entred into the Milky Ocean, not far from *Tyroessa*: so near were they got to make an escape: then took we their Ship and haled it after us with a chain of Roses and brought it back again: *Rhadamanthus* first examined *Cinyrus* and his companions whether they had any other Partners in this plot, and they confessing none, were adjudged to be tyed fast by the privy members, and sent into the place of the wicked, there to be tormented, after they had been scourged with rods made of Mallows: *Helena* all blubbered with tears, was so ashamed of her self, that she would not shew her face: they also decreed to send us packing out of the Country, our prefixed time being come, and that we should stay there no longer then the next morrow, wherewith I vvas much aggrieved and vvept bitterly to leave so good a place, and turn Wanderer again I knevv not vvhither: but they comforted me much in telling me, that before many years vvere past I should be vvith them again, and shevved me a Chair and a Bed prepared for me against the time to come, near unto persons of the best quality: then vvent I to *Rhadamanthus*, humbly beseeching him to tell me my future fortunes, and to direct me in my course: and he told me, that after many travels and dangers, I should at last recover my Country, but vvould not tell me the certain time of my return; and shevving me the Islands adjoyning, vvhich vvere five in number, and a sixth a little further off, he said, Those nearest are the Islands of the ungodly, vvhich you see burning all in a light fire, but the other sixth is the Island of dreams; and beyond that is the (z) Island of

(z) Ogygia, *an Island between the* Phœnician *and* Syrian *seas in which* Calypso *a sea-Nymph the daughter of* Oceanus *and* Thetis, *being Queen, entertained* Ulysses *in his travels, and falling in love with him detained him with her seven years.*

Calypso

Calypso, vvhich you cannot see from hence; vvhen you are past these, you shall come into the great Continent, over against your own Country, where you shall suffer many afflictions, and pass through many Nations, and meet with men of inhumane conditions, and at length attain to the other Continent. When he had told me this, he pluckt a root of Mallows out of the ground, and reached it to me, commanding me in my greatest perils, to make my prayers to that: adviſing me further, neither (a) to rake in the fire with my knife, nor to feed upon Lupines, nor to come near a Boy, when he is past eighteen years of age: if I were mindful of this, the hopes would be great that I should come to the Island again; then we prepared for our passage, and feasted with them at the usual hour, and next morrow I went to *Homer*, intreating him to do so much as make an *Epigram* of two Verses for me, which he did: and I erected a pillar of *Berylstone* near unto the Haven, and engraved them upon it: the *Epigram* was this:

(a) *Most have interpreted this* Pythagorean *precept, not to stir up the anger of great and powerful persons.*

Λυκιανὸς τάδε πάντα, φίλοι θαλερῶν ἀπὸ γαίης
Εἶδέ τε καὶ πάλιν ἦλθε φίλην ἐς πατρίδα γαῖαν.

Lucian, *the gods beloved did once attain*
To see all this, and then go home again.

After that dayes tarrying, we put to Sea, brought onward on our way by the *Heroes*: where *Vlysses* closely coming to me, that (b) *Penelope* might not see him, conveyed a letter into my hand to deliver to *Calypso*, in the Isle of *Ogygia*: *Rhadamanthus* also sent (c) *Nauplius* the Ferry-man along with us, that if it were our fortune to put into those Islands, no man should lay hands upon us, because we were bent upon other imployments: no sooner had we past beyond the smell of that sweet odour but we felt a horrible filthy stink, like Pitch and Brimstone burning, carrying an intolerable sent with it, as if men were broyling upon burning Coals: the air vvas dark and muddy, from vvhich distilled a Pitchy kind of devv: vve heard also

(b) *The wife of* Ulysses.
(c) *The son of* Neptune *and* Amymone *the daughter of* Danaus *King of the* Argives.

alſo the laſh of the whips, and roarings of the tormented: yet went we not to viſit all the Iſlands; but that wherein we landed, was of this form: it was wholly compaſſed about with ſteep, ſharp and craggy Rocks, without either wood or water; yet we made a ſhift to ſcramble up among the Cliffs, and ſo went forwards, in a way quite overgrown with briars and thorns through a moſt vilanous gaſtly Countrey, and coming at laſt to the priſon and place of torment we wondered to ſee the nature and quality of the ſoile which brought forth no other flowers but ſwords and daggers, and round about it ran certain rivers, the firſt of dirt, the ſecond of blood, and the innermoſt of burning fire which was very broad and unpaſſable, floating like water, and working like the waves of the Sea, full of ſundry fiſhes, ſome as big as firebrands, others of a leſs ſiſe like coales of fire and theſe they call *Lychniſcies*; there was but one narrow entrance into it, and *Timon* of *Athens* appointed to keep the door, yet we got in by the help of *Nauplius*, and ſaw them that were tormented, both Kings, and private perſons very many, of which there were ſome that I knew; for there I ſaw *Cyrus* tyed by private members, and hanging up in the ſmoak; but the greateſt torments of all are inflicted upon them that told any lyes in their life-time, and wrote untruly, as (d) *Cteſias* the *Cnidian*, *Herodotus*, and many other, which I beholding, was put in great hopes that I ſhould never have any thing to do there, for I do not know that ever I ſpake any untruth in my life: we therefore returned ſpeedily to our ſhip (for we could indure the ſight no longer) and taking our leaves of *Nauplius*, ſent him back again. A little after appeared the Iſle of Dreams near unto us, an obſcure countrey, and unperſpicuous to the eye, indued with the ſame quality as dreams themſeves are; for as we drew, it ſtill gave back and fled from us, that it ſeemed

The Iſlands of the tormented.

(d) *Two hiſtorians.*

Witneſs this hiſtory.

The Iſland and City of Dreams deſcribed.

to be farther off then at the first, but in the end we attained it and entred the haven called (e) *Hypnus*, and adjoyned to the gate of Ivory, where the Temple of (f) *Alectryon* stands, and took land somewhat late in the evening: entring the gate we saw many dreams of of fundry fashions; but I will first tell you somewhat of the City, because no man else hath written any description of it; only *Homer* hath toucht it a little, but to small purpose; it is round about invironed with a wood, the trees whereof are exceeding high (g) *Poppies*, and *Mandragoras*, in which an infinite number of owles do nestle, and no other birds to be seen in the Island; near unto it is a river running, called by them *Nyctiporus*, and at the gates are two wells, the one named *Negretus*, the other *Pannychia*; the wall of the City is high and of a changeable colour, like unto the rainbow; in which are foure gates, though *Homer* speaks but of two: for there are two which look toward the fields of Sloath, the one made of iron, the other of potters clay, through which those dreams have passage, that repre-present fearful, bloody and cruel matters; the other two behold the haven and the sea, of which the one is made of horn, the other of Ivory, which we went in at. As we entred the City, on the right hand stands the Temple of the Night, whom with *Alectryon*, they reverence above all the gods, for he hath also a Temple built for him, near unto the haven: on the left hand stands the pallace of Sleep: for he is the Soveraign King over them all, and hath deputed two great Princes to govern under him, namely *Taraxion* the son of *Matœgenes*, and *Putocles* the son of *Phantasion*: in the middest of the Market-place is a well, by them called *Careotis*, and two temples adjoyning, the one of falshood, the other of truth, which have either of them a private Cell peculiar to the Priests, and an Oracle, in which the chief Prophet is *Antipho*, the

(e) ὕπνος Sleep.

(f) Or Alector. See the Cock.

Odyss. lib. 9. v. 562.

(g) Herbs procuring sleep. The names both of places and persons here are compounded of such words as signifie something belonging to dreams, sleep, or to the night.

the interpreter of dreams, who was prefer'd by ſleep to that place of dignity: theſe dreams are not all alike either in nature, or ſhape: for ſome of them are long, beautiful and pleaſing; others again are as ſhort and deformed: ſome make ſhew to be of gold, and others to be as baſe and beggarly: ſome of them had wings, and were of monſtrous forms; others ſet out in pomp as it were in a triumph, repreſenting the apparences of Kings, Gods, and other perſons; many of them were of our acquaintance, for they had been ſeen of us before, which came to us and ſaluted us as their old friends; and took us and lull'd us aſleep, and feaſted us nobly and courteouſly, promiſing beſide all other entertainment which was ſumptuous and coſtly, to make us Kings and Princes; ſome of them brought us home to our own countrey to ſhew us our friends there, and came back with us the next morrow; thus we ſpent thirty dayes and as many nights among them, ſleeping and feaſting all the while, untill a ſudden clap of thunder awakned us all, and we ſtarting up, provided our ſelves of victuals, and took ſea again, and on the third day landed in *Ogygia*. But upon the way I opened the letter I was to deliver, and read the Contents, which were theſe: "*Ulyſſes* to *Calypſo* ſendeth greeting, this is to give you to underſtand, that after my departure from you, in the veſſel "I made in haſte for my ſelf, I ſuffered ſhipwrack, and "hardly eſcaped by the help of *Leuchothea* into the countrey of the *Phœacks*, who ſent me to mine own home, "where I found many that were wooers to my wife, "and riotouſly conſumed my means; but I ſlew them "all, and was afterwards kill'd my ſelf by my ſon (h) *Telegonus*, whom I begat of *Circe*, & am now in the Iſland "of the bleſſed, where I daily repent my ſelf for refuſing

Homer Odyſſ.

(h) *Who being told by his mother whoſe ſon he was, travell'd to Ithaca to ſee his father, but being kept back by the guard, and not ſuffered to have admittance, he ſlew certain of them, and at length* Ulyſſes *being drawn thither by the tumult,* Telegonus *not knowing who he was, ignorantly ſlew him.*

"to live with you, and forſaking the immortality pro-
"ferred me by you: but if I can ſpie a convenient time,
"I will give them all the ſlip and come to you; This was the effect of the letter with ſome addition concerning us, that we ſhould have entertainment; and far had I not gone from the ſea, but I found ſuch a cave as *Homer* ſpeaks of, and ſhe her ſelf working buſily at her wool, when ſhe had received the letter, and brought us in, ſhe began to weep and take on grievouſly, but afterwards ſhe called us to meat, and made us very good chear, asking us many queſtions concerning *Vlyſſes* and *Penelope*, whether ſhe was ſo beautiful and modeſt, as *Vlyſſes* had often before bragged of her; and we made her ſuch anſwer, as we thought would give her beſt content; and departing to our ſhip, repoſed our ſelves near unto the ſhoar, and in the morning put to ſea, where we were taken with a violent ſtorm, which toſt us two dayes together, and on the third we fell among the *Colocynthopiratans*: theſe are a wild kind of men, that iſſue out of the Iſlands adjoyning, and prey upon paſſengers; and for their ſhipping have mighty great gourds, ſix cubits in length, which they make hollow when they are ripe, and cleanſe out all that is within them, and uſe the rindes for ſhips, making their maſts of reeds, and their ſailes of the gourd leaves; Theſe ſet upon us with two ſhips furniſhed and fought with us, and wounded many, caſting at us inſtead of ſtones, the ſeeds of thoſe gourds: the fight was continued with equal fortune, until about noon, at which time, behind the *Colocynthopiratans* we eſpied the *Caryonautans* coming on, who as it appeared, were enemies to the other: for when they ſaw them approach, they forſook us, and turned about to fight with them, and in the mean ſpace we hoiſt ſaile and away, leaving them together by the ears, and no doubt but the *Caryonautans* had the better of the day, for they exceeded in number, having five

five Ships well furniſhed, and their Veſſels of greater ſtrength, for they are made of Nut-ſhels cloven in the midſt and cleanſed, of which every half is fifteen fadom in length: when we were got out of ſight, we were careful for the curing of our hurt men, and from that time forwards went no more unarmd, fearing continually to be aſſaulted on the ſuddain: and good cauſe we had: for before ſunſetting, ſome twenty men or thereabout, which alſo were Pirats, made towards us riding upon monſtrous great Dolphines, which carried them ſurely: and when their Riders gat upon their backs, would neigh like Horſes; when they were come near us, they divided themſelves, ſome on the one ſide, and ſome on the other, and flung at us with dried Cuttle-fiſhes, and the eyes of Sea-crabs: but when we ſhot at them again and hurt them, they would not abide it, but fled to the Iſland the moſt of them wounded. About midnight, the Sea being calm, we fell, before we were aware, upon a mighty great (*i*) *Alcyons* neſt, in compaſs no leſs than threeſcore furlongs, in which the *Alcyon* her ſelf ſailed, as ſhe was hatching her eggs, in quantity almoſt equalling the neſt: for when ſhe took her wings, the blaſt of her feathers had like to have overturned our Ship, making a lamentable noiſe as ſhe flew along: as ſoon as it was day, we got upon it, and found it to be a neſt, faſhioned like a great lighter, with trees platted and wound one within another, in which were five hundred egs, every one bigger than a tun of *Chios* meaſure, and ſo near their time of hatching, that the young Chickens might be ſeen, and began to cry: then with an Ax vve hevved one of the egs in peices, and cut out a young one that had no feathers, vvhich yet vvas bigger than tvventy of our Vultures: vvhen vve had gone ſome tvvo hundred furlongs from this neſt, fearful prodigies, and ſtrange tokens appeared unto us: for the carved Gooſe that ſtood for an ornament on the ſtern of our Ship, ſuddenly fluſht out vvith feathers

(i) *Or Kings-fiſher.*

feathers and began to cry: *Scintharus* our Pilot, that was a bald man, in an inſtant was covered with hair: and which was more ſtrange then all the reſt, the Maſt of our Ship began to budd out with branches, and to bear fruit at the top, both of Figs, and great cluſters of Grapes, but not yet ripe: upon the ſight of this, we had great cauſe to be troubled in minde, and therefore beſought the gods to avert from us the evil that by theſe tokens was portended: And we had not paſt full out five hundred furlongs, but we came in view of a mighty wood of Pine-trees and Cypreſs, which made us think it had been land, when it was indeed a Sea of infinite depth, planted with trees that had no roots, but floated firm and upright, ſtanding upon the water: when we came to it, and found how the caſe ſtood with us, we knew not what to do with our ſelves: to go forwards thorow the trees was altogether impoſſible, they vvere ſo thick, and grevv ſo cloſe together; and to turn again vvith ſafety, vvas as much unlikely; I therefore got me up to the top of the higheſt tree to diſcover if I could vvhat vvas beyond, and I found the bredth of the vvood to be fifty furlongs or thereabout, and then appeared another Ocean to receive us; vvherefore vve thought it beſt to aſſay to lift up our Ship upon the leaves of the trees vvhich vvere thick grovvn, and by that means paſs over if it vvere poſsible to the other Ocean; and ſo vve did: for faſtning a ſtrong cable to our Ship, vve vvound it about the tops of the trees, and vvith much ado poiſed it up to the height, and placing it upon the branches, ſpred our ſails, and vvere carried as it were upon the Sea, dragging our Ship after us by the help of the vvind vvhich ſet it forvvards: at vvhich time, a Verſe of the Poet *Antimachus* came to my remembrance, vvherein he ſpeaks of ſailing over tops of trees: vvhen vve had paſt over the vvood, and vvere come to the Sea again, vve let down our Ship in the ſame manner as we took it up: Then ſailed we forwards in a pure and

and clear ſtream, untill we came to an exceeding great Gulf or trench in the Sea, made by the diviſion of the waters, as many times is upon land: where we ſee great clifts made in the ground by earthquakes and other means: whereupon we ſtroke ſail and our Ship ſtaid upon a ſudden, when it was at the pits brim ready to tumble in: and we ſtooping down to look into it, thought it could be no leſs than a thouſand furlongs deep, moſt fearful and monſtrous to behold, for the water ſtood as it were divided into two parts; but looking on our right-hand a far off, we perceived a bridge of water, which to our ſeeming, did joyn the two Seas together, and croſs over from the one to the other: wherefore we laboured with Oars to get unto it, and over it we went, and with much ado got to the further ſide, beyond all our expectation. Then a calm Sea received us, and in it we found an Iſland, not very great, but inhabited with unſociable people; for in it were dwelling wild men named *Bucephalians*, that had horns on their heads like the picture of (c) *Minotaurus*: where we went aſhore to look for freſh water and victuals, for ours was all ſpent: and there we found water enough, but nothing elſe appeared; only we heard a great bellowing and roaring a little way off, which we thought to have been ſome Heard of Cattle, and going forwards, fell upon thoſe men, who eſpying us, chaſed us back again, and took three of our company, the reſt fled towards the Sea: then we all armed our ſelves, not meaning to leave our friends unrevenged, and ſet upon the *Bucephalians*, as they were dividing the fleſh of them that were ſlain, and put them all to flight, and purſued after them, of whom we killed fifty, and two we took alive, and ſo returned with our priſoners, but food we could find none: then the company vvere all earneſt vvith me to kill thoſe whom we had taken: but I did not like ſo well of that, thinking it better to keep them in bonds, untill Embaſſadours ſhould come from the

(c) *A monſter who was half a Bull and half a Man, begotten on* Paſiphae *the wife of* Minos *King of* Creete, *by a Bull with which ſhe fell in love,* &c. Ovid. Met.

the *Bucephalians* to ranſome them that were taken, and indeed they did: and I well underſtood by the nodding of their heads, and their lamentable lowing, like Petitioners, what their buſineſs was: ſo we agreed upon a ranſome of ſundry Cheeſes, and dried Fiſh, and Onions, and four Deer with three legs a peice, two behind and one before: upon theſe conditions we delivered thoſe whom we had taken, and tarrying there but one day, departed: then the Fiſhes began to ſhew themſelves in the Sea, and the Birds flew over our heads, and all other tokens of our approach to land appeared unto us: within a while after we ſaw men travelling the ſeas, and a new found manner of Navigation, themſelves ſupplying the office both for ſhip and ſailer: and I will tell you how: As they lie upon their backs in the water and their privy members ſtanding upright, which are of a large ſize and fit for ſuch a purpoſe, they faſten thereto a ſail, and holding their cords in their hands, when the Wind hath taken it, are carryed up and down as pleaſe themſelves: after theſe followed others riding upon Cork; for they yoak tvvo Dolphines together, and drive them on, (performing themſelves the place of a Coach-man) vvhich draw the Cork along after them: theſe never offered us any violence, nor once ſhunned our ſight, but paſt along in our company, without fear in a peaceable manner, wondring at the greatneſs of our ſhip, and beholding it on every ſide. At evening vve arrived upon a ſmall Iſland, inhabited, as it ſeemed, only by women which could ſpeak the *Greek* language: for they came unto us, gave us their hands, and ſaluted us, all attired like wantons, beautiful, and young, wearing long mantles down to the foot: the Iſland was called *Cabaluſa*, and the City *Hydamardia*: ſo the women received us, and every one of them took aſide one of us for her ſelf, and made him her gueſt: but I pauſing a little upon it (for my heart miſgave me) looked narrowly round about, and ſaw the bones of many men,

men, and the ſculls lying together in a corner; yet I thought not good to make any ſtir, or to call my company about me, or to put on armes: but taking the mallow into my hand, made my earneſt prayers thereto, that I might eſcape out of thoſe preſent perils: within a while after, when the ſtrange female came to wait upon me, I perceived ſhe had not the legs of a woman, but the hoofs of an Aſſe; whereupon I drew my ſword, and taking faſt hold of her, bound her, and examined her upon the point; and ſhe though unwillingly, confeſt that they were ſea-women, called *Onoſceleans*, and they fed upon ſtrangers that travelled that way; for ſaid ſhe, when we have made them drunk, we go to bed to them, and in their ſleep, make a hand of them: I hearing this, left her bound in the place where ſhe was, and went up to the roof of the houſe, where I made an outcry, and called my company to me, and when they were come together, acquainted them with all that I had heard, and ſhewed them the bones, and brought them in to her that was bound, who ſuddenly was turned into water, and could not be ſeen; notwithſtanding I thruſt my ſword into the water, to ſee what would come of it, and it was changed into blood: then we made all the haſte we could to our ſhip, and got us away, and as ſoon as it was clear day, we had ſight of the main land, which we judged to be the Countrey oppoſite to our Continent: whereupon we worſhipped, and made our prayers, and took counſel what was now to be done; ſome thought it beſt, only to go aland, and ſo return back again: others thought it better to leave our ſhip there, and march into the mid land, to try what the Inhabitants would do; but whileſt we were upon this conſultation a violent ſtorm fell upon us, which drave our ſhip againſt the ſhoar, and burſt it all in pieces, and with much ado we all ſwam to land with our arms, every man catching what he could lay hands on; Theſe are all

the occurrences I can acquaint you withall, till the time of our landing both in the ſea, and in our courſe to the Iſlands, and in the air; and after that in the Whale; and when we came out again, what betide unto us among the *Heroes*, and among the dreams, and laſtly among the *Bucephalians*, and the *Oneſceleans*: what paſt upon land, the next Books ſhall deliver.

TIMON
OR THE
MAN-HATER.

(a) *Names derived from the ſeveral offices of* Jupiter.

O *Jupiter*, that art alſo (a) called *Philius*, and *Xenius*, and *Hetærius*, and *Epheſtius*, and *Aſteropetes*, and *Hercius*, and *Nephelegeretes*, and *Erigdupus*, and I know not how many names elſe, which the brain-ſick Poets have been uſed to put upon thee, eſpecially when they want words to make up their Meeter; for then thou art a plain *alias dictus* among them, and they call thee they care not what, wherewith thou ſupporteſt the ruines of their Rythmes, and cloſeſt up the crannies of their Verſes; whats now become of thy fiery flaſhes of lightning, thy clattering claps of thunder, and thy dreadful horrible terrible thunderbolt? all theſe are now come to nothing, no more eſteemed than a Poetical fume, were it not for the noiſe of their names only; and that renowned far fetching engine of thine, that was ready at all aſſayes, I know not by what means is now utterly quencht and coold: not the leaſt ſpark of wrath reſerved to be darted out againſt malefactors: No knight of the poſt, nor cõmon perjurer but ſtands more in dread of the dead ſnuff of a candle than of the all conſuming heat

Timons complaint.

heat of thy thunderbolt, and they make no more account of it, than of a dark torch held over their heads, that yields neither fire nor ſmoak, and think all the hurt it can do them, is to fill them with ſutt. This made (b) *Salmoneus* already preſume to anſwer thee again with Thunder: a bold daring Braggadochia, that knew how cool *Joves* anger would be well enough: for how ſhould it be otherwiſe, thou being ſurpriſed with ſo dead a ſleep as if thou hadſt eaten (c) Mandrakes, neither able to hear them that commit perjury, nor ſee them that are actors of villany, but art either ſo purblid or ſo hoodwinkt that thou canſt diſcern nothing that is done, and thy ears as deaf as a doting old mans! Indeed when thou waſt in thy younger blood, & hadſt thy ſpirits about thee, & thy choller apt to be ſtirred, thou didſt work wonders againſt thoſe that were unjuſt and violent, and wouldeſt never take any truce, or come to any compoſition with them, but thy thunderbolt was ever in action, thy target ready brandiſhed, thy tempeſt roared, thy lightning flaſht amain to fetch them off at length; thy earth-quakes were like riddles, thy ſnow fell down by heaps and haileſtones as big as rocks; and to tell thee home indeed, thy ſhoures of rain were all impetuous and violent, every drop as big as a river, which ſuddenly made ſuch a (d) *Deucalion*, that all things were drencht under the floods, and ſurely one ſmall cask remained to arrive at (e) *Licoreus*, which preſerved a poor ſpark of humane ſeed for the generation of greater miſchiefs. Wherefore thou reapeſt at their hands a juſt reward of thy ſluggiſhneſs: for no man now doth ſacrifice unto thee, or ſo much as ſet a garland upon thy head, unleſs it be ſlightly at the games of *Olympus*, holding it no matter of duty neither, but only for form & faſhion ſake; & in a while, they will make thee, that art the prime Metropolitan of all the gods, to become a ſecond (f) *Saturn*, and utterly deſpoil thee of thy ſoveraignty; I forbear to tell how often times they have rob'd thy temples, yea how

(b) *True Hiſt.* l. 2. d.

(c) Ibid. g.

(d) *The general deluge* Ovid. Met. l. 1.

(e) *The place where* Deucalion *and* Pyrrha *eſcaped from the flood.*

(f) *The father of* of Jupiter *and thrown by him out of his kingdom.*

how ſome have been ſo bold, as to lay hands on thy ſacred perſon in the *Olympian* Temple, whilſt thou, the high and mighty thunderer, wouldeſt not take ſo much pains as to waken a dog, or call neigbours about thee to help to apprehend them, when they were all preparing to run away; but thou, that worthy wight, that hadſt confounded the Giants, and vanquiſhed the (g) *Titans*, ſat'ſt ſtill and didſt nothing, whilſt (h) they clipt thy hair round about thy head, and yet hadſt a thunderbolt in thy hand, ten cubits long at the leaſt: When ſhall this ſupine careleſneſs come to an end, good *Jupiter*? and when wilt thou revenge thy ſelf upon ſo great injuſtice? how many * *Phaethons*? how many *Deucalions* would ſuffice to purge this immeſurable abuſe of life? for to omit other men, and come to my ſelf, that have ſet ſo many *Athenians* afloat, of miſerable beggars have made them wealthy men, and ſuccoured all that craved aſſiſtance at my hands, nay rather poured out my riches by heaps to do my friends good, yet when by that means I grew poor and fell into decay, I could never be acknowledged by them, nor they once ſo much as caſt an eye towards me, who before crouched and kneeled unto me, and depended upon my beck. If I chance to meet with any of them upon the way, they paſs by me as though I were a grave ſtone, laid over ſome man that had been dead long before, and now worn to pieces, and will not tarry ſo much as to read the inſcription. Others, if they ſee me afar off, will turn aſide and take another way, as if I were ſome diſmal and unluckie object to be lookt upon; who, not long before, had been their founder and benefactor. Theſe indignities have made me betake my ſelf to this ſolitary place, to cloath my ſelf in this leather garment, and labour in the earth for four half-pence a day, here practiſing Philoſophy, with ſolitarineſs and my mattock; and think I ſhall gain enough by the match, in that I ſhall have no ſight

(g) *Giants the ſons of* Titan, *elder brother of* Saturn, *who made war againſt* Jupiter.

(h) *A proverb importing extraordinary ſtupidity.*

* *True Hiſt.* l. 1. g.

ſight of many that are rich men without deſert: for that would grieve me more then all the reſt. Now therefore thou ſon of *Saturn* and *Rhea*, ſhake off at the length, (*l*) this profound and dead ſleep, wherein thou haſt laid drowſing longer than ever did (*m*) *Epimenides*: give thy thunderbolt a freſh heat, or ſet whole mount *Oeta* on fire to make it hot: deliver ſome ſhew of a luſty and youthful *Jupiter*, unleſs it be true indeed that the *Cretans* tell of thee, and of thy Sepulcher.

Jupiter. Who may he be, *Mercury*, that makes ſuch exclamation in the Country of *Athens*, at the foot of mount (*n*) *Hymettus*? a miſerable poor wretch he ſeems to be, clad all in Leather, and by the action of his body it appears he is digging in the earth: yet I find he hath tongue at will and boldneſs enough to uſe it: is he not one of theſe Philoſophers? for none but they would be ſo impiouſly blaſphemous againſt us.

Mercury. Why Father, know you not *Timon*, the ſon of *Echecratides* the *Colyttean*? this is he that hath often entertained us with Sacrifices of the beſt ſort: that was ſo rich of late, that he offered whole *Hecatombs* unto us: with whom we were wont to have ſo good chear at the feaſts of (*o*) *Diaſia*.

Jupiter. Ah us, what an alteration is this! that good man, that rich man, that had ſo myny friends, how came he to be in ſuch a caſe, miſerably diſtreſſed, fain to dig and labour for his living, as appears by holding ſo heavy a mattock in his hands!

Mercury. Some ſay his bounty undid him, and his kindneſs, and commiſeration towards all that craved of him: but in plain terms, it was his folly, ſimplicity and indiſcretion in making choice of his friends, not knowing that he beſtowed his liberality upon Crows and Wolves, that tare out the very entrails of that miſerable man, like ſo many Vultures: he took them for men that loved him well, and ſuch as came to him for good will, when they took

(*l*) Iliad. 2. v. 2.

(m) *Proverb. who was ſent by his father* Agiaſarchus *into the field to look to cattel, and being weary laid himſelf down in a cave and fell aſleep, and waked not again till fourty ſeven years were expired.* Laert. & Plin.

(*n*) Icaromen. r. *The Philoſophers blaſphemous againſt the gods. See* Icaromen.

(*o*) Icaromen. ſ.

took pleaſure in nothing but devouring, eating of the fleſh to the bare bones: and if there were any marrow remaining within, they would be ſure to ſuck it out clean before they went away, and ſo leave him withered and quite cut up by the roots, taking no knowledge of him afterwards, nor once looking towards him, but will be ſure to be far enough off when they ſhould help him, or do the like by him again: this hath made him as you ſee, betake himſelf to his Mattock and his Pelt, and forſaking the City for very ſhame, works in the field for day wages, half mad with melancholy to think upon his misfortunes, and to ſee them that were made by him, paſs along ſo proudly, that they will take no notice of the name of *Timon* if they hear it pronounced unto them.

Jupiter. This man muſt not be unremembred, nor let alone ſo: I find he had cauſe to complain upon his grievances: and therefore if we alſo ſhould be careleſs of him, we ſhould do as thoſe damned flatterers have done, and be unmindful of a man that hath Sacrificed ſo many droves of Oxen and Goats unto us upon our Altars, that the ſavour of them ſticks in my noſtrils to this day: but my (*p*) buſineſs hath been ſo urgent, and I have had ſo much ado with perjurers, oppreſſors, and thieves, beſide the fear I ſtand in of Temple-robbers (who are many in number and hard to be prevented) that I have had no leaſure for a long time to turn mine eyes another way, or ſo much as look towards the Country of *Athens*, eſpecially ſince Philoſophy, and contentious diſputations have been in requeſt amongſt them: but of neceſſity muſt either ſit ſtill and ſtop mine ears, or apply my ſelf to them, whilſt with open mouths they make much ado about vertue, and incorporalities, and ſuch like trifles, which was the cauſe we could not have that care of him, as of a man no way ill deſerving: but now *Mercury*, take (*q*) *Plutus* with you and repair to him with all ſpeed, and let *Plutus* take treaſure along with him alſo, and

(*p*) Icaromenip. x.

See Jupiter's *ſpeech againſt the Philoſophers in the end of* Icaromenip.

(q) *The god of riches, among the Heathen.*

and let them both make their abode with *Timon*, and not depart with him lightly, unleſs he will again be ſo good as to force them out of his doors by violence. As for thoſe flatterers, and the ingratitude they have expreſt towards him, we will conſider of it another time, and they ſhall be ſure to pay for it, as ſoon as my thunderbolt is in caſe: for two of the greateſt tines of it were broken or blunted the other day, when I darted it furiouſly at the Sophiſter (r) *Anaxagoras*, who was perſwading his Schollers that we were no gods: but I miſt of my mark, for *Pericles* held up his hand before him; and it ſtrake ſidewiſe into the Temple of *Caſtor* and *Pollux*, which it ſet on fire, and it ſelf was almoſt broke in pieces againſt a rock: but for the preſent, it will be plague enough unto them, to ſee *Timon* rich again.

(r) *This Philoſopher held that the world was created and governed by an eternal ſpirit: and was therefore thought by the Heathen to deny that there was any god. He was very great with* Pericles. *See* Plutarch *in his life.*

Mercury: This it is to be clamorous, importunate, and bold, not only among them that plead for matter of right, but is uſeful alſo, it ſeems, to men in their prayers. Now muſt *Timon* from a poor beggerly wretch, be made a rich man again for his exclamation ſake: and his audacity in prayer hath made *Jupiter* turn his eye towards him, whereas if he had digged in ſilence, he might have digged long enough and never have been looked upon.

The benefit of importunacy.

Plutus. For my part *Jupiter*, to be plain with you, I will not come at him.

Jupiter. Why ſo, good *Plutus*, knowing it is my pleaſure?

Plutus. Becauſe he hath uſed me ill, *Jupiter*, drave me out of his doors, and cut me into a thouſand peices; though I had evermore been a true friend to his Father, yet would he needs caſt me out of his houſe, as it were with a fork, or as men would caſt fire out of their hands: ſhould I go again to him, to be ſcattered among flatterers, Paraſites, and Harlots? ſend me to thoſe men, *Jupiter*, that are ſenſible of my worth, and will be careful of me, that honour me, and are in love with me: as for ſuch groſs-

The complaint of Plutus.

groſs-headed gulls as theſe, let poverty be their companion on Gods name, becauſe they have prefer'd her before us, and from her hands let them receive a Leather Pelt & a Mattock, and content themſelves, like miſerable men, to earn four half-pence a day, that have erſt thought it nothing to caſt away gifts of ten talents worth at a time. *Jupiter.* *Timon* will uſe thee ſo no more: his Mattock I trow, hath tutor'd him well enough for that: and the creek he hath caught in his back can teach him, how much thou art to be preferd before poverty: but this is ſtrange to my ear, and thou ſheweſt thy ſelf too too querulous, and to be apt to complain how ever the world go: Now thou crieſt out upon *Timon*, who ſet his doors wide open to thee, and ſuffered thee to walk at pleaſure without reſtraint, or conceiving any jealous opinion of thee, whereas at other times thou haſt found fault with the contrary: how thou hadſt been uſed by rich men, ſaying, that thou waſt ſhut up by them under lock and key, with their Seals ſet upon thee ſo ſure, that it was impoſsible for thee to put out thy head into the light, or once look abroad: this haſt thou been wont to complain of to me, and to tell me, that thou waſt almoſt ſtifled in extream darkneſs, which made thee look ſo pale and wan, to be filled with care and anxiety, that thou didſt threaten to run away from them, if ever thou couldſt find a fit oportunity: thou didſt make a ſhew then as if thou thoughtſt thy ſelf to be in great extremity to be conſtrained to lead a Virgins life like a ſecond (*f*) *Danae*, kept in a cloſet of Braſs or Iron, there to be fed up with intereſt money and reckonings under the cuſtody of exact and cruel keepers: thou wouldſt tell me how ſtrange and abſurd a courſe they took, who loving thee ſo tenderly, and it being in their power to have fruition of thee, yet durſt not adventure upon thee, nor uſe their loves freely, though they were Lords over thee, but kept themſelves waking to keep thee, and their eyes continually bent upon the Seal

(*f*) Necroman. c.

and

and the bolt without winking; and thought in ſo doing they enjoy'd thee well enough, not in having benefit of thee themſelves, but in barring others from having any part in thee, * like the dog in the manger, that could neither eat barley himſelf, nor ſuffer the hungry horſe to have any; thou wouldſt alſo deride that parſimony and warineſs, and which was more ſtrange than all the reſt, to ſee how jealous they were even of themſelves, not knowing that ſome roguiſh ſervant or coſening ſteward, or cheating Schoolmaſter ſhould ſecretly intrude himſelf, and domineer over that unlucky and unlovely owner, whilſt he ſate watching his intereſt money, by the poor dim light of a dry ruſh candle; How can this hang together, to complain ſo much of them, and now to find fault with the contrary?

* *Proverb.*

Plutus. If you will rightly conceive of it, I think I may be well excuſed in blaming them both; for as *Timons* unthriftineſs & careleſneſs may be a ſtrong argument how little account he made of me, ſo, they that keep me priſoner, ſhut up in darkneſs under lock and key, to have me grow bigger, fatter and groſſer by their careful heedineſs, not once ſo much as touching me, or bringing me to light, leſt I ſhould be ſeen of any, I hold them no better then fondlings and abuſers of me, in ſuffering me to be eaten with ruſt, that never did them any wrong; not conſidering that they muſt ſhortly take their farewell of me, and leave me to ſome other fortunate man. I neither commend theſe, nor thoſe that are ſo ready to be rid of me, but they that take a moderate courſe between both, which is beſt of all, and neither altogether abſtain from me, nor be utterly laviſh of me; conſider of it, but thus, good *Jupiter*: if a man ſhould joyn himſelf in marriage with a young wife, fair, and beautiful, and then carry no eye over her, but ſuffer her to gad abroad at her pleaſure night and day, and accompany with every one that would; nay more, ſhould offer to perſwade her

This Dialogue *is for the moſt part an imitation of* Ariſtophanes *his* Plutus.

Riches compared to a wife.

to play the harlot, ſet open his doors, be bawde himſelf, and allure all he could to come and viſit her, could ſuch a man be thought to love his wife? I am ſure, *Jupiter*, you will never ſay ſo, that have ſo often been in love your ſelf. Again, if a man ſhould joyn in wedlock with an honeſt woman, and bring her to his own home, with purpoſe to beget children of her, and then neither touch her himſelf, though ſhe were a flouriſhing and lovely damſel, nor ſuffer any other to come at her, or ſo much as to look upon her, but keep her a Virgin, under lock and key, unfruitful and barren, and profeſs himſelf to love her dearly, and gives inſtance of no leſs by the (t) paleneſs of his complexion, the fading of his fleſh, and the hollowneſs of his eyes, may not he be well thought to be out of his wits, it being in his power to do the part of an husband, and take fruition of his marriage bed, and yet will ſuffer a lovely and well lookt Virgin to pine and wither away as a Nun in a cloiſter all the dayes of her life! This is it that I complain upon, when ſome diſgracefully kick me out of doors, conſume and exhauſt me idly, others keep me faſt in fetters, as if I were ſome fugitive ſervant.

(t) *Which are the ſymptomes of love.*

Jupiter. Let neither of theſe ſorts of men trouble thy patience, they both are plagued according as they deſerve: the one like (u) *Tantalus*, neither eat nor drink, though their mouth be dry, but continue ſtill gaping upon their gold; the other like * *Phineus*, have their food ſnatcht out of their very chops by the (x) *Harpies*, before they can ſwallow it down; but for your part, get you packing to *Timon*, whom you ſhall now find to be a man of much better temper.

(u) *The ſon of* Jupiter *and* Plote, *father of* Pelops, *and grandfather of* Agamemnon *and* Menelaus, *who entertaining the gods, feaſted them with the fleſh of his own ſon; but they ſore diſpleaſed with the unnaturalneſs of the act, reſtored his ſon to life, but him they thruſt into hell, where he is continually tormented with extream hunger and thirſt, ſtanding in a clear river unto the chin, and delicate fruit hanging over his head, but can neither touch the one nor the other.* * *A King of* Arcadia, *who was thus puniſhed by the gods, for putting out the eyes of own ſon.* (x) *Ravening birds with Eagles claws, and womens faces.* Virg Ænead.

Plutus. But will he ever give over to ſet me a running, as it were liquor out of a rotten veſſel, and haſte to

poure

poure me out, before I can be all put in, to prevent an inundation, leſt for want of means to exhauſt me, I ſhould wholly choak and drown him up? certainly for ought that I can find, I do no more but poure water into (y) the tubs of the *Danaides*, and vainly ſeek to fill a concavity that will hold nothing; but before I can get in, almoſt all is run out, the holes of the veſſel have ſo wide a vent, that nothing can ſtop the paſſage.

Jupiter. If he do not now cloſe up thoſe gaps, that all may not guſh out at once to give thee a preſent iſſue, he may ſoon find his pelt and mattock again in the lees of the veſſel; but for this time get you gone, and enrich him once more. And you, *Mercury*, remember as you return, to bring the (z) *Cyclops* to us from *Ætna*, to ſharpen our thunderbolt, and make it fit for uſe, for we muſt needs have it new whetted upon a ſudden.

Mercury. Then let us be gone, *Plutus*. But what is the matter with thee now? what makes thee halt? I have been miſtaken in thee all this while; for I thought thee to be only blind, and now I perceive thou art lame alſo.

Plutus. I am not ſo at all times, *Mercury*; for when I go to any man as ſent from *Jupiter*, I know not how, I fall lame, and ſo decrepit on both legs, that I can hardly get to my journeys end, before the man grow old that is to enjoy me; but when the time of my departure comes, you ſhall ſee me with wings on my back fly away more ſwiftly then a bird: * no ſooner can the laſh be given, but I ſhall have got to the end of the gole, and be proclaimed victor, when the beholders ſome times could ſcarce have any ſight of me.

Merc. I cannot believe thee in that; for I could name many unto thee, that as yeſterday had not a halfpenny to buy themſelves an halter, and this day come to be rich and wealthy men, drawn up and down with a pair

(y) *Proverb. Fifty ſiſters the daughters of* Danaus, *King of the* Argives, *brother to* Ægyptus, *who in one night ſlew all their husbands, the ſons of* Ægyptus, *except* Hypermneſtra, *who ſaved her husband* Lynceus. *The reſt were condemned for this wicked act, continually to poure water in hell into tubs boared full of holes in the bottom; they are alſo called* Belides *from their grandfather.*

(z) *Gyants with one eye in their fore-head, the ſons of* Neptune *and* Amphitrite, *and workmen of* Vulcan; *they are ſaid by the Poets to be the ſmiths that make* Jupiters *thunderbolts; and that mount* Ætna *in* Sicilie, *which flames on the top with fire in their forge. Love and riches are both blind. Riches come but ſlowly to the good; But go away nimbly. * A metaphor taken from horſe-races.*

of white Coach-horſes, that never were worth an Aſſe of their own before; traverſe the ſtreets cloathed in purple, with gold rings on their fingers, when I verily think, they ſcarcely believe themſelves that their riches are any more than a dream.

He muſt needs go that the devil drives.

Plutus. Thats another matter, *Mercury*, for I do not then go upon mine own feet, neither is it *Jupiter*, but *Pluto* that ſets me a work to go to them, who is alſo a bountiful beſtower of riches, as his name imports: for when the time comes that I am to be conveyed from one to another, they enter me firſt into Wills and Teſtaments, and ſeal them up ſurely; then they take me by heaps and carry me away, after they have caſt the dead man into ſome dark corner of the houſe, and covered his Carcaſe within an old linnen rag, which they are ready to go together by the ears for. In the mean ſpace, they that are competitors in the prize, ſtand gaping in the Market place, as (a) young ſwallows for their dam that hovers about them: but when the ſeale is once taken off, and the ſtring cut in two, and the writing opened, and my new maſter publiſhed (whether it be ſome kinſman, or paraſite, or obſcenous ſlave kept for Sodomitical ſinfulneſs, his maſters minion, that ſtill keeps his chin cloſe ſhaven) in liew of ſo many and manifold pleaſures which in his elder age he ſupplyed him withall, that worthy wight ſhall receive me as a plentiful hire for his pains. Then he whoſoever he be, ſnatching me up, together with the letters teſtament, carries me away clear, and inſtead of him that was lately called (b) *Pyrrhias*, or *Dromo*, or *Tibias*, will now have his name altered to (c) *Megacles*, or *Megabyzus*, or *Protarchus*, leaving the other ſilly fools behind him, gaping one upon another with grief of heart to ſee (d) what a fiſh had eſcaped their net, without ſwallowing down any part of the bait; when he had thus made me ſure to himſelf, (being an ignorant ſot, without wit or breeding, ſtill fearing to be bound

The deſcription of an inheritance,

Aſſured.

(a) *Expected.* Iliad. 2.

Obtained by baſe means.

(b) *The names of ſlaves and ſervants.*

(c) *Names of Princes and great men.*

(d) *Proverb. Thoſe that are baſe by nature can never change their conditions though they be raiſed to the greateſt fortunes.*

bound and whipt, but pricks up his ears, and ſtands in as much aw of (*e*) a Mill-houſe as of a Temple) he then grows intolerable among his companions, wrongs the free-man, beats his fellow ſervants to prove if there be any ſuch power in him or not, till in the end, he either drop into ſome Bawdy-houſe, or ſet his heart upon keeping Race-horſes, or give himſelf up to be led by flatterers that will ſwear and ſtare he is more beautiful than *Nireus*, an ancienter Gentleman than (*f*) *Cecrops*, or *Codrus*, a wiſer man than (*g*) *Vlyſſes*, and richer than ſixteen ſuch as *Crœſus*, and ſo in a ſhort ſpace he ſhall be guld of all that which was ſo long in getting, by ſo many perjuries, rapines, and deceits.

Mercury. You are in the right for that; but going as thou doſt, ſtill on foot, without a guide, and being blind withall, I marvel how thou canſt find out the way, or learn out to whom thou art ſent by *Jupiter*, and take notice they are worthy to be made rich.

Plutus. Do you think I am able to find them out?

Mercury. I do not think thou canſt: otherwiſe thou wouldſt never have skipt over (*h*) *Ariſtides* to beſtow thy ſelf upon (*i*) *Hipponicus* and *Callias*, and many other *Athenians*, that never deſerved to be made worth an half-penny: but what doſt thou do when thou art ſent upon ſuch an arrant? what courſe doſt thou take?

Plutus. I wander up and down like a vagrant, till I light upon one or other that lookt not for me: and he that firſt findes me, carries me away with him, returning many thanks to thee (*k*) *Mercury*, for his unexpected good fortune.

Mercury. Is *Jupiter* then deceived? who according to his good meaning imagineth thou makeſt none rich but whom he thinks worthy?

Plutus. He may thank himſelf for that; for he knows well enough how blind I am, and yet will ſend me to ſeek out a thing ſo hard to be found, and ſo long ago vaniſhed

(*e*) *It was a puniſhment amongſt the* Romans *to make their ſlaves grind corn in a Mill-houſe, where they were whipped and laſhed like horſes.*

(*f*) Necrom. c. ib k.

(g) *The wiſeſt man and greateſt Politician of all the* Grecians. *And vitiouſly waſted.*

(h) *A moſt juſt noble man of* Athens, *who died ſo poor, that he had not money enough to pay for his burial.*

(i) *Rich* Athenians, *but of baſe condition.* Scholiaſt. in Ariſtoph. Batrach.

(*k*) Mercury *was thought by the heathen to be a god that holpe men to wealth, and was therefore by them ſurnamed* κερδῶος. i. *enriching. A good man hard to be found.*

(l) Icaromen. b.

nished from having any being, that (*l*) *Lynceus* himself could hardly light upon it, it is so obscure and insensible: for which cause, there being so few good men to be found, and such swarms of the worser, that they fill the City from one end to the other, I may the more easily meet with them in my progress, and be circumvented by them.

Mercury. But when thou art to forsake them, how canst thou escape with any ease, not knowing the way?

Plutus. My sight is then sharp enough, and my legs well able to carry me off, only for the time of my departure.

(m) *Cockd.*

Mercury. Let me ask thee one question more: thy sight being defective, (for I will speak my mind freely) (*m*) thy complexion discoloured, and thy limbs so feeble and decrepit, how comes it to pass that thou hast so many lovers, and that all men affect thee, thinking themselves fortunate if they can attain thee, and their life liveless, if they cannot enjoy thee: I have known some, and not a few, that have been so far besotted with thee, that they have (*n*) cast themselves into the deep sea, and from the top of steep rocks, doubting lest they were despised by thee, because thou never wouldst vouchsafe to afford them any grace: and I am sure thou wilt freely confess, if thou knowest thy self, that they are all mad men to dote upon such a love.

(n) *An imitation of* Theognis. v. 175. & 176.

Plutus. Do you think I appear to them to be such as I am indeed, lame, blind, with all my other imperfections?

Mercury. What else, *Plutus*, unless they be all as blind as thou!

Plutus. Blind they are not, good *Mercury*; but ignorance and error, which now-a-dayes are predominant, do cast a mist before their eyes: and for my own part, because I would not appear altogether deformed, I put a lovely vizard upon my face, wrought over with gold, and thick beset

Riches have only a fair outside.

beſet with Pearl, and cloath my ſelf with coſtly garments when I come unto them, which makes them think they ſee Beauty in her own colours, whereupon they fall ſo far in love with me, that they even periſh if they cannot enjoy me: whereas if a man ſhould ſhew me to them naked, and ſtript of my accoutrements, no doubt they would condemn themſelves, for being ſo deceived, and for loving ſo unlovely and miſhapen a thing.

Mercury. But when they are grown rich, and have put the ſame vizard upon their own faces, why are they yet deceived, and rather would loſe their heads from their ſhoulders, then ſuffer themſelves to be unmasked by any: me thinks they ſhould not then be ignorant that thy comelineſs was but counterfeit, when they have full ſight of the inſide.

Plutus. There are many things that afford me good help, *Mercury*, in this caſe.

Mercury. What may they be?

Plutus. At my firſt coming to any man, when he ſets open his doors to receive me, there enter privily with me, pride, folly, preſumption, effeminacy, contempt, deluſion, and infinite of the ſame ſtamp, which do ſo poſſeſs the ſoul of the ſilly fellow, that he admires things not worthy of eſtimation, and covets after things that are to be eſchewed, and doth ſo doat upon me, that am the Father of all this curſed crew, and continually attended by them, that he would endure any thing, rather then ſuffer himſelf to be deprived of me.

Vices and infirmities that accompany riches.

Mercury. But thou haſt another fault, *Plutus*, thou art ſo nimble and ſlippery, ſo hard to be held, and ſo fleet in flying away, that thou wilt give a man no faſt hold, but like an Eel or a Snake, ſlip thorow his fingers I know not how: whereas Poverty is apt to be apprehended, and quickly caught, having an hundred ſort of fiſh-hooks, faſtned to every part of her body, wherewith ſhe ſuddenly catcheth hold upon all that come near her, and will

Riches are ſlippery.

But poverty is eaſie to be laid hold on.

will not eaſily be unlooſed again But while I ſpend the time in this trifling talk, we have been forgetful of that which we had moſt reaſon to remember.

Plutus. What is that?

Mercury. To bring Treaſure along with us, who is a principal party in this ſervice.

Plutus. Take you no care for that: I left him ſafe in the earth when I aſcended to you, charging him to keep home, and the door ſhut, and to open to no man, unleſs he hear me call.

Mercury. Let us then be travelling towards *Attica*: take hold by my cloak and follow me, untill we are come to the confines of the Country.

Plutus. You do well, *Mercury*, to be my guide; for if you leave me, I am like enough to be caught up by (o) *Hyperbolus* or *Cleon*, as I rome I know not whither. But what noiſe is this I hear, as it were Iron grating againſt a ſtone!

Mercury. It is *Timon*, who is opening the earth hard by upon the ſide of a rocky mountain. But what ſhall we do with him? I ſee he hath got Poverty to him, and Labour, and Sufferance, and Wiſdom, and Fortitude, and a whole Regiment of the ſame rank, muſtered up by hunger: a troop of more worth than thou wilt be able to furniſh him withall.

Plutus. Let us tarry no longer then, good *Mercury*, I pray you: for we ſhall never do good of a man guarded with ſuch attendants.

Mercury. *Jupiter* hath otherwiſe determined, and therefore we muſt not ſhrink in the ſervice.

Poverty. *Mercury*, whither do you lead this man?

Mercury. We are ſent to *Timon* here, by *Jupiter* himſelf.

Poverty. Comes *Plutus* now to *Timon*, whom I entertained, and took up, when he was in ill caſe, God knows, and utterly ſpent with riot and diſorder? is Poverty ſo contemptible a creature with you, and ſo fit a ſubject to receive injury, that you come to deprive me of the only poſſeſſion

(o) *A ſeller of Lamps in* Athens, *who was a very knave, and dealt almoſt in all kinds of trades (as our Chandlers do) he grew rich by mixing lead with the copper of his Lamps, and ſo cozened the buyer.* Scholiaſt. *on* Ariſtoph Cleon *a Leather-ſeller one of the ſame ſtamp.* Ariſtoph. *Vertues accompanying poverty.*

poſſeſſion I thought my ſelf ſure of, and whom I had trained up to all degrees of vertue, that *Plutus* may again take him to his tuition, and then give him over to inſolency and pride, which will make him as effeminate, baſe and fooliſh, as ever he was before, and ſo return him again to me no better then a ragged clout.

Mercury. O *Poverty*, it is *Joves* pleaſure to have it ſo.

Poverty. Then I will give place: and you my old familiars, Labour, Wiſdom, and the reſt, follow me, and he ſhall ſoon find what a friend he hath foregone, how true a companion in his labour, and how good a teacher of the beſt things: in whoſe ſociety, his body was healthful, his mind valorous and conſtant, and he lived like a man depending upon himſelf, and holding matters of ſuperfluity, and the like to be, as they are indeed, nothing appertaining to him. *See the Cock.*

Mercury. They are all departed, therefore let us draw near.

Timon. What are you, ye damned wretches, or what make you here, to moleſt a labouring man, that works for his living? ye ſhall dearly buy it before you go, baſe villains as you are; for with clods and ſtones I will let drive at you as faſt as I can.

Mercury. Forbear good *Timon*, and caſt not at us: miſtake us not: we are not men: I am *Mercury*; this is *Plutus* whom *Jupiter* hearing thy prayers hath ſent unto thee: wherefore, in good time receive thy happy fortune and deſiſt from thy labour.

Timon. I will make you both repent it, though ye be gods: for I hate all alike both gods and men: and this blind knave, whoſoever he be, ſhall ſoon find to his coſt the weight of my Mattock.

Plutus. For gods ſake *Mercury* let us be gone the man is ſure more then mad, and will do me a miſchief before I ſhall get from him.

Mercury. Be not ſelf-will'd *Timon*, I pray you, but lay

aſide this fierceneſs and bitterneſs: ſtretch out your hands, receive good fortune, be rich again, and the chief among the *Athenians*, live in deſpight of thoſe ungrateful wretches, and no man happy but thy ſelf.

Timon. I tell you plainly I have no occaſion to uſe you: trouble me not: this Mattock is riches enough for me; and for all other matters, I think my ſelf beſt at eaſe, when no man comes near me.

Mercury. Good ſir, will you ſhew your ſelf ſo ill bred, as to * return ſuch a harſh and unmannerly anſwer to *Jupiter*? though you have ſome cauſe to hate mankind that have dealt diſhoneſtly with you, yet be not a hater of god by any means, conſidering how ready the gods have been to relieve you.

* Iliad. l. 15. v. 202. Iris to Neptune.

Timon. For your part, *Mercury*, and ſo I ſay for *Jupiter*, I yield you hearty thanks, for the care you have had of me; but for this *Plutus*, I will have nothing to do with him.

Mercury. What is your reaſon for that?

Timon. Becauſe he hath been the means of the infinite miſeries that have betid unto me, betrayed me into the hands of flatterers, delivered me up to thoſe that lay in wait for me, ſtirred up hatred againſt me, undid me with voluptuous pleaſures, cauſed every man to envy me, and at the laſt moſt treacherouſly and perfidiouſly forſook me: whereas honeſt Poverty exerciſed me in manlike labours, brought me acquainted with truth and plain dealing, furniſhed me with neceſſaries when I was ſickly, and taught me to repoſe the hopes of my life only in my ſelf, and to contemn all other things; Shewed me what riches I had by her means, which neither the flatterer by fair ſpeeches, nor the ſychophant by ſubordination, nor the people by their indignation, nor the judge by indirect ſentence, nor the tyrant by all his treacheries and policies are able to deprive me of. Wherefore being enabled by labour, I dig in this plot of ground

Riches the means of divers evils.

The Benefits of Poverty.

ground with a love to my work, and out of ſight of thoſe villanies that are practiſed in the City, my mattock furniſhing me ſufficiently with food to my content. Back again therefore, good *Mercury*, the ſame way you came, and take *Plutus* along with you to *Jupiter*: for I deſire no more but this, to be a perpetual vexation to all men from the youngeſt to the oldeſt everlaſtingly.

Mercury. You are too blame in that, I muſt tell you: for all men deſerve not ſuch a meaſure of extremity; therefore caſt off this pettiſh and childiſh kind of humour, and accept of *Plutus*; * gifts ſent from *Jupiter* are not to be rejected.

* Iliad. l. 3. v. 65. Paris *to* Hector.

Plutus. Will you give me leave, *Timon*, to tell you truth? and will you not take it ill at my hands?

Timon. Speak then, but be ſhort; make no proeme, as the damned Rhetoritians are wont to do; for I am content to hear a word or two from thee, for this honeſt *Mercuries* ſake.

Plutus *excuſeth himſelf to* Timon.

Plutus. Your objections have been ſo many, that perhaps they require a longer anſwer than ſo: notwithſtanding conſider with your ſelf whether I be guilty of ſuch wrongs as you have charged me withall: for I have been the author of all your greateſt delights, honour, prerogative, ornaments, and all the delicacies you ever enjoyed. In that you have been reſpected, reverenced and affected by all men, it was by my means: if you have been abuſed by flatterers, the fault is not in me, for I have more cauſe to ſay, I have been ill uſed at you hands, in proſtituting me baſely to lewd and vile perſons, that bewitched you with praiſes, ſo to get me into their fingers: at the laſt you ſay I proved treacherous towards you, when contrariwiſe, I may more juſtly condemn you for driving me away by all the devices you could imagine, & thruſting me out of your houſe by head and ſhoulders. Wherefore inſtead of coſtly rayment, venerable Poverty hath put this pelt upon you: and *Mercury* himſelf can witneſs

with me, how earneſt a ſuiter I was to *Jupiter*, that I might never more come at you, for uſing me ſo diſcourteouſly before.

Mercury. But now, *Plutus*, you ſee he is another manner of man; wherefore take a good heart unto you, and go dwell with him; you *Timon*, dig as you did before, and do thou *Plutus* conveigh treaſure unto him under his mattock, for he will hear thee at the firſt call.

Timon. I am content for this once, *Mercury*, to be rul'd by you, and to be made a rich man again; for what can a man do withall, when the gods do ſo importune him? but conſider I beſeech you, what a peck of troubles you plunge me miſerable man into, that have lately lived moſt happily, and muſt now ſuddenly be indowed with ſuch a maſs of gold, without doing any injury, and taking ſo many ſo cares upon me.

Mercury. Indure it all, *Timon*, for my ſake; unleſs in your diſcretion you think it hainous to have your former flatterers burſt with envy; for I will take my flight over mount *Ætna*, and ſo into heaven.

Plutus. He is gone, I perceive by the fluttering of his wings; but abide thou there, or if thou like better of it, ſtrike with thy mattock into the earth. Ho treaſure; golden treaſure I ſay, attend to this *Timon*, and deliver thy ſelf to be taken up by him. Dig now *Timon* as deep as thou canſt, I will will give way unto you.

Timon. Come on then my good mattock, ſtrengthen thy ſelf for my ſake, and be not tired with provoking Treaſure to ſhew himſelf openly, out of the bowels of the earth; O miraculous *Jupiter*, and ye friendly *Corybantes*, and auſpicious *Mercury*, how ſhould ſo much gold come hither? or is all this but a dream? I doubt I ſhall find it to be but coales when I awake: nay certainly, this is pure gold, ruddy, weighty, and lovely to look upon: (p) O Gold, that deſerveſt the beſt welcome mortal men are able to give thee, that glittereſt as glorioufly night

Proverb.

(p) Pindarus Olymp. 1.

night and day, as the clear flaming fire: come to me sweet friend, and deareſt love; well may I now believe that *Jupiter* ſometime turned himſelf into a ſhowre of gold: for what Virgin would not with open arms embrace ſo beautiful a lover, falling into the room thorow the roof of the houſe? (q) O *Midas*, and *Cræſus*, and ye (r) conſecrated gifts of *Delphos*, how poor are you in reſpect of *Timon* and *Timons* riches, to whom the *Perſian* King is not to be compared! O my ſweet mattock, and my dear pelt, I will conſecrate you as an offering to (ſ) *Pan*, I will purchaſe the whole confines of this countrey, and build a towre over my treaſure big enough for my ſelf alone to live in, and which I purpoſe ſhall be my ſepulchre at my death; and for the remainder of my enſuing life, I will reſolve upon theſe rules, to accompany no man, to take notice of no man, and to live in contempt of all men: the title of friend, or gueſt, or companion, or the altar of mercy, are but meer toyes, not worth a ſtraw to be talkt of: to be ſorry for him that weeps, or help him that wants, ſhall be a tranſgreſſion and breach of our laws: I will eat alone as wolves do and have but one friend in the world to bear me company, and that ſhall be *Timon*; all others ſhall be enemies and traitors, and to have ſpeech with any of them, an abſolute Piacle: If I do but ſee a man, that day ſhall be diſmal and accurſed: I will make no difference between them and ſtatues of ſtone and braſs: I will admit no meſſenger from them, nor contract any truce with them, but ſolitarineſs ſhall be the main limit betwixt me and them; to be of the ſame tribe, the ſame fraternity, the ſame people, or the ſame countrey, ſhall be but poor and unprofitable terms, to be reſpected by none but fools; let *Timon* alone be rich, and live in deſpight of all other; let him revel alone by himſelf, far from flattery and odious commendations; let him ſacrifice to the gods, and make good chear alone, as a neighbour conjoyned

(q) *The Cock.* m. ib. q.
(r) *The Surveiour.* b.

(ſ) *The ſhepherds god.* Timons *reſolution.*

joyned only to himself, discarding all other: and let it be further enacted, that it shall be lawful for him only to shake himself by the hand, that is, either when he is about to die, or to set a Crown upon his head; and the welcomest name to him in the world is to be called *Manbater*: the notes and ensignes of his conditions, shall be austerity, cruelty, frowardness, anger and inhumanity; if thou see any man in the fire ready to be burnt, and he intreat to have it quencht, poure into it pitch and oyle: if any man be driven down the stream in a flood, and shall stretch out his hands to thee for help, give him a knock on the pate, and send him to the bottom, that he may never be able to put up his head again: so shall they receive according to their desert. (t) *Timon* the son of *Echecratides*, the *Colyttean*, hath published this law, and the same *Timon* in Parliament hath confirmed it; so it is: so have we decreed, and will constantly persist therein. Now it would do me good at the heart, to have all men take notice of mine abundant riches: for it would be as bad as a hanging to them to hear of it; but how comes this to pass? good god upon a suddain? how they come running in every way, as soon as they had recovered, I know not by what means, the sent of this gold? whether it were best for me to ascend this hill, and from the higher ground drive them away with stones, or dispence with mine own order for once, and enter conference with them to their greater vexation, when they shall see themselves despised? It shall be so: I will therefore receive them and tarry their coming: But let me see: Who is the formost man of the company? who but (u) *Gnathonides* the flatterer; whose benevolence I craved not long ago, and he held me out a halter, who had many times spewed whole tubfulls at my table, he hath done well in repairing hither so speedily, for he is the first that shall repent it.

Gnathonides. Have I not alwayes said, that the gods would never

(t) *He alludes here to the common form and manner of publishing statutes and decrees in those times; so doth he likewise before* Necromant. x *and by and by again in the speech of* Demeas.

(u) *A common name for a parasite. The base condition of flatterers described.*

never be forgetful of *Timon*, ſo good a man? Hail *Timon*, the comlieſt of all creatures, the moſt pleaſing of all companions, and the flower of all good fellowſhip.

Timon. And thou *Gnathonides*, the moſt ravenous of all Vultures, and the vileſt of all men.

Gnathonides. O Sir, you alwayes love to break jeſts upon your friends; but where ſhall we meet and ſup together? I have brought you here a new ſong of the laſt edition which I have lately learned.

Timon. But I will firſt make thee ſing a ſorrowful Elegy under this Mattock.

Gnathonides. What's the matter now? doſt thou ſtrike me *Timon*? bear witneſs, alas, alas: I warn thee to appear at (x) *Mars* his hill, upon an action of Battery.

(x) Areopagus *the Court of* Athens.

Timon. If thou tarry a little longer, thou ſhalt have cauſe to warn me upon an action of Man-ſlaughter.

Gnathonides. I will none of that: yet I pray you make me a plaiſter of gold to lay upon my wound: for I have heard it hath an excellent vertue in ſtanching blood.

Timon. Art thou here yet?

Gnathonides. Nay then I am gone, and little joy ſhall it be to thee, of ſo courteous a man, to become ſo cruel.

Timon. What bald-pated fellow is this that comes next? it is *Philiades*, the impureſt Paraſite that ever lived: this knave had from me a whole Lord-ſhip, and two talents I gave his daughter to her marriage, becauſe he once commended my ſinging: for when all the company beſide were ſilent, he alone extold me to the skies, and ſware I had a ſweeter voice than ever had Swan: but when he ſaw me ſickly a while ago, and that I came to him to crave his relief, the Raſcal fell a beating of me.

Another Paraſite.

Philiades. O Impudency! do you now acknowledge *Timon*? would *Gnathonides* now be his friend and Play-fellow? wherefore his reward hath been righteous, in reſpect of his ingratitude: whereas I, that have been his old acquaintance, brought up with him from a child, and

of

of the ſame tribe, do yet ſo moderate my ſelf, that I may not ſeem to be an intruder. Hail noble *Timon*, and I beſeech you free your ſelf from theſe baſe flatterers that come only to fill their bellies, and are indeed no better than cormorants. No man is to be truſted now adayes: all are unthankful and wicked: I was bringing a talent along with me, to help to furniſh you with neceſſaries: but being upon the way, I heard of wonderful riches that were come to your hands: whereupon, I made the cauſe of my viſitation to be only to give you good counſel, though I know you are indued with ſuch wiſdom that you needed not to be adviſed by me, but are able to tell (*y*) *Neſtor* himſelf what he hath to do.

(y) *An ancient and wiſe Prince of the Grecians, who lived thrice the age of an ordinary man.*

Timon. It may be ſo, *Philiades*; but come a little nearer, that I may ſee how well I can welcome you with this Mattock.

Philiades. Help neighbours: this unthankful man hath broke my head, becauſe I counſelled him for his good.

Timon. Behold a third man, *Demeas*, the Rhetorician with a decree in his hand, who profeſſeth himſelf to be one of our Kindred: I payed to the City for this fellow, eleven talents in one day, which he was fin'd in, and committed untill he ſhould make payment: and for pitty ſet him at liberty: yet the other day, when it was his lot to diſtribute (*z*) dole-money among the *Erechthean* tribe, and I came to him to crave my ſhare, he ſaid he could not tell whether I were a Citizen.

(z) *At the times of publick playes or ſacrifices, there was diſtributed a certain quantity of money to every Citizen.*

Demeas. All hail, *Timon*, a bounteous benefactor towards your Kindred, the Bulwark of *Athens*, and the ornament of *Greece*; the people, and both the Counſels are all aſſembled, expecting your comming long ago: but firſt, I pray you, hearken to this Decree, which I have pend down for you. (*a*) *For as much as* Timon, *the ſon of* Echecratides, *the* Colyttean (*a man not only honeſt and vertuous, but ſo wiſe and diſcreet withall, that his like again is not to be found in* Greece) *hath evermore ſought the good of*

Extream flattery.

(a) *In imitation of the form as before.*

the

the City, and hath got the beſt prize at Combating, Wraſtling, and Running at the Olympian *games in one day, beſide the Race chariot and Courſing horſes.*

Timon. Why man, I never went to ſee the *Olympian* games, in all my life.

Demeas. What then? you may ſee them hereafter; and for ſuch matters as theſe, it is better the mention of them ſhould precede then follow. *He alſo fought bravely of late in the quarrel of his Countrey, againſt the* Acharnens, *and cut in pieces two companies of the* Lacedęmonians.

Timon. What's that? I proteſt for my part, becauſe I had no skill in armes, I was never yet inrold into any Military company.

Demeas. You ſpeak too poorly of your ſelf: but we might be thought unthankful if we ſhould not remember it: moreover, *By publiſhing Decrees, by giving good counſel, and by good command in war, he hath procured no ſmall benefit to the City; for all which conſiderations, be it enacted by the Councel and the people, and the higheſt Court of the City, according to their tribes, and all the multitude in particular and general, that a golden ſtatue ſhall be erected to* Timon *in the Caſtle, and placed next to the image of* Minerva, *holding a Thunderbolt in his right hand, and the Sun-beams ſhining about his head, and he be crowned with ſeven Crowns of gold, and this to be publikely proclaimed this day in the new Tragedies of* Bacchus; *for the feaſts of* Bacchus *are to be celebrated by him this day: this ſentence is pronounced by* Demeas *the Rhetoritian, his kinſman in the neareſt degree of blood, and his ſcholler beſide; for* Timon *is alſo a good Rhetoritian, and good at every thing elſe whatſoever he will.* This is the Decree that I have framed for you. Moreover, my purpoſe is to bring my ſon unto you ſhortly, and after your name to call him *Timon.*

Timon. How ſhould that be, *Demeas*, when thou never hadſt any wife that I ever heard of!

Demeas. But I mean to be married, god willing, the next year, and will beget a child, and the infant that shall be born, for it must be a boy, I will have called *Timon*.

The very imagination of inheriting Timons *wealth makes him build these Castlees in the aire.*

Timon. I know not whether it will be your fortune ever to come to marriage, friend mine, if this blow with my Mattock do but fall aright.

Demeas. Alas, alas; what meanest thou by this? dost thou tyrannize, *Timon*, and beat freemen, that art no true freeman, nor citizen thy self? but be sure of it, I will cry quittance with thee out of hand one way or other; especially for burning the Castle.

The treasure of Athens *was kept in the Castle.*

Timon. No such matter, for that thou seest stands unburn, and therefore thou shewest thy self a plain sycophant.

Demeas. But thou art rich, and hast broken in thorow the back door.

Timon. Neither is that broken up: and therefore thou art idle every way.

Demeas. But broken up it will be: and thou hast already got into thy hands all the riches that were within it.

Timon. Take one blow more for that.

Demeas. O my back! what shall I do?

Timon. Dost thou cry? I have yet a third blow to bestow upon thee if thou tarry; it would be a shame for me, that could cut in pieces two companies of the *Lacedemonians* without arms, and should not now be able to confound one withered fellow; in vain it was then, that I got the prize at *Olympus*, for wrastling and running; But who comes now? is it not *Thrasycles* the Philosopher? it can be no other; see how he stroaks his beard at length, lifts up his eye-brows, and comes muttering somewhat to himself, looking like a (b) *Titan*, and the hair of his forehead cast back like some (c) *Boreas*, or (d) *Triton* pictured by (e) *Zeuxis*; this man that hath such a grave countenance, such a sober gate, and is so succinct in his apparel: he that in a morning will deliver you a thousand

The Character of a pretender to Philosophy.

(b) *This is often used by* Lucian *for a fierce and truculent aspect, as in* Icaromenip. *&c.*

(c) *The North-wind.*

(d) *A Sea-god, and* Neptunes *Trumpeter.*

(e) *An excellent painter.*

precepts

precepts for vertue, cry out upon them that are addicted to pleaſure, and ſpeak in praiſe of frugality, as ſoon as he hath bathed and come in to ſupper, and his boy filled him one full bowle (for he loves a cup of good wine with all his heart) as if he drunk of the water of *Lethe*, will pleaſantly give an inſtance contrary to his forenoon ſpeeches, ſtrike at the meat like a Kite at his prey, juſtle his next neighbour out of his place, ſlabber all his beard over with ſawce, and cram in like any cur dog, hanging his head perpetually over the platters, as if he meant to find out vertue in the bottom of the diſhes, and wipes them every one with his fore-finger as clean as a cup, becauſe he would not leave a drop of ſawce behind him: he is as ſure a card at his cup as at his meat, and will be as drunk as any ape, not only to the heighth of ſinging and dancing, but till it make him brabble, and fall out; then will he paſs many ſpeeches over the pot, and talk of nothing elſe but temperance and ſobriety, when he is all-to-pieces himſelf, and brings out his words ſo ſcurvily, that all the company laughs him to ſcorn; then falls he to ſpewing, until at the laſt ſome take him away, and carry him out of the room, though he catch hold upon ſome of the wenches as ſtrongly as he can; but when he is at the beſt, he ſhall ſubſcribe to no man for lying, and audaciouſneſs, and covetouſneſs: he is the prime of all paraſites, and the eaſieſt drawn to commit perjury; impoſture leads the way with him, and impudency follows after; yet would he ſeem to be wholly made of wiſdom, and every way forth abſolute and perfect. I will make him ſmoak for it, as ſoon as he comes, for his goodneſs ſake. What's the reaſon that *Thraſycles* hath been ſo ſlow in comming to viſit me?

Thraſycles. I come not, *Timon*, with the ſame intent as other men do, which aim at thy riches, and run themſelves out of breath in hope to get ſilver, gold and good *Groſs diſſimulation.*

chear by thee, expreſsing a great deal of flattery towards a man ſo honeſt and plain as thou art, and ſo ready to impart of any thing that is within thy power; as for me, you know a piece of barley bread will ſerve me to ſupper ſufficiently, and no better victuals with it, than a ſallade of time, and creſſes, or if I liſt to exceed, a bit or two of powdred meat: my drink is no other but clear (f) fountain water, and this thred-bare caſſock I prefer before the richeſt purple you can deſire; but for gold I have it in no more eſtimation, than the rubbiſh that lies upon the Sea ſhore; for your ſake it is that I am come hither, leſt this miſchievous and moſt deceitful poſſeſſion of riches ſhould corrupt you, which hath oftentimes been the cauſe of incurable miſchiefs to many men: wherefore if you will be ruled by me, take it and caſt it all into the ſea as an unneceſſary clog to a good man that is able to diſcern the riches of Philoſophy; I mean not into the main ſea, good Sir, but that you would go into it as far as a man is forked before the going forth of the tide, and ſuffer no man to ſee you but my ſelf: or if you like not well of this take another courſe, which perhaps may do better; diſburden your ſelf of it ſo ſoon as you can, leave not one half-penny, but diſtribute it to all that ſtand in need; to one man, five drachmes, to another, a pound, to a third a talent; but if any Philoſopher come in your way, you cannot upon your conſcience, but give him twice or thrice as much as any other; for my part I crave nothing for my ſelf; but to beſtow upon my friends that are in want, and I ſhall hold my ſelf well ſatisfied, if you will but fill me this ſatchel, which doth not altogether contain two buſhels of *Ægina* meaſure; for a Philoſopher ought to be content with a little, and obſerve the mean, and never ſtretch his thoughts wider than his ſcrip.

Timon. I commend thee *Thraſycles*, for this in faith; but before I deal with thy ſcrip, let me try whether I can fill

(f) *The water of a fountain in* Athens *which hath* 9. *ſpouts, and is therefore called* Ἐννεάκρουνος· *it is alſo called* Callirrhoe. Pauſan. l. 1.

By no means.

An indifferent ſize for a ſcrip.

fill thy head with blows and measure them out with my Mattock.

Thrasycles. (*g*) O Democracy, and Laws, I am beaten by a rebellious wreth in a free City.

(g) *Popular government*

Tymon. Why dost thou complain, my honest *Thrasycles*? have I deceived thee in thy measure? I am sure I put in four quarts more than was thy due. But what's the matter of this? they come now tumbling in by heaps: there is *Blepsias*, and *Laches*, and *Gniphon*, and a whole rabble of such Rascals as shall be sure to rue for it: I will therefore ascend this rock, and forbear the use of my Mattock a while, which hath made me over-weary, and lay as many stones as I can on heaps together, and dung amongst them as thick as hail.

Blepsias. You may save your self that labour, *Timon*, for we will be going.

Timon. But I hope, not (*h*) without blood or blows.

(h) *The Grecks called a victory gotten without blood ἀναιμωὶ νίκη, and the Latines,* Incruenta victoria: *for which, Ovation only was due to the Conquerour but not a Triumph.* Lucian *here alludes to this, bringing in* Timon *desirous to triumph over his enemies.*

LUCIAN,

LUCIANS FEAST, OR THE LAPITHES.

What he touches upon elsewhere by the by concerning the lives and manners of some pretenders to Philosophy, is here described to the full, in a meeting of theirs at a certain feast, where divers of several sects and opinions fortuned to be, and falling out among themselves, most ridiculously betray their several infirmities.

I Hear there was much ado amonst you yesterday, *Lucinus*, at *Aristœnetus* house at supper, and that certain Philosophers made some speeches there, which begot so great a quarrel in the company, if *Charinus* told me true, that they grew at the last to blows, and could not conclude but in blood.

Lucinus. How came *Charinus* to have such knowledge in the matter *Philo*, and was not amongst us?

Philo. He had it, as he said, from *Dionicus* the Physician, and *Dionicus* I suppose was one of them that was at supper with you.

Lucinus: True: but *Dionicus* was not there soon enough to know how it began: for he came late in, about the midst of the brabble, a little before they fell to blows, and therefore could not deliver any certainty, not knowing whereupon the quarrel grew, that it should proceed so far, as to end in blood.

Philo. For which cause *Charinus* wisht us to repair to you, *Lucinus*, if we desired to be fully informed in the whole carriage of the business, for that *Dionicus* told him, he was not there at the first: but that you knew all that was done to a hair, and remembred every word that was spoken, not carelesly suffering any thing to slip from you, but attentively noting it with all diligence: wherefore you shall not escape us, without sweetning our lips also with your dainty junkets: for to me, no banquet in the world

world can be more pleasing than your reports: and the rather because we may here feast together soberly and quietly out of danger of blows or bloodshed, whether they be old men or young, that shall so far abuse themselves in drink, as to say or do they care not what.

Lucinus. Why *Philo*, do you think it fit, that matters of this nature should be communicated to all men, and every thing publisht that is done in Wine and drunkenness? These kind of businesses ought rather to be committed to forgetfulness, and construed to be the works of the great god *Bacchus*, who will not suffer any of his *Orgies* to be curtailed or uncompleat: it is the property of ill conditioned persons strictly to examine that which ought rather to be suppresst in silence: and you know the Proverb, *I hate a memorative companion*: Neither hath *Dionicus* done well in making it known to *Charinus*, or in scattering abroad what past among Philosophical persons: and for my part I will not speak a word of it.

Odi memorem compororem.

Philo. Do you make the matter strange *Lucinus*? betwixt you and me, it shall not be so; for I am sure of this, that you are in a greater longing to tell it, than I to hear it: and I do not think, but for want of auditors, you would be glad to creep to some pillar or statue of stone, and there pour it all out with open mouth, if I should but offer to leave you, I know you would not suffer me to stir a foot from you untill I had heard it all: but would come to me, follow after me, and intreat me to tarry it out. I will therefore be as strange to you as you to me; God speed you well, if you be so minded; we will be gone to hear it from some other, and not be beholding to you.

Lucinus. Nay, rather than you should take it ill, I will hazard the telling of it all, if you be desirous to hear it: but I would not have you make all the world acquainted with it.

Philo. Either I have forgot *Lucinus*, or you will be the apter than your self to disperse such news as this, and there-

therefore you need not to intreat me that: but tell me first: did *Aristœnetus* make that feast for the marriage of his son *Zeno*?

Lucinus. No, but he gave his daughter *Cleanthis* in marriage to a young Student in Philosophy, the son of *Eucritus* the Usurer.

Philo. He is a pretty youth indeed, but a little too young, not yet ripe enough for marriage.

Lucinus. I know not where he could have matcht her better: for he seems to be a well-governd young-man, and to have a good liking to learning: beside, he is the only child of *Eucritus*, who is a rich man, and therefore choice was made of him for a Bridegroom before all others.

Philo. *Eucritus* riches had been motive sufficient to make up the match: but who were the guests *Lucinus*, that were bid to the feast?

Lucinus. I cannot tell you the names of them all, but for Philosophers and learned men, which I think you are most desirous to hear of, there was old *Zenothemis* the *Stoick*, and with him came *Diphilus*, surnamed the *Labyrinth*, for he was tutor to *Zeno*, *Aristœnetus* son. Of the Sect of the *Peripatetikes*, came *Cleodemus*: dost thou not know that foul-mouth'd fellow, that wrangler? his schollers call him the Sword and Dagger. There came also *Hermo* the *Epicure*, who was no sooner within the door, but presently the *Stoicks* began to look a sconce, and turned the one shoulder towards him, that all the company might perceive how bitterly they abhorrd him, as if he had been some Parricide or execrable person: these were invited as friends and anciently acquainted with *Aristœnetus* himself, and with them came *Hestiæus* the Grammarian, and *Dionysodorus* the Rhetorician. And for the Bridegroom *Chœreas* sake, *Io* the *Platonist* was also invited, who was his Tutor: a grave man, and of a comely personage, expressing a great deal of moderation in his countenance: he is commonly called by the name of

Philosophers invited to the feast.

These two sects are directly opposite one to the other; the Stoicks *professing a strictness and austerity of life, the* Epicures *affirming pleasure to be the chief felicity.*

of *Canon*, becauſe of the true direction of his judgement; when he came in, they all roſe up and ſaluted him as the better man; and the preſence of this precious *Io* was as welcome to them as if ſome god had appeared amongſt them; It was now time to ſit to meat, for almoſt all the gueſts were come; on the right hand as you enter the room, the women took up all the ſeats on that ſide; for they were many, and among them the bride, covered with a vaile from top to toe, and environed round with a whole flock of females: right before the door ſate the reſt of the company, every man in his degree; over againſt the women, firſt ſate *Eucritus*, and after him *Ariſtænetus*; then the queſtion was, who ſhould ſit next; *Zenothemis* the *Stoick*, becauſe he was an old man, or *Hermo* the *Epicure*, for he was the prieſt of *Caſtor* and *Pollux*, and one of the beſt gentlemen in the City: but *Zenothemis* had ſoon aſſoiled that doubt; for *Ariſtænetus*, ſaid he, if you think me to be no better a man than this fellow *Hermo*, who, to ſpeak no worſe of him, is one of *Epicurus ſect*, I will be gone and leave all your feaſt to your ſelf, and with that calling his man, made as though he would depart: But *Hermo* anſwered, Nay tarry, and take the better ſeat, good *Zenothemis*, though it had been good manners in you to have given place, if for no other reſpect, yet becauſe I am a prieſt; ſpeak of *Epicurus* as ill as you can: I ſcorn, ſaid *Zenothemis* an *Epicure* prieſt; and ſo ſate him down, and next to him, for all that, ſate *Hermo*: then *Cleodemus* the *Peripatetike*, then *Io*, and next to him the bridegroom, then my ſelf, and after me *Diphilus*, and beneath him *Zeno* his ſcholler: then the Rhetoritian *Dionyſodorus*, and *Heſtiæus* the Grammarian.

Philo. Good god, *Lucinus*, call you this a feaſt? you may rather term it a ſchool of many learned and diſcreet men: and I commend *Ariſtænetus*, for inviting men of ſuch wiſdom to take part of his good chear at ſuch a joyful meeting, filling up his feaſt with the prime flowrs of

every ſect, not making choice of one, and leaving out another, but coupling them all together for company. *Lucinus.* Indeed, friend, many rich men uſe not that circumſpection; but he hath been alwayes inclin'd to learning, and hath ſpent the moſt part of his time in converſing with ſuch; but to the matter; we did eat our meat in great quiet for a while, and plentiful proviſion was made for us: I need not rehearſe the ſundry ſorts of brothes, baked meats, and banqueting diſhes that were prepared in abundance; but whileſt we were buſie at it, *Cleodemus* bowing his head to *Io*, See you not, ſaid he, yonder old fellow, meaning *Zenothemis* (for I overheard him) how faſt he crams it in, that all his coat is covered over with ſlabber, and what a deal of meat he hath given to his man that ſtands behind him, thinking no body looks upon him, nor remembring what company he is in? I pray you ſhew it to *Lucinus* that he may be witneſs with us, but I needed no information from *Io*, for I ſaw it plain enough before. No ſooner were theſe words out of *Cleodemus* mouth, but in comes *Alcidamus* the Cynick unſent for, and inſtead of ſome pleaſing inſinuation, bolted out this old worn proverb, *Menelaus* comes though not invited: but all the company thought it an impudent part, and relpyed again with verſes of the ſame ſtamp: one ſaid, thou art a fool *Menelaus*: but *Agamemnon Atreus* ſon, was not well pleaſed with this, and other conceited jeſts fit for the occaſion: but all with a low voice, for no man durſt make him any open anſwer, they ſtood in ſuch fear of *Alcidamus*, who was ſo notorious a brawler, that he would make more noiſe then all the *Cynicks* beſides, and for that gift was terrible to all men; but *Ariſtænetus* bade him welcome, and wiſht him to take a ſtool and ſit down by *Heſtiæus*, and *Dionyſodorus*, which he refuſed, ſaying, it was a meer womaniſh device to ſit upon chairs and ſtools, or to feaſt as you do now, lying almoſt along upon a ſoft bed, and a purple

Il. β.

Il. ν. 109.

Il. α. 29.

purple coverlet ſpread under you; I mean to take my meat ſtanding, and walk about at pleaſure; if I be weary, I will ſpread my mantle on the floare, and there lye down upon one elbow, like the (a) picture of *Hercules*; As it pleaſe you, ſaid *Ariſtœnetus*, and ſo he began to traverſe his ground, taking his ſupper like a (b) *Scythian*, fleeting continually from place to place, to ſee where he could find beſt paſture; thus wandred he like a vagrant among the waiters that brought in meat, eating and prating all at once about vice and vertue, ſcoffing at gold and ſilver, and asking *Ariſtœnetus* what he would give for ſo many earthen pots of the ſame making, that ſhould be of equal weight; but when he began to be troubleſome, *Ariſtœnetus* ſtopt his mouth for a time, by commanding his man to fill him a great cup of wine up to the brim: this he thought he had done for the beſt; but little did he know how many miſchiefs that bowle would bring after it; *Alcidamus* took it, and was ſilent for a while; but afterwards, caſting himſelf upon the floar, as he before ſaid he would do, lay along half naked upon his elbow, and held the pot in his right hand, as *Hercules* is painted drinking with (c) *Pholus*; then the cup began to walk merrily among the reſt of the company; there was drinking and talking of all hands, till lights were brought in. In the mean time I perceived the boy that waited upon *Cleodemus*, a pretty ſmirk youth, and a well-faced cup-bearer, ſometimes ſmile a little, (for I muſt tell you all, even the very appendancies to the feaſt, eſpecially, if any thing were done that might move delight) I therefore watcht as narrowly as I could, to find out what it was he ſmiled at; and not long after he came to take the cup from *Cleodemus*, who giving him a cruſh on the finger together with the cup, gave him, I think, two pieces of ſilver; the boy, at the cruſh of his finger ſmiled again, but I imagine he was not aware of any money: for, receiving it not, the

(a) Hercules *is commonly ſo painted.*

(b) *A wandring nation who kept no conſtant abode in any place.*

(c) *A Centaure, the ſon of* Ixion, *begotten on the cloud, which he embraced inſtead of* Juno, *who entertained* Hercules *as he went to* Pirithous *wedding.*

pieces fell down and clattered in the floore, whereat they both bluſht exceedingly; yet they that were next knew not whoſe money it was, the boy denying that he let fall any; and *Cleodemus*, near unto whom the noiſe was, would not acknowledge he caſt any down: ſo it was let ſlip, and nothing ſaid of it: for there were not many that ſaw it, but only I think *Ariſtœnetus*: for within a while after, the boy was ſent packing out of the room, and an old withered fellow, I think ſome muleteer, or horſe keeper, commanded to wait in his place; thus the matter was huſht up, which would have been a great diſcredit to *Cleodemus*, if it ſhould have been known openly, and not ſmothered, as *Ariſtœnetus* diſcreetly did, imputing it to too much wine: but *Alcidamus*, the *Cynick*, who by this time had got a pot in his pate, when he had learned out the name of the bride, commanded ſilence with a loud voice, and turning himſelf towards the women: A health to thee, O *Cleanthis*, ſaid he, and *Hercules* be thy good guide: and when all the company laught at him, Laugh you, ſaid he, baſe ſcabs, becauſe I drunk to the bride in the name of (*d*) our god *Hercules*? I would have you know this, if ſhe pledge me not, ſhe ſhall never be mother of ſuch a ſon as I am, of firm ſtrength, free mind, and able body: and with that ſhewed his naked limbs ſo far as was beyond all ſhame: whereat the company laught again: but he riſing up in rage, caſt a crabbed countenance upon them, as if his fingers itcht to have a bout with ſome of them, and no doubt one or other ſhould have paid for't, if in the very nick, a huge Tart had not been ſerved in, which drew his eyes that way, and made him grow more calm, and his anger well allaid; for he walkt the round ſtill the ſame way it went, and cramm'd in as faſt as he could; by this time moſt of the company was drunk, and began to roare apace; *Dionyſodorus* made ſome ſpeeches by fits, and was commended by the ſervants that ſtood behind;

(*d*) *The Cynikes honoured Hercules above all gods, whom they would likewiſe ſeem to imitate in their manner of life, going bare-foot, wearing only a mantle about them, and a club in their hands.*

Heſtiæus

Heſtiæus the Grammarian ſpake Verſes, making a mingle mangle of *Pindarus*, *Heſiodus*, and *Anacreon*, out of them all to patch up one abſurd Poem: and theſe Verſes were ever in his mouth, Propheſying what would ſucceed: Their ſhields did clatter one againſt another: and mens woful cries, and joyful ſhouts were heard there both at once: *Zenothemis* read ſomewhat out of a little book which his man brought with him: but in the diſtance, as many times it happens, before the coming in of the ſecond courſe, *Ariſtœnetus* unwilling to have that time loſt without delight, call'd for his Jeſter to come in, to ſay or do ſomewhat to make the company merry: and preſently comes an ill-ſhapt fellow, with his head (*e*) ſhav'd all over, except a few hairs that were left ſtanding upright upon the top of his pate, who began to dance and ſhew tricks, turning himſelf every way to appear the more ridiculous, hudling up many Verſes together which he pronounced in an *Ægyptian* kind of Dialect, and in the end he began to break jeſts upon the company, every man laughing at what was ſaid, and took it all in good part; but when he thought to be as bold with *Alcidamus*, and called him the (*f*) little Cur of *Malta*, he grew angry, being not well content with him before, becauſe he ſavv he vvas pleaſing to the company, and detaining them in beholding his ſports: vvherefore ſuddenly caſting off his Caſſock, he challenged him to cuffs, vvhich if he refuſed, he threatned to make him feel the vveight of his cudgel: vvhereupon poor *Satyrion*, for ſo vvas the Jeſter named, ſettled himſelf to buffets: and better ſport in this vvorld could not be made, than to ſee a Philoſopher oppoſe himſelf againſt a Jeſter, to ſtrike and be ſtriken again by ſuch a fellow as he: the company were ſome aſhamed, and ſome laught, untill *Alcidamus* gave over in the plain field, quite beaten out of the pit by a poor fellow, put upon him of purpoſe, which made them all laugh heartily, and at that very inſtant *Dionicus* the

11.4.448. 451.

(*e*) *Jeſters and mimicks were in thoſe times all of this cut.*

(*f*) *The Cynicks were ſo called from κύων, a dog, becauſe of their ſnarlings and curriſh humours: this properly ſignifies ſuch a dog as we call a foyſting cur.*

the Physician came in, a little after the combate: for he was constrained, as he said, to stay somewhat longer than he thought to have done, to give Physick to *Polypnepon* the Musician, who was lately taken with a phrensie: and he told us a merry jest that befell him upon that occasion: for coming, as he said, into the room to him, not thinking to have found him in his fit, the sick man suddenly rose up, and locking the door upon him, drew his sword, and delivering his pipes into his hands, commanded him to play, and because he would not, began to beat him, holding a lash in his hands aloft over him: being in this extremity, he devised to put this trick upon him: he challenged him to play upon the Pipe with him for a Wager, which should be for a certain number of stripes, to be given him that did worst: and when he had plaid first (but ill-favouredly enough God knows) he delivered him the Pipe, and took the lash into his own hands; and stepping suddenly to the sword, cast it out of the window into the open Court, and calling in neighbours to break open the door, by that means escaped: then he shewed the prints of the blows he had received, and some black and blew spots upon his face. This narration of *Dionicus*, was as pleasing as all the Jesters merriments, and so he thrust in by *Hestiæus*, and supt upon the remainder of that was left. And no doubt it was the providence of some god, that sent him so seasonably amongst us, to do good offices for the company in businesses that fell out afterwards: for suddenly in the midst amongst us all appeared a servant, sent, as he said, from *Etæmocles* the *Stoick*, with a little writing in his hand, which he told us his Master commanded him to read publickly, that all the company might hear it, and then come back to him again: which when *Aristænetus* had given way unto, he went nearer to the light, and there read it.

A trick of a mad man.

Philo. Was it any thing tending to the commendation of the

the bride, or ſome (g) *Epithalamium*, which are uſed to be made upon ſuch occaſion?

(g) *A Marriage Song.*

Lucinus. Indeed I had thought it had been ſome ſuch matter, but it fell out otherwiſe, for the contents of the writings were theſe. Ftœmocles *the Philoſopher, to* Ariſtœnetus: *How I ſtand affected to feaſting, the whole courſe of my fore-paſſed life, can give large teſtimony: for though I am daily invited by many, far richer men than your ſelf, yet can I by no means indure to be drawn unto it, knowing how ſubject ſuch meetings are to diſorders and drunkenneſs: but you are the man, above all others, I have moſt reaſon to complain of, whom I have ſo long obſerved with all carefull diligence, and am now not thought worthy to be numbred amongſt your other friends, but the only man that could have no part with you, though dwelling ſo near a neighbour to you, which makes my grief the greater, that you ſhould ſhew your ſelf ſo unkind: I repoſe felicity, neither in the limb of a Wild-Boar, nor in the leg of a Hare, nor in a peice of a March-pane: I can have all this plentifully from others, that are not to learn their duty: for I was this day invited to ſupper by my Scholler* Pammenes, *where I ſhould have fared richly: but like a fool, I reſerved my ſelf for you, and you have utterly pretermitted me, and imparted your good chear to others: very good: for you are not able to diſcern the better from the worſe, nor have yet attained the apprehenſive faculty: but I know who are the men that have wrought me this; it proceeds all from your rare Philoſophers,* Zenothemis *and the* Labyrinth, *whoſe mouths, without envy be it ſpoken, I am perſwaded I could quickly ſtop with one poor Syllogiſm: let any of them tell me, if they can, what Philoſophy is, or the firſt elements of learning: the difference betwixt a ſtrong diſpoſition and a habit, or, not to ſpeak of more difficult points, what is* (h) *a horned reaſon, what a* Sorites, *what a collective argument: but much good may it do you with them: I that hold any goodneſs to be happineſs, can eaſily digeſt theſe indignities. And to cut off all excuſe, you may fortune hereafter to fly unto, as to ſay, you had forgot me among ſo great a multitude, or that you had ſo many matters in your head. I tell you,*

An impudent and fooliſh letter of a grave Philoſopher.

(h) *A Dilemma.*

you, I ſpake to you twice this day: firſt in the morning at your houſe, and afterwards, when you were ſacrificing to Caſtor *and* Pollux; *if you think it much I ſhould take offence for loſing a feaſt, do but remember* (i) Oeneus, *and you ſhall ſee how angry* Diana *was, becauſe he omitted her alone from being a gueſt at his ſacrifice, and feaſted all the gods beſide:* Homer *ſpeaks of it in this manner:*

(i) King of Calydonia.

Il. 1. 533.

Either he forgot, or not regarded,
Which great neglect was wrathfully rewarded.

And *Euripides*,

Calydonia is a part of *Pelops* Country found
By ſea right oppoſite to us, a fertile happy ground:

And *Sophocles*,

A monſtrous (k) ſwine was into *Oeneus* land
Sent in revenge, by great *Diana*'s hand.

(k) *This Boar was afterwards ſlain by* Meleager *and his company.* Ovid. Met. 8.

Theſe few Verſes, out of many, have I produced, that you may know, what a man you have relinquiſht to entertain Diphilus, *and committed your ſon to his tuition: very good: indeed he is ſweet and loving to the young man, and couples with him for affection ſake: but if it were not a ſhame for me to deliver ſuch filthy matter, I could tell you more, which you may learn if you will from* Zopyrus, *his Schoolmaſter: for it is true: but I have no deſire to be troubleſome at your marriage feaſt, nor to accuſe others of crimes ſo abominable: though* Diphilus *have been thought worthy to deprive me of two Schollers, yet for Philoſophers ſake, I will be ſilent. My ſervant I have commanded, that if you ſhould offer him any part of your wild-Boar, or of your Veniſon, or of your banquetting diſhes, in way of excuſe for my not being at ſupper with you, that he ſhould not receive it, leſt he might be thought to be ſent for that purpoſe.* Whilſt this letter was reading, I proteſt unto you, good friend, that the ſweat ran down my face for very ſhame, and I wiſht that even the earth would open and ſwallow

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me up, when I ſaw how the company laught at every word they heard, eſpecially ſuch as knew *Etæmocles* to be a gray-headed man, and to carry ſuch a ſhew of gravity: and I muſed how he could conceal himſelf, being ſuch a one, and cozen others only with the length of his beard, and his formal countenance: but as far as I could gather, *Ariſtænetus* left him out, not as careleſs, but doubtful leſt he would not come at him if he were invited, nor expoſe himſelf to ſuch a man, where he thought beſt not to tempt him at all: when the ſervant had done reading, all the gueſts caſt their eyes upon *Zeno*, and *Diphilus*, to ſee how pittiful and pale they lookt upon it, their very countenance bewraying the guilt of the crime that *Etæmocles*, laid to their charge, which much troubled *Ariſtænetus*, and filled him with vexation: notwithſtanding, he wiſht us to drink and be merry, ſetting as good a face as he could upon the matter, and with a little ſmile, ſent away the ſervant, ſaying, he would be careful to look to ſuch matters; ſoon after, *Zeno* conveyed himſelf cloſely from the table, his ſchoolmaſter beckning to him to be gone, becauſe it was his fathers will. But *Cleodemus*, who had long lookt for ſome occaſion to be doing with the *Stoicks*, and was even mad with himſelf that no opportunity was offered, had now good hold given him by this Epiſtle. Theſe are, ſaid he, the rare works of the excellent (1) *Chryſippus*, admired *Zeno*, and famous *Cleanthes*, miſerable poor ſtuff, bare queſtions only, and ſeeming Philoſophy; for any matter elſe, the moſt of them are but ſuch as *Etæmocles*, whoſe Epiſtles you ſee how well they become a man of his years, concluding *Ariſtænetus* to be *Oeneus*, and *Etæmocles Diana*: a proper piece of work, and well becoming a marriage feaſt: but *Hermo* (who ſate next above him, and I think had heard of a wilde ſwine that was dreſt for *Ariſtænetus* ſupper, and therefore thought the *Calydonian* Boare might be opportunely remembred) I beſeech you *Ariſtænetus*, ſaid he,

There want not ſuch in times.

(1) chief founders of the ſect of the Stoicks.

ſend him the firſt cutting, leſt the old man ſhould pine for hunger, and conſume away as did (m) *Meleager*, though it be all one to him: for *Chryſippus* holds all theſe things to be indifferent. And dare you mention the name of *Chryſippus*, ſaid *Zenothemis* (rouſing up himſelf, and roaring it out as loud as he could) and by the abſurdity of one only man, I mean that unworthy Philoſopher, *Etæmocles* the ſorcerer, conclude againſt *Cleanthes*, and *Zeno*, men of ſuch profound wiſdom? What are ye your ſelves that you cenſure ſo audaciouſly of others? didſt not thou *Hermo*, clip off the hair that was upon the heads of (n) *Caſtor* and *Pollux*, which was all of gold, and for that fact delivered to the tormentor to be puniſhed? and didſt not thou *Cleodemus*, abuſe the wife of *Soſtratus* thy Sholler *, and being taken in the manner, didſt ſuffer ſhamefully for it? cannot you keep ſilence of others, that know ſo much by your ſelves? but I was never bawd to my own wife, ſaid *Cleodemus*, as thou art; nor ever took any new ſchollers exhibition into my hands as a pawn, and forſwear it when I had done; nor ſet out money to loane for four groats intereſt, nor perſecute my Schollers if they paid me not at their day; but thou canſt not deny, ſaid *Zenothemis*, that thou ſold'ſt *Crito* a drench to poyſon his father withall; and taking up the bowle to drink, caſt all he left in it between them, almoſt half a cup; whereof *Io* had part for neighbourhood ſake, and well worthy of it; but *Hermo* ſtooping forwards wiped the wine off his pate, ſhewing all the company how he was abuſed; *Cleodemus* for want of a cup, to anſwer him the like, ſpit in *Zenothemis* face, and laying hold on his beard with his left hand, was about to give him a box on ear, which ſure would have kill'd the old man, if *Ariſtænetus* had not held his hand, and ſtepping in beyond *Zenothemis*, ſet himſelf between them

(m) *The ſon of* Oeneus *and* Althæa, *who having ſlain with the help of his companions, the monſtrous boare ſent by* Diana, *which miſerably waſted his fathers countrey, gave the head of it to* Atalanta *the daughter of* Jaſius *King of the* Argives, *ſhe being the firſt that had drawn blood of him; which* Plexippus *and* Toxeus *his uncle by the mothers ſide greatly ſtomaking, would have taken it from her, but he oppoſing himſelf againſt them ſlew them both, for which cauſe his mother threw the fatall brand, by which the deſtinies had proportioned the length of his life, into the fire, and ſo as that conſumed he waſted away and died.* Ovid. Met. 8.

(n) *The* Dioſcuri *brothers to* Helena. *The Lock.* a.

* *Bravely done of Philoſophers.*

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to divide them, by his interpoſition to make them keep the peace: while this buſineſs was in hand, many cogitations came into my head: firſt, that to know learning was to little purpoſe, unleſs a man did frame his life the better thereby: ſeeing now, men that were ſo excellent at ſpeaking, ſhew themſelves ſo ridiculous in their actions: next, I began to doubt, leſt the common ſaying ſhould be true indeed, that learning brings them out of their right minds, who apply themſelves only to their books, and perpetually ponder upon them: for among ſo many Philoſophers as were there, a man could hardly caſt his eye upon any that were free from taxation, but ſome were filthy in their actions, other more filthy in their ſpeeches: neither could it be imputed all to drunkenneſs, conſidering what *Etæmocles* a faſting man had written: but all was turned the clean contrary way: The Vulgar, eate their meat orderly, not ſeen either to exceed in drink, or to behave themſelves unmannerly: only, they laught, and could not chuſe, I think, but cenſure them, whom they before admired as men of worth, in reſpect of their habit: but the wiſe men were paſt all ſhame: they rail'd, and were drunk, and ſcolded, and went together by the eares: as for the admirable *Alcidamus*, he ſhewed himſelf ſo ſhameleſs a knave, as to piſs in the midſt among them, without reverence of the women. And certainly a man could not liken this feaſt to any thing better, then to that which the Poets ſpeak of the goddeſs (o) *Eris*: for ſhe being not invited to (p) *Peleus* wedding, caſt an apple into the room amongſt them, which occaſioned all the ſtir that was at *Troy*: in like manner, *Etæmocles* caſt his Epiſtle into the company inſtead of an apple, to work ſuch another miſchief as the *Trojan* war: for *Zenothemis*, and *Cleodemus* would never give over brawling, though *Ariſtænetus* ſate between them. It is enough ſaid *Cleodemus*, for this time that you are proved to be unlearned perſons: to morrow

There is good uſe to be made of other mens ill actions. None ſhew themſelves in paſſion ſo ridiculous as they that pretend moſt wiſdom and greateſt gravity.

(o) *The goddeſs of contention.*

(p) *The father of* Achilles. *Upon the golden apple was this inſcription, Let it be given to the faireſt; which* Paris *judged to be* Venus, *for which ſhe beſtowed upon him* Helena, *which was the occaſion of the* Trojan *war.*

I will revenge my ſelf in ſuch manner as it ſhould be: for anſwer me, *Zenothemis*, if thou canſt, thy ſelf, or the doughty *Diphilus*, in what reſpect you ſay the poſſeſſion of riches is a thing indifferent, and yet care for nothing ſo much as to get more: this makes you intrude your ſelves among the rich, to become uſurers, and ſet forth money to loane, and teach young men for money; again you hate pleaſure, and exclaim againſt Epicures, and yet do, and ſuffer all manner of filthineſs for pleaſures ſake: if a man invite you not to his feaſt, you will take pepper in the noſe, if you be invited, you will gorge your ſelves and cram in till your guts do crack, beſide what you give away to your ſervants: and with that word, he ſnatcht at the napkin which *Zenothemis* man had about him, (for it was full of all ſorts of good fleſh) which he would have looſed, and caſt them into the floare, but the fellow held hard, and would not let it go; Well done, *Cleodemus*, ſaid *Hermo*: let them tell me now, why they cry out againſt pleaſure, and yet ſtrive for it more than any other? no, ſaid *Zenothemis*, but do thou tell me *Cleodemus*, in what reſpect thou holdeſt riches to be not indifferent; no ſaid he, but anſwer thou me; and thus they were at it a great while, till *Io* ſtept forth and ſaid, I pray you be ſilent, and I will propoſe a fit argument to be handled at this preſent; only, you ſhall ſpeak your minds every man without contending, and liſten, as if you were buſie at diſputation in the preſence of our *Plato*. All that were preſent praiſed him for this, eſpecially *Ariſtœnetus* and *Eucritus*, hoping now to be freed from their vexation, inſomuch that *Ariſtœnetus* ſhifted into his own place again, expecting nothing but peace; then came in that ſervice, which is called the (*q*) accompliſhing of the feaſt, which was to every man a fowle, a piece of the boars fleſh, a hare, a fiſh fried, and ſugar cakes; eate what they would, and the reſt they might carry away: yet every man had not a private platter to himſelf, for

(q) *With us the ſecond courſe.*

for *Ariſtœnetus* and *Eucritus* had but one diſh in common betwixt them, and either of them was to take that for his part which was next to him; in like manner another diſh was in common between *Zenothemis* the *Stoike*, and *Hermo* the *Epicure*; the next in order were *Cleodemus*, and *Io*; after them the bridegroom, & my ſelf, & then *Diphilus*, who had two parts ſet before him; for *Zeno* his ſcholler, that ſhould have been his partner, was riſen from the table; remember this good *Philo*, for much matter depends upon it.

Philo. I will not forget it I warrant you:

Lucinus. Then ſaid *Io*; the firſt ſpeaker ſhall be my ſelf, if it pleaſe you; then pauſing a little: It were moſt ſeemly for me, ſaid he, in the preſence of ſuch men, to ſpeak of *Ideas*, and Incorporalities, and the immortality of the ſoul; but becauſe I would not be oppugned by Philoſophers which hold otherwiſe, I will forbear, and ſpeak my mind of Marriage: for I hold it the beſt courſe not to marry at all, but to be ruled by (r) *Plato* and *Socrates*, and beſtow our love upon boyes; for ſuch are the only men that attain the perfection of vertue: but if marry we muſt, let us take *Plato*'s courſe in that, and have our wives in common, for ſo ſhall jealouſie be avoided; They all burſt out in laughter at this, as ſpoken in a ſeaſon moſt unſeaſonable; for *Dionyſodorus* ſaid to him, For ſhame give over this ruſtical and barbarous ſpeech: where can we find jealouſie now, or in whom? are you prating you rogue? ſaid the other: and I think *Dionyſodorus* paid him in the ſame coin again. But honeſt *Heſtius* the Grammarian, Peace, ſaid he, and I will read an * *Epithalamium* amongſt you; and ſo began to read his elegie, which was this, as I remember; "*Such is the daughter of* Ariſtœnetus, *divine* Cleanthis, *curiouſly brought up in his houſe, as a Queen, the prime of all Virgins, ſurpaſſing* Venus *or the Moon: and haile Bridegroom the worthieſt of*

The ſpeech of Io *the* Platoniſt.

(r) *See true Hiſt. l.* 2. b & c. *Spoke like a* Plateniſt! *The Grammarians ridiculous ſtuffe.*

* *This* Epithalamium *in the original is in verſe, which for the meanneſs of the* Greek *poetry, the tranſlator, I believe, thought not worthy to be put into the like in* Engliſh; *yet for the readers ſatisfaction, I have endeavoured to make it expreſs the rudeneſs of the* Greek *as near as I can.*

Divine Cleanthis *choicely like a Queen*
Bred in her Fathers faire houſe, ſuch is ſeen;
All other Virgins ſhe doth far excell,
And from the Moon *or* Venus *bears the bell.*

And Bridegegroom haile of young men beſt in truth,
Stronger than Nereus, *or* Thetis *youth.*
And we will often chant this bridall ſong
Unto you, that doth to you both belong.

all

all worthies, more puiſſant than Nereus *and* Thetis *ſon; this bridal ſong ſhall often be often chaunted over in praiſe of you both.* At this they were all ready to burſt, as good reaſon they had; but now the time was come to take away what was ſet on the table; ſo *Ariſtœnetus* and *Eucritus* took either of them what was before them, ſo did I and the Bridegroom what was ſet before him, and *Io* and *Cleodemus* in like manner; but *Diphilus* would have had alſo what was ſet before *Zeno* who was gone, conteſting that they were ſet only to him, and ſtrave with the waiters, who held it faſt from him: and taking hold of the bird dragg'd & drawed it, like the dead (f) body of *Patroclus*; but in the end he proved too weak, and let his hold go, which ſtirred much more laughter among the gueſts, and moſt of all to ſee in how ill part he took it, as if he had been wronged in the higheſt degree: likewiſe *Hermo* and *Zenothemis* ſate together, as I before told you: *Zenothemis* above and the other next to him, and all Viands were ſet between them in an equal proportion, which they parted peaceably: only the fowle that was before *Hermo*, was the fatter, which I think was meer chance, and theſe they were to take away, either of them his own: but then *Zenothemis*, (now, *Philo*, let me intreat your diligent attention for we draw near to the beſt part of the pageant) *Zenothemis* I ſay, overskipping that which belonged to himſelf, would have taken that away which was ſet to *Hermo* (for as told you, it was the better fed) and *Hermo* laid hands on it to keep it, and would not ſuffer him to have any other than what was due to him; then there was an outcry between them, and they fell together by the ears, beating the birds about one anothers face, and either of them catching hold upon the others beard, called for help; *Hermo* for *Cleodemns*; and *Zenothemis* for *Alcidamus* and *Diphilus*: and all took parts, ſome with the one, and ſome with the other, only *Io* excepted, who reſerved himſelf indifferent between them: the reſt all fought, grappled

(f) *Who fighting in* Achilles *armour was ſlain by* Hector, *and a bloody battle enſued between the* Grecians *and* Trojans *which ſhould have his body.*

pled together pell-mell: but *Zenothemis*, taking a bowle from off the table, that ſtood before *Ariſtœnetus*, flung it at *Hermo*, but miſt of his mark, and fell upon another, for it hit the Bridegroom a cruel blow on the head, and brake his pate pittifully: then the women ſhriekt and thruſt in between them, eſpecially the mother of the young man, when ſhe ſaw the blood run about her ſons ears: the Bride alſo leapt off the ſeat where ſhe ſate. But *Alcidamus* all this while plaid the devil in taking *zenothemis* part, and with his ſtaff brake *Cleodemus* head, and gave *Hermo* a ſore blow on the jaw bone, and wounded ſome of the ſervants that came to help them; yet for all that, the other ſide would not give it over ſo, but *Cleodemus* with the point off his finger, tare one of *Zenothemis* eyes, and cloſing with him bit of his noſe; and as *Diphilus* was comming to aid *Zenothemis*, *Hermo* flung him off his ſtool to the ground with his head forwards; *Heſtiæus* the Grammarian caught a blow amongſt them too; for *Cleodemus*, I think, gave him a kick in the mouth, miſtaking him for *Diphilus*; and there lay the poor fellow, as *Homer* ſaith, ſpewing up his blood; all was full of tumult and tears: the women howled out pittifully compaſsing *Chœrea*, but the moſt kept themſelves out of the ſhrape: for *Alcidamus* did more miſchief then all the reſt, laying about him on every ſide, and ſtriking he car'd not who, and many more I am ſure had fallen if his ſtaff had held; but I ſtanding up againſt the wall, durſt not for my life once come among them, for *Heſtiæus* had ſhewed me a preſident, how dangerous it was to part ſuch a buſineſs. A man would have thought he had ſeen the (t) *Lapithes* and the *Centaures* together by the ears; tables were overturned, blood run down, and bowles flung about; but at the laſt *Alcidamus* ſtrake out the light, and we were all in darkneſs, and far worſe then we were before: for another light could hardly be brought in amongſt us, ſo that many miſchiefs were done in the dark. In the end when a light

(t) *At the wedding of* Pirithous *and* Hippodamia, Ovid. Met. *which gives the title to the Dialogue.*

a light came in, though it were long firſt, *Alcidamus* was found lifting at a wenches cloathes, and would have raviſhed her in the dark, whether ſhe would or no; *Dionyſodorus* alſo was taken in the manner with another trick: for riſing up from the place where he ſate, a ſilver bowle fell out of his boſome: but he excuſed the matter and ſaid, that *Io* took it up in the tumult, and gave it him to keep leſt it ſhould be loſt: and *Io*, to ſave his honeſty, affirmed it to be ſo: Thus was the feaſt broken up in tears: and ſome again laught as faſt at *Alcidamus*, *Dionyſodorus*, and *Io*: the wounded men were fain to be carried out of the room, in ill caſe, eſpecially old *Zenothemis*, who took grievouſly the loſs of his eyes and his noſe, and cryed out that he was almoſt dead with pain: then *Hermo* though his own caſe were bad enough, for two of his teeth were ſtricken out, yet could not chuſe but upbraid him, ſaying, remember now *Zenothemis*, that henceforth you never hold pain to be a thing indifferent. The Bridegroom after *Dionicus* had laid a plaiſter to his wound, was led into the houſe, and when they had bound up his head cloſe with linnen cloaths, they put him into the coach which came from the Bride and carryed him away; a vvoful wedding day poor wretch to him. Others, *Dionicus* lookt unto us as well as he could, and when they were faln aſleep, the reſt were had home, moſt of them ſpewing all the way they went; but *Alcidamus* tarried there ſtill: for all the houſe were not able to get him out of doors; when he had once caſt himſelf overthwart the bed and ſo fell aſleep; this was the end of our feaſt, honeſt *Philo*, whereunto the Tragick verſes may be well applyed;

The Stoicks held all things to be indifferent which are not in our power.

Fortune varies every way, *And God can that effect*
We think not of, and make us faile *Of what we do expect.*

Eurip. Alceſt. & Androm. ad fin.

For Ile be ſworn I little thought of ſuch a buſineſs as this; but I have got this for my learning, that it is no ſafe courſe for quiet men to feaſt with Philoſophers.

FINIS.